

MORPHOLOGICAL VARIATION AND CHANGE IN THE RIGVEDA:  
THE CASE OF *-AU* VS. *-Ā*

DISSERTATION

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## ABSTRACT

The goal in undertaking a linguistic investigation is to discover generalizations that can neatly account for the distribution of data. The case of allomorphy between *-au* and *-ā* in duals and *i*-stem locatives in the Rigveda poses a serious challenge to this goal, due to the multi-faceted nature of the principles governing the *-ā/-au* variation.

Traditional accounts of this alternation present a generalized, purportedly original distribution: *-ā* appears preconsonantly and *-āv* prevocally. Cases that do not fit into this generalization, such as preconsonantal *-au*, are attributed to chronological (i.e. date of a hymn's composition) or other phonological effects.

An exhaustive compilation, however, of each such form in the Rigveda (over 3000 total) reveals that while a hymn's date of composition can be relevant (i.e. more preconsonantal *-au* forms appear in later hymns), its effects are not so simple to discern: many examples of preconsonantal *-au* are found in earlier hymns, and even later hymns often have forms in both *-au* and *-ā*.

The phonological effects within preconsonantal or prevocalic environments are also unclear. A traditional implication has been that an assimilatory effect was responsible for *-ā* shifting to *-au*. The actual preconsonantal distribution of *-ā* and *-au*, however, reveals that this is not supported by the data. For instance, the preconsonantal distribution of the *i*-stem

locative allomorphs indicates if anything a tendency for proportionally fewer *-au* forms to appear before labial consonants, possibly indicating instead a dissimilatory effect on an original *-au*, counter to the common assumption.

Another factor in this distribution is lexical idiosyncrasies in the patterning of the allomorphic endings. For example, in the *i*-stem locatives, different stems can be shown to have different patterns of distribution, so that of the fifty *i*-stems that have preconsonantal locative singular forms, only seven show alternation between *-ā* and *-au*: twenty-five stems have only *-au* preconsonantly, and eighteen stems have only *-ā*. Even after controlling for chronological and phonological effects and for lexical idiosyncrasy, one additional factor must be considered: poetic effects and the influence of surrounding forms.

The traditional generalizations must be called into question, and indeed no simple generalization can be proposed that is able to account for the data in this case: it is only in the interaction of various factors on certain forms in particular contexts that the explanation can be found. The variation found in the Rigveda is reflective of variation and change taking place in the living language at the time of composition. In this dissertation, I explore the synchronic and diachronic aspects of these variations and the factors affecting them, and I investigate the distribution of the *-ā* and *-au* allomorphs in the duals and *i*-stem locatives, as well as related categories, with particular regard to explaining how the data of the Rigveda itself can be accounted for.

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## FIELDS OF STUDY

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## CHAPTER 1

### INTRODUCTION

#### **1.1. Allomorphic variation between *-au* and *-ā* in the Rigveda**

The Vedic Sanskrit in which the hymns of the Rigveda were composed differs in many ways from the language of the later Classical period. While the Sanskrit that was described by the later grammarians such as Pāṇini was formalized and regularized, the Sanskrit of the Rigveda reflects, in the variation and change found in the language of the hymns themselves, its composition over a period of several centuries and by many different poets. One particular area where this is clearly revealed is in the degree of allomorphy in inflectional and derivational morphology. What in the later language has become a more rigid inflectional system is marked rather by variation between and among forms, both diachronically, thus reflecting changes in the language taking place from the time of the earlier hymns compared to the later, and synchronically, with variation between forms being found within individual hymns and even individual verses. This variation is of import then both to an understanding of the language as it was during



the period of composition, and to an understanding of how it changed throughout the period of composition and into the later periods of the language.

### 1.1.1. *Forms involved*

This dissertation is a study of one area of this morphological variation and change found in the Rigveda. In particular, I investigate certain inflectional endings that show allomorphic variation between *-au* and *-ā*.<sup>1</sup> This alternation is found most notably in the nominal system, and the most numerous group of forms in which it is found is dual case forms, specifically, the nominative, accusative, and vocative dual, masculine and feminine, of nominal and adjectival *a*-stems (e.g. *devā́/devāu* from *deva-* ‘god’), *r*-stems (e.g. *pítarā́/pítarau* from *pítṛ-* ‘father’), “radical” masculine *ā*-stems (e.g. *gopā́/gopāu* from *gopā́* ‘cow-herd’), *i*- and *ū*-stems (e.g. *sakthyā́* from *sakthī́-* ‘thigh’, *tanvā́* from *tanū́-* ‘body’), diphthongal stems (e.g. *gā́vā/gā́vau* from *go-* ‘cow’), and consonant stems (e.g. *pādā́/pādau* from *pād* ‘foot’)—thus, in most of the noun classes.<sup>2</sup> This alternation is also found (in the same cases and genders) in the numeral *dvā-* ‘two’, and in the duals of the demonstrative pronominal stems *tā-* ‘that’, *etā-* ‘this here’, *tyā-* ‘that’, *imā-* ‘this here’, the interrogative *kā-* ‘which?’, and the relative *yā-* ‘which’. Both endings are found throughout the Rigveda, but *-ā* is far more common than *-au*. Some aspects of the

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<sup>1</sup> I follow modern scholarship here by transcribing this diphthong as *-au* (sometimes also transcribed as *-āu*; e.g. Whitney 1889); see §1.2 for a brief discussion of the phonetics of this sound.

<sup>2</sup> All noun classes but the feminine *ā*-stems and the *i*-stems and *u*-stems, though there are a few irregular forms even there that show these endings, e.g. *sākhā́yā/sākhā́yau* from *sākhi-* ‘friend’, and *bāhāvā́* from *bāhū-* ‘arm’.

patterns of variation appear to be predictable based on, for example, phonological or metrical considerations, but certainly not all.

The second key group of forms in which variation between *-au* and *-ā* is found is in the locative singular, masculine and feminine, of *i*-stems (e.g. *agnā́/agnáu* from *agní-* ‘fire’). Both endings are found throughout the Rigveda, as is the case with the duals; in contrast with the duals, however, *-au* is the more common variant.

Other forms that are also involved to a lesser extent in this alternation include the forms *aṣṭáu/aṣṭā́* of the numeral *aṣṭá-* ‘eight’ in the nominative and accusative. In addition, other forms that end in *-au* but that do not regularly alternate with *-ā* are of interest here, such as the 1st and 3rd person singular of the perfect active of verb roots in *-ā*; note, however, that while a regular alternation between *-au* and *-ā* is not seen in these forms, two forms in *-ā* are found in the Rigveda, e.g. *paprā́* alongside the more regular *papráu* from *prā-* ‘fill’.<sup>3</sup> Other forms in *-au* are the locative singular of some *u*-stems (e.g. *sā́nau* from *sā́nu-* ‘back’); *nau* ‘us two’, the accusative/dative/genitive dual enclitic form of the first person pronoun; and *asáu* ‘that’, the nominative singular, masculine and feminine, demonstrative pronoun. While these do not participate in the alternation, having no allomorph *-ā*, they are included in this study by way of comparison, and for other reasons that are discussed more fully in Chapter 4.

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<sup>3</sup> The ending *-au* is regular for both 1st and 3rd persons throughout the attested history of Sanskrit; only 3rd person forms actually occur in the Rigveda, but I consider this to be an accident of attestation (related to typical form of the hymns themselves) and unrelated to the occurrence of the endings *-au* and *-ā*.

### 1.1.2. Diachronic development

One aspect of the alternation between *-au* and *-ā* in the duals and *i*-stem locatives that is of particular interest is the fact that they follow parallel diachronic paths. That is, in both of these morphological categories, this alternation is eliminated in favor of the ending *-au*. The effects of this diachronic development can already be seen in the later hymns of the Rigveda, and it continues to spread in the Atharvaveda, which represents a later stage of the language; the extension of *-au* and loss of *-ā* in these morphological categories are complete by the time of Classical Sanskrit. These diachronic developments lend particular support to the idea that there exists a morphological relationship that ties these forms and their allomorphic alternations together.

### 1.1.3. Traditional treatments

The specifics of these allomorphic alternations have never fully been explained. In the case of the dual endings grammars simply list both forms as occurring in variation, usually with an additional note regarding the frequency of the two forms. In his introduction to nominal declension, Whitney says, for instance, that “The masc. and fem. ending for nom.-acc.-voc. is in the later language usually **āu**; but instead of this the Veda has prevailing **ā**” (Whitney 1889:105). He adds, with regard to the *a*-stems, that “In the Veda ... the usual ending is simple **ā** (in RV., in seven eighths of the occurrences” (1889:113); comments of this type are found in his discussions of other nominal stem classes as well. Similarly, with regard to the locative singular of the *i*-stems, he points out that the ending *-au* “is in the Veda ... the most frequent ending; but, beside it, the **i**-stems form (about half as often in RV.) their locative in **ā**” (1889:117). The nominative/

accusative of the numeral ‘eight’ is said to be “**aṣṭá** (... found in the RV. once ...), or **aṣṭá** (RV.), or **aṣṭāú** (most usual in RV. ...)” (1889:182).

Macdonell’s (1910, 1916) treatment of these alternations is much the same as that of Whitney, but with greater detail with regard to the overall totals of forms in *-au* and *-ā* in particular noun classes, and in the 1910 grammar, with listings of the forms that appear. Neither Whitney nor Macdonell give much explanation about where either of the two alternants occur; and while Wackernagel (1930) presents some generalizations about the distribution (see Chapter 2), the overall effect is more of offering suggestions as to certain factors that might play a role, rather than truly providing an explanation. All of these accounts are based in large measure on the important, detailed work on nominal inflection in the Rigveda by Charles Lanman (1880), which is discussed in greater depth in Chapter 2 and elsewhere.

Lanman’s work, however, while containing more detail about the distribution than the other accounts (and forming the basis of the detail presented there) and being greatly informative in its own right, shares with these other traditional accounts the tendency to give broad-stroke generalizations about the distributional patterns, attributing deviations from those general patterns to a late date of composition of the hymn in which certain examples are found or to poorly defined phonological effects. The great complexity of the distributional picture, which is made clear in Chapter 3, is not accounted for in an explanatory way. Neither has more modern scholarship, discussed in Chapter 2, been able to offer a satisfactory explanation for the totality of these phenomena.

#### *1.1.4. Addressing the issue*

Thus, what is needed to address the question of this variation in the Rigveda is an exhaustive study of these forms and their contexts, with attention paid to all possible factors that may have played a role in the distribution of the *-au* and *-ā* allomorphs in the Rigveda. This dissertation presents such a study. In it, I show that the nature of the alternation is far more complex than has often been described in previous studies, and that broad-stroke generalizations cannot account for the distributions at the level of individual instantiations. While certain factors discussed in previous accounts of this variation are relevant to some degree, other factors are as well, and true explanations can be found only on a more limited, case-by-case basis. These explanations rely not on any single factor, but rather on the interaction of several independent factors in individual contexts.

In this dissertation, I examine each of these factors and their interactions in depth; some of the independent factors that are found to play a role in this investigation are the date of composition of individual hymns and verses, the phonetic environment surrounding the forms in question, morpholexical effects, and poetics and the interaction among forms.<sup>4</sup> No single factor among these can account for the distribution of *-au* and *-ā* in these forms within the Rigveda; nor can even two factors suffice. But these factors taken together do allow for an explanatory account of the Rigvedic facts, and the investigation undertaken here also results in a clearer picture of the types of morphological

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<sup>4</sup> See the dissertation overview in §1.3 for further information.

relationships that exist both synchronically and diachronically in Vedic Sanskrit, with implications for linguistic investigations more generally.

## 1.2. Background information

### 1.2.1. Phonetics and sandhi variants of -au and -ā

The ending -ā represents the simple lengthened low central vowel [ɑ:], “the most open (*vivṛta*) vowel” (Allen 1953:58). The alternate -au is a diphthong [ɑu], with the Prātiśākhya noting a “recognizable distinctness of the two elements” (Whitney 1889:12) and, more specifically, that in “**au** the first mora is glottal and the second ... labial” (Allen 1953:63).<sup>5</sup> In the Prātiśākhya “the relation of those elements is either defined as equal, or the *a* is made of less quantity than the *u*” (Whitney 1889:12). While this diphthong, however, was short at the time of the composition of the Rigveda, it is etymologically and phonologically connected to a diphthong \*-āu [ɑ:u] with a lengthened first element; the etymologically short diphthong \*-au was represented in Rigvedic and later Sanskrit by the simple vowel -o.

This etymological connection is revealed in the treatment of this diphthong in sandhi. The ending -au, though used throughout this dissertation as a cover symbol for all phonetic realizations of the underlying diphthong, was pronounced as such (and repre-

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<sup>5</sup> The Prātiśākhya are phonetic and grammatical treatises on the Vedic texts, estimated to have been composed c. 500–150 BC (Allen 1953:5).

sented in the Saṃhitā<sup>6</sup> as such) only before consonants and in pāda-final position.<sup>7</sup> When *-au* appears before a vowel, by regular sandhi it becomes *-āv*, the second part of the diphthong being replaced by its semivowel counterpart and the lengthened vowel of the first part reflecting its etymological origin. The second element of prevocalic *-āv*, however, while traditionally referred to as a semivowel and having close phonological connection with the vowel *u*, was defined by the Pāṇinian scheme and two of the Prātiśākhya as “made between the upper teeth and the lower lip” (Whitney 1889:20), thus the labio-dental fricative [v].<sup>8</sup> An additional sandhi effect is that when appearing before the labial vowels *u/ū*, *-au* appears as *-ā* with hiatus. The resultant *-ā u/ū*- sequence contrasts with the sandhi outcome of prevocalic *-ā*, which is regularly coalesced with a following vowel.<sup>9</sup>

### 1.2.2. *The data*

This study in this dissertation is based on a data set consisting of every relevant form found in the Rigveda, thus, all forms in *-au* or *-ā* of duals, *i*-stem locatives, *u*-stem locatives, perfects, and the other forms described in §1.1. I collected this data set by

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<sup>6</sup> The Rigveda-Saṃhitā is the historical collection of the Rigvedic hymns or Mantras, to which certain grammatical rules such as sandhi processes have been applied; this is the form in which these hymns normally appear.

<sup>7</sup> A *pāda* ‘foot’ is the basic metrical unit of the Rigveda, “a verse or line which is a constituent of a stanza” (Macdonell 1916:436); pāda-final position is thus a prepausal position.

<sup>8</sup> While “its earlier pronunciation was doubtless as a bilabial [w]” (Allen 1953:57), it seems that the labio-dental articulation [v] was current at the time of Rigvedic composition, though it is impossible to say what the exact articulation was at the composition of the earliest hymns.

<sup>9</sup> *ā* coalesces with *a/ā* to *ā*, with *u/ū* to *o*, with *i/ī* to *e*, with *o/au* to *au*, and with *e/ai* to *ai*.

going through Grassmann's (1873) *Wörterbuch zum Rig-Veda* and identifying each stem and its relevant forms. I then checked these against Lubotsky's (1997) *A Rgvedic Word Concordance* and other grammars (e.g. Macdonell 1910, 1916), particularly in cases of forms about which there is some disagreement. Finally, using Aufrecht's (1877) and van Nooten and Holland's (1994) Rigvedic texts as resources, I independently verified each example and compiled them with the full context of the line in which they appeared (see Appendix A). Having done this, I then combined all of the relevant lines and stanzas by hymn, with each form marked, in order to study the interaction of the different forms, both within and across morphological categories, as they occurred in their original contexts (see Appendix B).

### 1.2.3. Basic distribution

While the details of the variation between *-au* and *-ā* are complex, both the duals and the *i*-stem locatives show patterns of distribution that represent to a certain extent similar rule-based patterns. Specifically, the general patterns of distribution are governed by broad phonetic environment: thus, by preconsonantal, prevocalic, and pāda-final positions. But while both the duals and the locatives make reference to these basic phonetic positions, their patterns of distribution overlap only in certain limited ways.

The basic pattern of distribution for the duals is that *-ā* appears preconsonantly and pāda-finally, and *-āv* prevocalically. The locatives also have *-ā* preconsonantly and *-āv* prevocalically, but they differ from the duals in that *-au* occurs pāda-finally; thus, the two have opposite realizations in this environment. An example of this is given in (1), in which the dual forms are bold and the *i*-stem locative form is bold and italicized.



(1) 1.158.1ab

vásū **rudrá** purumántū **vṛdhántā** | daśasyātaṃ no **vṛṣaṇāv abhīṣtau**

‘The two Vasus, the **Rudras**, full of wisdom, **increasing**—be gracious to us *in protection*, **O mighty ones**,<sup>10</sup>

Here, the preconsonantal and pāda-final nominative duals *rudrá* and *vṛdhántā* end in *-ā*, while the prevocalic vocative dual *vṛṣaṇāv* has the sandhi variant of *-au*, *-āv*; the pāda-final locative singular *abhīṣtau* (of the *i*-stem *abhīṣti*-), in contrast with the pāda-final dual, has *-au*.

But even a cursory glance at the overall distributions shows that even the apparent similarity of patterning in the preconsonantal and prevocalic environments overstates the correspondence between the allomorphic distributions in the duals and *i*-stem locatives. While *-ā* is the more common variant preconsonantly in both groups, *-au* is also rather frequent in this environment in the locatives, though rare in the duals. Likewise, in prevocalic position, *-āv* is the more common for both, but *-ā* with resulting coalescence is also widespread in the duals, though rare in the locatives. These distributions are discussed in greater detail in Chapter 3.

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<sup>10</sup> Translations throughout this dissertation are provided for the benefit of the reader, and are meant simply to convey the basic structure of the verse(s) in question, with particular attention to the forms under investigation here; no claims of definitiveness are made. Translations are based to some extent on Griffith (1889), but, keeping in mind the particular weaknesses of this translation, I have consulted also with the traditional grammars and dictionaries (e.g. Grassmann 1873, Monier-Williams 1964) and with translations such as those of Geldner (1951) and O’Flaherty (1981). Direct quotations from any translation are marked accordingly.

### 1.3. Dissertation overview

This dissertation is thus an in-depth study of these allomorphic variations in the Rigveda. In Chapter 2, I first review the literature and discuss both traditional and more recent accounts of these patterns of alternation; in particular, I discuss what these have to offer, and then focus also on what is lacking. I then present a basic overview of the diachronic developments that have been proposed for the forms themselves, and discuss the relevance of the diachronic aspects to the semi-synchronic patterns found in the Rigveda.<sup>11</sup> Since the historical developments of these forms are not uncontroversial, possible implications for the diachrony resulting from this study are also discussed, a subject that is revisited in Chapter 10.

In Chapter 3, I present the data itself, in terms of the actual distributions of *-au* and *-ā* in the duals, locatives, and other relevant forms. The focus in this chapter is on broader generalizations that can be made about the distributional patterns, comparing, for example, the distributions of the dual allomorphs in the *a*-stems and the non-*a*-stems, as well as the distributions in the duals as a whole with those in the *i*-stem locatives; I present also the basic distributions found in the other forms mentioned in §1.1. More specific aspects of these distributions are discussed in turn in subsequent chapters.

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<sup>11</sup> “Semi-synchronic” because the composition of the Rigveda took place over a period of several hundred years, and thus, taken as a whole, the Rigveda encompasses several diachronic “layers”; similarly, the Rigveda taken as a whole also has variation representing dialect mixture and the styles of different *ṛṣi*s (‘poets’) and *ṛṣi* families. Variation within individual hymns or across hymns that are known to have been composed in relatively the same time period (and particularly by the same poets) does, however, represent synchronic variation.

In Chapter 4, I focus on both the similarities and the differences in distribution between the duals and the *i*-stem locatives, and what these mean for the morphological relationships among these forms and the other forms in *-au*. The synchronic and diachronic behavior of these forms indicates that understanding the relationships among them is crucial for an informed analysis of their Rigvedic distributions. I argue that these relationships can be most profitably modeled within the framework of the morphological constellation (e.g. Janda & Joseph 1986, 1999), which is able to capture both the similarities and the differences that are present.

I turn my attention in Chapter 5 to the relevance of the date of composition of individual hymns; the increasing occurrence of *-au* in irregular environments (e.g. preconsonantly in both duals and *i*-stem locatives) in later hymns correlates with the diachronic change whereby *-au* is generalized into every environment (with the complete loss of the allomorph *-ā*) in both morphological categories by the time of Classical Sanskrit. But this factor is limited in that it can tell us nothing about hymn-internal variation, for example.

The next two chapters deal particularly with the phonological and phonetic aspects of this investigation. Chapter 6 presents the details of the distributions of the forms with respect to the phonetic environments. I discuss the claims made in previous studies about the role of the phonetic environment in these distributions, and, based on my data, address the usefulness and validity of these accounts. One particular phonetic factor that has been assumed to play a role in previous studies is the presence of a labial in the surrounding environment, with regard to both the diachronic development and the

synchronic distributions; thus, it receives particular focus here. I follow up on this point in Chapter 7, where I examine the place of labials within the phonetic and phonological systems of Sanskrit as a whole, both synchronically and diachronically; specifically, I investigate what kinds, if any, of labial-labial interactions are independently supported in the phonological system, and thus could be expected to play a role here, and the relevance of this for these particular cases.

I turn my attention in Chapters 8 and 9 to additional factors that are at work in these distributions. The role of morpholexical factors is discussed in Chapter 8, where I show that certain stems and even certain groups of stems (e.g. semantic classes) display tendencies toward appearing with either *-au* or *-ā*. This factor is particularly relevant in the *i*-stem locatives, but it has a clear impact in the duals as well. The final factor I investigate is the influence of surrounding forms, presented in Chapter 9. The relevance of morphological interactions at a systemic level is introduced earlier in Chapter 4; here I look specifically at how these interactions are evidenced in particular examples. Morphological interactions also occur at the local level, that is, at the level of individual lines within individual hymns. For example, the presence of *u*-stem locatives can affect the choice of ending for *i*-stem locatives within a particular verse. These local morpho-phonological interactions, involving as they do forms that are phonetically similar, are connected also to the role of poetics, which involves the influence of surrounding forms at both morphological and purely phonetic levels. I also focus in this chapter on tying all of the various factors together, and in particular, on discussing specific examples in

which the outcome of the interactions of these factors can be seen within particular verses and hymns.

I conclude the dissertation in Chapter 10 with a discussion of how the framework of the morphological constellation used in this dissertation is able to capture the complexity of the factors and their interactions. I also briefly discuss the implications of this study for other cases of morphological variation in the Rigveda, as well as for the issue of the extension of one morphological variant at the expense of another more generally. In addition, I discuss what my conclusions about the Rigvedic distributions of these forms can offer with regard to the questions about their historical origins. Finally, I present directions for future research, particularly the predictions about the further diachronic development of these forms that can be made, and, in particular, what types of changes might be expected in later works such as the Atharvaveda; these are presented in terms of future research.

Appendices of the data collected in this study are presented at the end of the dissertation. Appendix A contains a list of all of the stems involved, together with each relevant form in its Rigvedic context; and Appendix B contains a compilation of all of the forms by hymn.

## CHAPTER 2

### LITERATURE REVIEW AND HISTORICAL BACKGROUND

In the previous chapter, I presented an overview of the descriptive treatment that the allomorphic alternations between *-au* and *-ā* in duals and *i*-stem locative singulars receive in the traditional grammars, such as Whitney (1889) and Macdonell (1910, 1916). In this chapter I discuss other accounts, both traditional and more recent, that attempt to provide more of an explanation of both the synchronic and diachronic aspects of these alternations. I also present an overview of the historical development of the endings *-au* and *-ā* in the duals and *i*-stem locatives, as well as the other forms under investigation, i.e. the *u*-stem locative singulars, 1st and 3rd singular perfects, the numerals *dvā-* and *aṣṭā-*, and the pronouns *nau* and *asáu*.

#### **2.1. Duals in the literature: alternation within the Rigveda**

I first present an overview of how the distributions within the Rigveda have been treated in the literature. My initial focus is on the traditional accounts, those that date

from the late nineteenth and early twentieth centuries, the time period during which so much work that is still of great import in Indo-European and Sanskrit linguistics was undertaken.

### 2.1.1. *Traditional accounts*

Wackernagel, who represents and in many ways summarizes the traditional scholarship of the late nineteenth and early twentieth centuries, presents the distribution of *-au* and *-ā* in the duals thus:

In the Rigveda, the rule holds in general, that before consonants and in the pause *-ā* appears, before vowels *-āv*, which before initial *ū/u* was replaced by *-ā* (then in Padap. *-au*);<sup>1</sup> nevertheless, the ending *-ā* occurs before other vocalic initial sounds roughly as often as *-āv*, which is then coalesced with the initial vowel (especially frequent with *iva* ‘like’). (1930:45)<sup>2</sup>

He goes on to say that “the basis of the occurrence of *-ā* before a vowel is generally the dissimilatory influence of a neighboring *v* [referring to Sommer 1924:259ff.]”,<sup>3</sup> and that “only in a small minority of cases ..., but yet as early as the oldest parts of the Rigveda..., *-au* occurs before a consonant ... or at a pause” (1930:45–46). He also notes that in the oldest parts of the Rigveda, some vocative duals of the *a*-stems “consist of the bare stem” (1930:53); in other words, they end with short *-a*. Also noted by Wackernagel is the fact that the first element in dvandva compounds in the Rigveda was originally inflected as a

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<sup>1</sup> The Padapāṭha text of the Rigveda is a rendering of the hymns in a “word-by-word” manner, free from the effects of sandhi, and thus constitutes an early grammatical analysis of the hymns.

<sup>2</sup> All quotations from Wackernagel (1930) are my translations of the original German, unless otherwise noted.

<sup>3</sup> Discussed in Chapter 6.

dual, and the ending here is only *-ā*, never *-au* (e.g. *mitrā́váruṇa-* ‘Mitra and Varuṇa’ and *indrā́váruṇa-* ‘Indra and Varuṇa’).<sup>4</sup>

Wackernagel’s discussion of these forms makes reference to Lanman’s 1880 study, in which a detailed account of all noun inflection in the Rigveda is presented, including the forms under investigation here. With regard to the dual of the *a*-stems, Lanman states that the “Vedic ending ... is *ā*” and that *-au* is “exceptional” in the Rigveda (1880:340). Having noted that *-au* occurs as *-āv* before vowels (thus avoiding hiatus), in contrast to the coalescence found with prevocalic *-ā*, he goes on to explain the distribution as follows:

The determinant of the form is therefore to a certain extent the metre. The regular form is *ā*, and it is used before consonants, and before an initial vowel where the words could not be pressed into the metrically limited verse save by its fusion with that vowel; otherwise hiatus not being tolerated ..., *āv* was used before such an initial. (1880:340)

Having noted that *-ā* is the normal form in preconsonantal and pāda-final positions, Lanman discusses those cases where *-au* does appear in these environments, stating that:

An examination of these passages [in which *au* appears exceptionally] yields striking results... . The dual-form in *au* is found either in the last verse of a hymn ..., or the last but one..., or some verse near the last..., which has been

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<sup>4</sup> Insler (1998) has argued that these dual dvandva compounds in which each form has a dual inflection and an independent accent should actually be analyzed as two independent words, based on their ability to appear across pāda boundaries and to have both enclitic and independent forms appear between the elements. Whether these forms are compounds or independent words is not particularly relevant to this investigation; their analysis as independent words would simply add a relatively minor number of dual forms, all in the more regular preconsonantal *-ā*, to the data presented in Chapter 3. I therefore follow the traditional analyses in treating them as compounds.



patched on ... or interpolated ... by later hands; or the whole character of the hymn betrays its later origin. (1880:341)<sup>5</sup>

Lanman also mentions the fact that some *a*-stem duals end in *-a* rather than *-ā*, but he does not attribute these specifically to the vocative case; he simply discusses them under the heading nominative/accusative/vocative duals. In some of these cases the Samhitā has *-a* and the Padapāṭha indicates *-ā*, and in others both texts read *-a* (1880:342).

An additional fact about the duals is that while *-ā* usually coalesces with a following vowel, there are a few places in the Rīgveda where the meter seems to indicate that the *-ā* and following vowel should be read with hiatus. Lanman says about these that “[a]s in the case of the Rik *au*-forms before consonants, the exceptions here only confirm the rule”, and comments about specific examples that, for example, “the hymn is not homogenous, and abounds in false readings”, “the metre is in the utmost confusion”, and “the metre is really hopeless” (1880:341), indicating that he considers these to be hymns of late composition.

Lanman deals separately with the duals of each of the non-*a*-stem classes according to specific stem types, but at the end of his study revisits them as a group, noting that “the circumstances of occurrence [of *-au* and *-ā*] coincide entirely with those of the duals from *a*-stems” (1880:574). In this regard, he makes comments similar to those given above about the cases where *-au* occurs preconsonantly or pāda-finally (“If any one will

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<sup>5</sup> Lanman provides overall numbers of the forms involved and references to the specific hymns in which they occur throughout his discussion. Many of these are revisited at a certain points throughout this dissertation, but they are not central to the point here and are therefore ignored for the time being. Also note that my independent accounting produced numbers that differ slightly from Lanman’s so that his numbers do not always align with the data I present in Chapter 3 and throughout subsequent chapters.

take the trouble to examine these passages, he will find in most of them other signs showing that they belong to decidedly late parts of the Rik-text” (1880:576)) and about those cases where *-ā* scans metrically as appearing with hiatus before a following vowel (“The hymn ... has an antique look, but abounds in metrical corruptions” (1880:575)). Unlike the *a*-stems, however, no short *-a* forms are found (1880:576).

The conclusions of these accounts can be summarized in this way: the regular ending was *-ā* before consonants and *pāda*-finally, and cases where *-au* appears in these environments can be attributed most often to a late date of composition of the hymn or relevant verse. Lanman also makes mention of some specific phonetic aspects of the preconsonantal environments, a topic I explore in Chapter 6. While both Wackernagel and Lanman agree that *-ā* appears with coalescence and that the use of *-āv* avoids both hiatus and coalescence, and that the meter plays some role in this distribution, they approach it from different directions. Wackernagel (and Sommer 1924) approach it from the apparent starting point of *-au* (thus *-āv*) being the original prevocalic ending, and *-ā* with coalescence being due to the “dissimilatory influence” of a neighboring *v*. Lanman, by contrast, approaches it from the starting point of *-ā* being the original ending, even in prevocalic position, with *-āv* being used only where necessary to block coalescence. His contention that the cases of *-ā* appearing with hiatus prevocalically are indications of a late date of composition, rather than of an early date, is a bit unexpected from this perspective, since one might imagine these to be remnants of an earlier stage where *-ā* was the regular ending in every environment; however, he apparently holds the view that

the use of  $\bar{a}v$  for  $\bar{a}$  with hiatus was regular, until the later parts of the Rigveda where some of the more standard metrics were lost.

Arnold (1905) views the distribution of these dual endings in much the same way that Lanman does. Thus, he lists “[d]uals in  $-au$  before consonants or at the end of an even pāda” (1905:37)<sup>6</sup> as a characteristic of late date of composition, or of the “Popular Rigveda”, as he terms portions of the Rigvedic text that show a “relatively modern form of language” and contain subject-matter such as charms that he supposes may have appealed “chiefly to the common people” (1905:18). He indicates that “ $\bar{a}v$  is found throughout the Rigveda” before vowels (ibid.), but the way he talks about these forms in  $\bar{a}v$  indicates that he does not consider them to be genuine forms; for example, he says that “[d]uals in  $\bar{a}$  ... are also regularly uncombined [with an following initial vowel]”, but goes on to clarify this saying that “[d]uals in  $\bar{a}$  usually appear in the text as ending in  $\bar{a}v$ ” (1905:72). He thus, apparently, views the dual  $\bar{a}v$  as representing the uncombined  $\bar{a}$ , in contrast with the “many instances of the combination of duals in  $\bar{a}$ ” (ibid.). He states this more explicitly, when discussing the cases in which the dual  $\bar{a}$  is to be read as short, saying:

This leads to the conclusion that in an earlier state of the text the duals in  $\bar{a}$  were rightly distinguished according as hiatus or combination took place, and that a later and mechanical revision has substituted  $\bar{a}v$  for the ending before hiatus, without regard to the quantity. Of a dual in  $-au$  becoming automatically  $\bar{a}v$  before

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<sup>6</sup> Rigvedic meters often consist of lines made up of two-pāda pairs; in such cases, “odd” pādas are those that appear as the first member of the pair, and thus end line-internally; sandhi rules were applied across the pāda-break in the Saṃhitā text in these cases, though they clearly did not apply in the original. “Even” pādas are those that end a line or a verse, thus generally as either the second member of a pair, or the only pāda in a line. Arnold seems to be the only one to distinguish between odd and even pādas in this distribution. Generally, dual  $-au$  in pāda-final environment is considered to be contrary to the normal Rigvedic distribution, regardless of what kind of pāda is involved.

vowels there is no trace in the Rigveda proper, for final *-au* becomes regularly either *-ā* or *-ā u...* (1905:132)<sup>7</sup>

With regard to the duals in short *-a*, Arnold indicates that for some of the cases “the metre favours or at least permits the restoration of *-ā*” (1905:137); in others, he favors the restoration of two vocative singulars instead of the vocative dual compound (ibid.; cf. Bolling 1902:322, who also proposes this interpretation). He does admit that other cases of *-a* “are favoured by the metre” but says that “these seem insufficient as evidence of a fresh variation in so common a form” (ibid.). He concludes: “It seems therefore more than doubtful whether a dual form in *-a* exists before consonants”, and notes that “if so, it is of the vocative case only” (ibid.), as pointed out by Wackernagel. He does not, however, seem to subscribe to the view that these are indications of early date of composition, as Wackernagel did.

As a whole, Arnold’s explanations with regard to the dual distributions are unfortunately rather lacking in clarity and internal consistency of terminology, making it difficult to determine the soundness of his arguments. What can be definitively stated about his position, however, is that he believes *-ā* to have been the regular, original ending, and *-āv* before vowels to have been a later editorial substitution (presumably at the time of the compilation of the Saṃhita) for prevocalic *-ā* with hiatus.

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<sup>7</sup> It is altogether unclear what he is talking about in this last sentence. He refers to a further subsection (v, pg. 134, presumably), but it unfortunately provides no help in interpreting this statement.

### 2.1.2. More recent accounts

This Rigvedic alternation which received so much attention in the late nineteenth and early twentieth centuries has not been the focus of much detailed study since then. Burrow's mid-century study of the language (1973 [1955]) simply describes the variation in the most general terms, noting in addition that "[s]ome such variation must go back to the IE period" (1973 [1955]:240). Most recent scholarship that deals with the question of the Rigvedic duals focuses on the historical development of the endings, but does not deal particularly with the alternation within the Rigveda. Specific mentions of the alternation tend to be brief, such as Rasmussen's (2003) mention of the perfects like *paprā́/papráu* and dual forms such as *tā́/tāv* (the demonstrative pronoun) as:

basically alternating by highly parallel rules which indicate very strongly that the final element /v/ properly belongs in antevocalic sandhi position ... the \*-u- is a sandhi glide which could be present or not, originally depending on the further environment, later lexicalization then generalizing one form or the other. (2003:90–91)

He mentions further that "[t]he forms *tā́* and *tāv* are still synchronically distributed as sandhi variants in the *Rig Veda* with almost complete purity" (2003:90, n. 16),<sup>8</sup> but this is the extent of explanation given since his focus is on the etymology of the forms.

Similarly, the Rigvedic dual forms in *-au* and *-ā* are briefly discussed by Jasanoff (2003) in relation to the ending of the thematic 1st person singular verb ending. He notes that both this verbal ending *\*-h<sub>2</sub>(e)* and the dual ending *\*-h<sub>1</sub>(e)* "show a third variant of the form *\*-Hu* or *\*-H $\bar{u}$* " (2003:61), noting that the "*u*-version of the dual ending can be

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<sup>8</sup> See Chapter 3, §3.3, for the actual Rigvedic distribution of these forms, and the subsequent discussion of their significance.

seen in the familiar Sanskrit thematic *-au* < *\*-o-h<sub>1</sub>u* (*vṛ́kau*, *vṛ́kāv* ‘two wolves’, largely prevocalic in the older parts of the Rigveda)” (ibid.).

One recent account, however, that does deal specifically (though briefly) with the Rigvedic distribution is that of Malzahn (1999), though her focus is also on the diachronic origin. She refers to the results of Lanman’s (1880) study, but then points out that he did not make a distinction between the nominative, accusative, and vocative cases.<sup>9</sup> She notes that if “one separates the vocative dual from the nominative/accusative dual, an even clearer picture arises for the use of the variant endings” (1999:212).<sup>10</sup> Her statistics,<sup>11</sup> after separating the cases, indicate that no cases of preconsonantal or pāda-final *-au* occur with vocatives. She explains this by appealing to the fact that vocative duals in the Rigveda are used for invocations of the god-pairs (e.g. the Ásvins or Nāsatyas, Mitra and Varuṇa), saying that “a greater conservatism in the invocation of gods here has prevented the transfer of the ending [*-au* from the prevocalic context]” (1999:213).<sup>12</sup> She stands with Wackernagel (1930) and Sommer (1924) in considering -

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<sup>9</sup> Lanman does list vocative *-au* forms separately from nominative/accusative *-au* forms, but in this listing he does not distinguish prevocalic from preconsonantal and pāda-final environments. Recall that this was also an issue with regard to the shortened *-a* ending, which Wackernagel pointed out as belonging specifically to the vocatives; Lanman made no such distinction.

<sup>10</sup> All quotations from Malzahn (1999) are my translations from the original German, unless otherwise noted.

<sup>11</sup> Note that “statistics” is used here and elsewhere referring simply to numerical facts or data collected and classified, not with reference to statistical analyses based on probability theory.

<sup>12</sup> If there is any validity to this “conservatism” of the vocative duals it may be relevant as well for the appearance of the shortened *-a* ending in vocatives, which, as noted above, Wackernagel placed in the oldest parts of the Rigveda.

*au* (as *-āv*) to be the normal prevocalic ending, with the cases of *-ā* with coalescence due to dissimilation (Malzahn 1999:212).

Malzahn’s argument with regard to “conservatism in the invocation of the gods” is of interest here, but it is built on faulty data. There are, in fact, 4 preconsonantal and 1 pāda-final vocative duals in *-au* in the Rigveda. The preconsonantal forms are of *devá-* ‘god’, and the pāda-final of *mitrā́várūṇa-* ‘Mitra and Varuṇa’. She is correct, however, with regard to the conservatism of the names of the god-pairs,<sup>13</sup> which may then translate into fewer preconsonantal and pāda-final vocative duals in *-au*. Note See Chapter 8 for more discussion of this point and of these particular examples.

### 2.1.3. Summary

It becomes clear from surveying the literature dealing with the dual *-au/-ā* alternation that the description and explanation of this alternation given by Lanman over a century ago still represents the basic understanding of this phenomenon. The main focus in all of these explanations of the alternation of *-au* between *-ā* is on the diachronic aspects of the distribution, in that the key to the appearance of *-au* preconsonantly or pāda-finally is generally claimed to be a later date of composition. Malzahn separates the vocatives from the nominatives and accusatives in this environment, claiming that these irregular *-au* forms do not occur in the vocative, and though her analysis is incorrect in the specifics, her attribution of this to the conservative nature of the god-invocations, which would thus ward off, as it were, the spread of *-au* into these environments in later

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<sup>13</sup> Recall, for example, that the first member of dual dvandva compounds, which are predominately god-names, always appears with *-ā* and never with *-au*.

portions of the Rigveda, is valid with regard to the general point about the names of the gods. Other than this, the only other explanation offered for the appearance of *-au* in these environments is Lanman's note of the phonetic qualities of the following consonant. Still, he makes no explicit claim here; this is discussed in Chapter 6.

The accounts deal with prevocalic distribution of *-au* and *-ā* in two basic ways. The first, represented by Lanman (1880) and Arnold (1905), focuses on metrics, regarding *-ā* to be the original ending in this environment even up to the time of the composition of the Rigveda, with *-āv* replacing *-ā* (perhaps as late as the compilation of the Samhita, in Arnold's view) where it occurred with hiatus before a following vowel. The second approach, represented by Sommer (1924), Wackernagel (1930), and Malzahn (1999), views *-āv* as the regular prevocalic ending before and during the composition of the Rigveda, thus regarding cases of *-ā* with coalescence to be due, in many cases at least, to the dissimilatory influence of a neighboring *v*. These differences in approach, of course, have to do also with their understanding of the historical development of these two alternate endings, a topic that is explored later in this chapter (§2.3). First, I turn my attention to accounts of this alternation in the *i*-stem locative singular.

## **2.2. *i*-stem locatives in the literature: alternation within the Rigveda**

The treatment of the alternation between *-au* and *-ā* in the locative singular of *i*-stems is much the same as that found for the duals, but it has been the focus of less attention, particularly in more recent studies.



### 2.2.1. *Traditional accounts*

Wackernagel's treatment of the distribution of *-au* and *-ā* in the locative singular of the *i*-stems is similar to that of the duals: "The original distribution is thus: *-au* in the break (differing from the N.A.Du.), *-ā* before consonants, *-āv* before vowels" (1930:152). For the Rigvedic distribution, he points out that *-ā* occurs three times prevocally, in contraction with the following vowel; as in the duals, this is attributed to a "dissimilatory loss of *v* from *-āv* because of a following *v* (Sommer [1924]:269)" (ibid.). His discussion of preconsonantal *-au* forms is also the same as it was for the duals, saying that the "cases of *-au* before consonants in the interior of the pāda belong mostly to the younger hymns" (ibid.).

Lanman also deals with the *i*-stem locative singular in his 1880 work, of course. He points out that the ending *-ā* is used before consonants and before vowels with which it is contracted, but never with hiatus before a vowel; *-au* is used before vowels and at the end of pādas (1880:385). He says that "[t]he existence of these forms in *-ā* has often been noticed; but it is rather surprising to find that they are almost half as frequent as those in *-au*" (ibid.). Though he does not expound upon this further, it seems that he is surprised that they are not more frequent than they are, most likely in comparison to the *-au* and *-ā* of the duals. He goes on to make the association of these endings with those of the duals more explicit, saying that "[t]he first general distinction in their use is like that in the dual" (ibid.), i.e. preconsonantal *-ā* versus prevocalic *-au* (as *-āv*).

Lanman mentions a few forms in *-ā* that appear at the end of the pāda, but he basically dismisses them, in some cases suggesting that they are not actually locative

singular forms and/or not from *i*-stems, and in others apparently disregarding them because of the metrical characteristics of the hymns in which they occur. With regard to the occurrence of *-au* before consonants, he says that it “happens oftenest with certain frequent words” and that “[i]t is safe to say in general that many of these occurrences belong to the younger parts of the [Rigveda]” (1880:386).

Arnold (1905) does not discuss the *i*-stem locatives in detail, mentioning only that “[l]ocatives in *-ā* are frequently found before consonants within the verse, but there are only [three] cases of combination with a following vowel” (1905:73); his references to these forms indicate that two of these cases are found in hymns which he considers to belong to the “Popular Rigveda”, i.e. hymns that are late, among other characteristics. With regard to *-āv* before vowels, he makes the following statement: “In the popular Rigveda we observe a series of forms which formerly ended in *-ā*, such as the duals, ... regularly used before hiatus and written in ... *-āv* ... : and there are traces of similar change in the locatives of *-i* and *-u* stems” (1905:145). This statement would seem to indicate that he considers the ending *-ā* to have been the original ending before vowels, with *-āv* being a later editorial insertion used to indicate hiatus, as is his position also with regard to the duals.

### 2.2.2. *More recent accounts*

The *-au/-ā* alternation in the locative singular of the *i*-stems has not received much attention in recent studies. As noted above (§2.1.2), the focus of recent studies of the duals has been on the diachronic development of the endings; since the development of these endings in the locatives is different from that in the duals (see §§2.3, 2.4), the

locatives therefore receive at best a passing mention in these studies. Malzahn (1999), for example, mentions the *-au/-ā* alternation in relation to that in the duals, but notes that their different origins distinguish them. Other cursory mentions of these forms can sometimes give an indication of what the author considers to be their original distribution. Pirart, for example, explains the appearance of a preconsonantal locative singular *-au*, *ṭṛkṣāu maghavan* in 6.46.8a, to be a “modernization” of the original locative singular *ṭṛkṣā́* (a proper name) (2001:66), presumably one undertaken by the “diaskeuast” Śākalya, to whom the *Samhita* is attributed (2001:59).

### 2.2.3. *Summary*

The accounts of the locative distribution of the *-au* and *-ā* variants are quite similar to those seen for the duals, while taking into account the differences in distribution between the two (e.g. *-au* rather than *-ā* in *pāda*-final position). This distribution is approached from the perspective of *-au* being original to prevocalic and *pāda*-final position, and *-ā* being original to preconsonantal position. The explanations for cases that do not fit into this pattern are again tied to two main factors, date of composition and phonetic environment. The cases of *-ā* coalesced with a following vowel are attributed to dissimilation because of a following *v* (Sommer 1924, Wackernagel 1930) and linked to a late date of composition (Arnold 1905). Lanman (1880) seems to consider these simply to be variants governed by the meter, not giving a particular explanation for them. Preconsonantal *-au* is also attributed to a late date of composition (Lanman 1880, Wackernagel 1930) or even to a post-composition modernization by the compilers of the

Samhita (Pirart 2001). As with the duals, the understanding of the diachronic origin of the endings plays a role here, and I turn to this topic in the next two sections.

### 2.3. Etymological background of the duals

While the duals of the various types of nominal stems can be treated in many respects together as a group, the etymology of their ending  $-\bar{a}$ , in particular, separates them. I present here an overview of the literature on this subject. While there are aspects that are generally agreed upon, some of the details are a source of ongoing disagreement and discussion. I discuss these briefly, but I do not make any claim of resolving these issues.

#### 2.3.1. *a-stem duals*

The nominal *a*-stems are descendants of the Proto-Indo-European (PIE)  $*o$ -stems and are the most productive nominal declension in Sanskrit. The comparative evidence from other Indo-European languages indicates that the original ending was (in the simplest terms)  $*-\bar{o}$ , cf. Greek  $-\omega$ , Lithuanian  $-\bar{u}$ , Old Church Slavonic (OCS)  $-a$  (Wackernagel 1930:48, Beekes 1995:195, Szemerényi 1996:184), the regular outcome of which in Sanskrit was  $-\bar{a}$ . This much is agreed upon by most. The more specific origin of this  $*-\bar{o}$  is less clear-cut. Brugmann (1892:191), representing the traditional (pre-laryngeal-theory) viewpoint, cites Ostoff (and Brugmann 1881) as holding the view that this  $*\bar{o}$  was the result of the contraction of the stem vowel  $*-o$  with dual suffix  $*-e$  (seen in some consonant stems in other Indo-European languages, e.g. Greek  $\pi\acute{o}\delta\epsilon$  ‘two feet’),

or merely the stem vowel lengthened, similar to the dual endings  $-\bar{i}$  and  $-\bar{u}$  in the  $i$ - and  $u$ -stems respectively.

More recent studies reflect the impact of the laryngeal theory on Indo-European reconstruction, generally attributing the long  $*\bar{o}$  to the stem vowel  $*-o$  followed by a laryngeal dual ending. Which laryngeal was responsible and other details are still a source of debate. Beekes (1995:194) gives it as  $*h_1$ , on the basis of the Lithuanian ending  $-e$  found in the consonant stems which, he says, “points to  $h_1e$ ” (ibid.). Under this treatment, the  $i$ - and  $u$ -stem duals  $-\bar{i}$  and  $-\bar{u}$  can be analyzed as resulting from the stem vowels plus the same dual ending, i.e.  $*-i-h_1$  and  $*-u-h_1$ . Cowgill (1985) posits a different laryngeal,  $*h_3$ , as the ending of the dual, based on the reconstruction of dual pronouns such as the accusative/dative/genitive dual first person enclitic pronoun  $*noh_3$  (Sanskrit *nau*; see §2.4.5 below).

Rasmussen (1989, 2003) also believes the laryngeal to have been, if anything,  $*-h_3$ , based on his view of the thematic vowel (i.e. the stem vowel  $-o$ ) being “governed by the phonetic properties of the following segment ... before a voiced segment the vowel is  $-o-$ ; otherwise we have  $-e-$ ” (2003:85). While he says that nouns usually generalized  $-o-$ , the pronouns did not; therefore, the Sanskrit demonstrative pronoun  $tā́$ , OCS *ta*, cannot have come from  $*tó-h_1$  but rather from  $*tó-h_3$  or simply  $*t\acute{o}$ , since he holds  $h_1$  to have been voiceless and  $h_3$  voiced, necessary for the appearance of the thematic vowel as  $o$  (ibid.). He also finds support for this in the need for  $*h_3$  in the dual pronouns (cf. Cowgill 1985) and in his analysis of the first person dual marker in the verb (2003:87–88).<sup>14</sup>

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<sup>14</sup> See Rasmussen 1989, 2003 for the full details of this analysis.

In the end, however, Rasmussen seems to favor instead an analysis of *\*-ō* as a contraction of *\*-o-e*, with the dual ending *-e* having been transferred to the *o*-stems from the athematic stems; under this analysis, the dual endings *-ī* and *-ū* may then be lengthened stem vowels formed on analogy to the pattern in the *o*-stems (2003:89–92). This analysis, which is quite similar to that of Ostoff (and Brugmann 1881; as cited in Brugmann 1892), does not answer the question of what the original thematic dual ending was, before the transfer of *\*-e* from the athematic stems—was it zero, or was something else there that was replaced? This and other aspects of his account, such as his appeal to a “remarkable structural and even material similarity with Uralic here, even including a common analogical innovation and an event of shared phonetic change” (2003:88), make his analysis less compelling than one might wish.

Malzahn (1999) disagrees with Rasmussen’s analysis, or any analysis of *\*-ō* as resulting from a contraction of *\*-oh<sub>1</sub>e* (presumably regardless of which laryngeal is posited), saying that such an analysis “is excluded at first sight, because the Lithuanian continuation [*-ū*] of the ending points not to a circumflex, but to an acute intonation” (1999:206),<sup>15</sup> since vowel contraction would normally produce circumflex intonation. Rasmussen replies:

I know of no trustworthy basis on which to dismiss the derivation of *\*-ō* from *\*-o-e* just because the result has acute tone in Greek and Lithuanian ... I have suggested the easy solution of excepting word-final position from producing

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<sup>15</sup> She refers here to Jasanoff (1998:301, n. 5), who says that (with regard to the first singular of the thematic verbs) “[t]he ‘acute’ long vowel of ... Baltic ... rules out the possibility of a contracted ending...” (cf. Villanueva Svensson 2002:110, 116). See also Jasanoff (2003:60, n. 66), where, in discussing the 1st person singular verb form in Lithuanian, he notes that “[t]he attested 1 sg. *vedù* thus points unambiguously to *\*uédh-o-h<sub>1</sub>*; a preform *\*uédh-o-h<sub>1</sub>e* would have given Lith. *\*vėduo*”.

circumflex by contraction ... in word-final position, vowels may show less body than elsewhere. (2003:89–90)

Nonetheless, as he notes, Malzahn finds his suggestion “ad hoc and phonetically improbable (Malzahn 1999:206)” (Rasmussen 2003:90). Malzahn’s conclusion is that the thematic dual ending was indeed *\*-o-h<sub>1</sub>* (1999:223);<sup>16</sup> see also Jasanoff, who also proposes *\*-o-h<sub>1</sub>* as the thematic dual ending, apocopated from the *\*-h<sub>1</sub>e* of the athematic stems (1998:301, n. 5; 2003:61), and Villanueva Svensson, who proposes *\*-o-h<sub>1</sub>* as “the regular allomorph before consonants and in pause” (2002:121). This seems to be the most widely accepted and most likely etymology, and Rasmussen’s is, indeed ad hoc and shows disregard for Lithuanian historical phonology.

The origin of the ending *-au* and its alternation with *-ā* is much more controversial. Sources of disagreement are found, for example, in the question of whether *-au* was the result of a Proto-Indo-European development or was limited to the Indic branch of Indo-European, and in the question of the origin of the *-u* if the original ending of the dual was *\*-ō*.

Some of the earlier scholars proposed an ending *\*-ōu* original to Proto-Indo-European (which would regularly give Sanskrit *-au*); Meringer (as cited in Brugmann 1892:191; see also Bolling 1902) held the view that *\*-ōu* was original everywhere, and that this became *\*-ō* before consonants. This view was modified by Bechtel (1892:285, as cited in Bolling 1902:318), who posited instead an original distribution of *\*-ōu* before

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<sup>16</sup> Again, see Malzahn 1999 for the full details of her analysis, the complexity of which I do not deal with here.

vowels and in pause, and \*-ō before consonants.<sup>17</sup> Wackernagel also proposes a similar account, saying that “perhaps -au alone or along with -ā was authorized in Proto-Indic in pauses” (1930:47–48), explaining -ā in pāda-final position and before vowels as “based on the pressure of the preconsonantal -ā” (ibid.). A more recent version of this view is given by Hollifield (1980:48), who posits an “optional pre-Proto-Indo-European phonetic reduction of ... \*ōu ... to ... \*ō” as in “Ved. nom. du. *devā*”. He finds extra-Indic support for this in proposing that “[t]he Baltic *o*-stem nom. acc. dual ending \*-ṓ can be from \*-ōu by a very early Baltic sound change of \*-ōu > \*-ō ... Therefore, \*-ṓ would correspond to the Vedic ending -au rather than to -ā” (Hollifield 1980:29, n. 18). He seems to stand alone among recent scholars, however, in holding this view.<sup>18</sup>

In general, however, the agreement among Indo-Europeanists seems to be that the -u was not originally part of this inflectional ending, leaving open the question of the origin of the form -au in Sanskrit. One type of explanation given is that -au represents the fusion of a particle *u* with the dual ending \*-ō. Brugmann, for example, suggests that the -u may have been an independent particle which became attached to the ending \*-ō, and that this particle may be associated with the *u* meaning ‘two’ that is seen in forms such as

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<sup>17</sup> The positing of \*-ōu as the original dual ending in pāda-final position, which has no support within the R̥gveda itself, is an attempt to deal with the *i*-stem locatives in conjunction with the duals, as well as the later generalization of -au and loss of -ā (Bolling 1902:318). Bolling explains the distribution within the R̥gveda as a result of “analogy working in opposite directions in different dialects” (1902:322), by which means he also explains -au being the only form found in the later language: “In the dialect which is the basis of the ‘R̥g Veda proper,’ the result is that -ā is extended to the position in pause and in part to the position before vowels; while in the dialect or dialects which are the basis ... of the later literature ..., the form in -āu was extended to the position before consonants” (ibid.). While this view of \*-ōu as the original ending, particularly in pāda-final position, is not generally accepted, Bolling brings up some interesting points that are worthy of consideration.

<sup>18</sup> See, for example, Malzahn (1999:221, n. 33) for a critique of his derivation of the Baltic \*-ṓ.



Sanskrit *u-bhá-* ‘both’ and Latin *vī-gintī* ‘twenty’.<sup>19</sup> With this, however, he suggests that the Vedic *-ā* is not the descendant of the historical *\*-ō*, but is rather the sandhi variant of *-au* before consonants (Brugmann 1892:191).

An updated version of this view is found in Hollifield (1980), who posits a nominative/accusative dual ending *\*-oh<sub>1</sub>u* of which *\*-h<sub>1</sub>u* is a “numerical element meaning ‘two’ to be seen also in ... Lat. *vīgintī*” (1980:48). Malzahn (1999) is also inclined to a version of this position, saying that there is a “disyllabic form *\*-oh<sub>1</sub>u*” of which “the [u-]extension is perhaps based on an optional, secondary beginning of a post-desinential numeral-particle (*\*h<sub>1</sub>u* < *\*du* ‘two’)” (1999:223), and that this form was original to prevocalic context and was transferred from that environment to preconsonantal and pāda-final environments (1999:212). Villanueva Svensson (2002) agrees with these types of analysis, positing a dual allomorph *\*-o-h<sub>1</sub>w* that could appear before vowels. For the origin of the *\*w*, he believes that “the best solution is to assume that in Indo-European the thematic nom.-acc. dual (including the numerals ‘2’, ‘8’ and pronominal stems) underwent a partial recharacterization with ‘a numerical element meaning ‘2’, *\*w* or *\*h<sub>1</sub>w*” (with Hollifield 1980), or “perhaps ... better ... assuming a weakening of *\*du-* (thematized *\*d(u)wo-*) > *\*h<sub>1</sub>u-* in enclitic position” (with Malzahn 1999:223).<sup>20</sup>

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<sup>19</sup> The *vī-* of *vīgintī* is now often analyzed as a reduced or dissimilated form of *\*dwi-*, a combining form of ‘two’ (e.g. Coleman 1992:397), but see Villanueva Svensson (2002:121) for an alternative view, similar to that of Brugmann, though he says either analysis is possible.

<sup>20</sup> Note, however, that while both Malzahn and Villanueva Svensson cite Hollifield (1980:48) with regard to the origin of the *\*u* element in the *-au* ending, neither of them hold to his position of *\*-ōu* being the only original dual ending.

An explanation along these same lines is given by Shields (1987), who claims that the *u* was a deictic particle which “evolved into a locative-genitive (< oblique) case suffix ... then [was] reanalyzed as a dual marker ... and ... generalized to the nominative-accusative” (Shields 1987:341). See also Eichner (1982, 1992), though he believes the deictic particle *u* to be associated with the meaning ‘two’, again as found in *u-bhá-*.<sup>21</sup>

The other common type of explanation attributes the form *-au* to phonetic factors and/or sandhi. Wackernagel proposes that both the forms *-au* and *-ā* and the alternation between them were original to PIE, the *-au* being a result of the contraction of the stem-ending with a suffix, though he does not specify what that suffix might be, with the distribution of the two governed by sandhi (Wackernagel 1930:48). Lanman’s view is that “the [*-au*] of the dual ... beyond all peradventure ... is a mere phonetic outcome of *-ā...*” (1880:387). A somewhat different explanation was put forth by Arnold, who, recall from above (§2.1.1), referring particularly to the Rigveda, said that “a later and mechanical revision has substituted *-āv* for the ending before hiatus” (Arnold 1905:132); in other words, the prevocalic *-āv* was an editorial device, brought in to indicate a necessarily maintained hiatus after the constraints against hiatus, much weaker at the earlier stages of Rigvedic composition, were strengthened.

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<sup>21</sup> None of these explanations of the accretion of an *u/ū* particle with the dual ending *\*ō* deal in particular with the phonetics involved. But the regular outcome of the coalescence of *-ā* with *u/ū* is Sanskrit *-o* (the original short diphthong), not *-au* (the original long diphthong; cf. Chapter 1). A possible explanation for the long diphthong from this accretion could lie in the generalization of a sandhi form from a prehistoric stage: e.g. *\*-oHu C-* > *\*-ou C* (Sanskrit *-o*), but *\*-oHu V-* > *\*-ōu* (Sanskrit *-au*), with the prevocalic form subsequently extended. Thanks to Hans Henrich Hock for discussion of this point.

Cowgill also posits a phonetic origin for *-au*, suggesting that “Vedic *-āv* is a specifically Indic outcome of *-oH* before vowel, liable ... to spread to clause-final and preconsonantal position” (1985:27). Rasmussen’s account is similar, viewing the ending *-au* as an alternative outcome of the contraction of the dual ending *\*-o-e* that he posits, saying that it is “very strongly [indicated] that the final element /v/ properly belongs in antevocalic sandhi position” (2003:90). He concludes:

I therefore also consider it totally misguided to elevate the *v*-extension to the status of a separate morpheme. The only solution ... is that the *\*-u-* is a sandhi glide which could be present or not, originally depending on the further environment, later lexicalization then generalizing one form or the other. (2003:90–91)

Malzahn rejects these accounts, saying that though “final *-ā* is also susceptible to the insertion of a nonsyllabic element between itself and the vocalic initial of the following word” (1999:213), “a hiatus-remover of the form *-u* would actually be unexpected” (1999:214)—rather, one might expect the insertion of a nasal element, which is sporadically found in the Rigveda (including among the duals) between a final *-ā* and an initial vowel (see Lubotsky 1993; but see Hock 1999 for an alternate analysis of this phenomenon). She also points out that no similar sandhi phenomenon is found in “the structurally similar, but more often used” endings of the instrumental singular in *-ā*, though in the thematic stems this also developed from *-oh<sub>1</sub>* (1999:220; see also Villanueva Svensson 2002:121).

Jasanoff also offers a phonetic origin; having noted that the dual ending *\*-h<sub>1</sub>(e)* has a third variant *\*Hu* which gave Sanskrit *-au*, he says that “[t]he rationale for the appearance of *\*Hu* beside *\*He* and *\*H* is unknown”, but offers “[o]ne possible explanation, speculative but typologically plausible” in which word-final sequences of a

form like *\*oHe* “were ... realized as ... *\*oHə* in early PIE, with partial ‘absorption’ of the final vowel by the preceding *\*-VH-* sequence” (2003:61). Final *\*-ə* “could then have been subject to further weakening and loss”, with *\*-ə > \*u* “when the preceding vowel was accented [*\*ó*] and the following word began with a laryngeal (or vowel?)”, so *\*-óHə* gave *\*-óHu*, e.g. “*\*d(u)uó-h<sub>1</sub>ə > \*d(u)uó-h<sub>1</sub>u/\_\_\_#H-*” (2003:61–62). He concludes that “[a]nalogy would then have done the rest, producing new distributions of ‘*\*-ō*’ and ‘*\*-ōu*’ in the daughter languages” (ibid.).

### 2.3.2. *Non-a-stem duals*

The non-*a*-stem duals apparently took the dual endings *-au* and *-ā*, as well as their pattern of alternation, from the dominant *a*-stems. Based on the comparative evidence of other languages, the original ending in the consonant-stems was *\*-e* (Wackernagel 1930:49, Szemerényi 1996:185) or *\*-h<sub>1</sub>e* (Beekes 1995:194, Villanueva Svensson 2002: 111, Jasanoff 2003:61); cf. Greek *-ε*, Avestan *-a*. It was only in Indic that the original ending was replaced by the endings of the *a*-stems. The distribution of the endings *-au* and *-ā* in the non-*a*-stems is basically parallel with that of the *a*-stems (cf. Chapter 3), which indicates that these were the “normal” dual endings in these noun stem classes at the time of Rigvedic composition (cf. Bolling 1902:324).

### 2.3.3. *Summary*

Most modern scholarship holds that the dual ending *-ā* in the *a*-stems comes from PIE *\*-ō < \*oH*. The laryngeal in question is taken to have been either *\*h<sub>1</sub>* (e.g. Beekes 1995, Malzahn 1999) or *\*h<sub>3</sub>* (e.g. Cowgill 1985), with *\*h<sub>1</sub>* receiving the most support in

the literature. The origin of the ending *-au* is less clear, however. Some older scholarship (e.g. Wackernagel 1930) and even some more recent (Hollifield 1980) believe *-au* to have its origins in PIE *\*-ōu*, and that an alternation between *\*-ōu* and *\*-ō* was inherited into Old Indic. More common, however, is the belief that the *-u* element did not originally belong to this inflectional ending, and thus that *-au* was a secondary development. One explanation for its origin is that it represents an independent particle meaning ‘2’ or that had a deictic function that became attached to the ending *\*-ō* (e.g. Brugmann 1892, Malzahn 1999, Eichner 1992). Another explanation attributes *-au* to a sandhi form that originated in certain phonetic (particularly, prevocalic) environments (e.g. Lanman 1880, Jasanoff 2003). Whatever the origin of *-au* and *-ā* in the *a*-stem duals, it is clear that they were then brought over into the non-*a*-stem duals, replacing the original ending *\*-e* or *\*-h<sub>1</sub>e*.

## 2.4. Etymological background of the locatives and other forms

### 2.4.1. *i*-stem and *u*-stem locatives

The original ending of the *i*-stem locative singular in Proto-Indo-European has been analyzed as *\*-ēi* (Brugmann 1892:159, Wackernagel 1930:156, Szemerényi 1996:177), which would have given *\*-āi* in Proto-Indo-Iranian (cf. Homeric Greek. *-ηι*, Gothic *-ai*).<sup>22</sup> The ending *\*-ēi* consists of the lengthened *e*-grade of the stem vowel *-i-*, and is

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<sup>22</sup> The Gothic *-ai* is attested as a dative ending, as the result of the loss of the locative case and syncretism with the dative.

parallel in formation to the locative singular ending of the *u*-stems, *\*-ēu*, the lengthened *e*-grade of the stem vowel *-u-*, which gives *-au* in Sanskrit.

Brugmann (1892:159) proposes that parallel endings *\*-ēi* and *\*-ē* were original to PIE, the *\*-ē* presumably being a preconsonantal sandhi variant (cf. Wackernagel 1930:156). In this analysis, the *-ā* allomorph found in Vedic represents the expected outcome of *\*-ē*, which raises the question of the origin of the ending *-au*. The diphthongal form *-au*, clearly not original to the *i*-stems, is then claimed to have been taken over from the *u*-stems, a noun class closely connected to the *i*-stems by the similarity of their inflectional patternings with regard to ablaut, among other things (see also Wackernagel 1930:156, Malzahn 1999:214). The motivation for the adoption of this ending could lie in the sandhi outcome of the diphthong *-ai* in prevocalic position in Sanskrit, which was *-ā* with hiatus rather than the otherwise expected *-āy*; *-au* could have been brought in to prevent hiatus in these situations.<sup>23</sup> Wackernagel's (1930:156) view is slightly different, in that he believes that both *-au* and *-ā* were present as sandhi variants in the *u*-stem locatives at the time that *-au* was brought over into the *i*-stems, and that the preconsonantal *-ā* of the *u*-stems was subsequently lost.

Hollifield (1980) does not discuss the origin of the *-au* ending, but he clearly believes it was the underlying or original ending at a very early stage, which then underwent “the well-known optional pre-Proto-Indo-European phonetic reduction of ...

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<sup>23</sup> Though this would not explain why the *au*-form was brought into pāda-final position.

\*-ōu ... to ... \*-ō” as in “Ved. loc. sg. *agnā*” (1980:48).<sup>24</sup> Thus, he apparently believes this to have simply been allomorphic variation, the result of an optional phonetic process; he does not propose any normal patterns of distribution.

Lanman, however, says, regarding the theory that the *i*-stem *-au* is “a simple transition to the *u*-declension—a formation after the analogy of the *u*-stems”, that “since the locative s[ingulars] of the *i*-stems are eight times as frequent as those from *u*-stems, this theory will hardly pass muster” (1880:386). He therefore offers another proposal, though with the caveat that “since this lies beyond the scope of this article, I would expressly disclaim any tone of categorical assertion in the matter” (Lanman 1880:386–87; cf. Brugmann 1892:168). Since the *i*-stem ending \*-ēi was parallel in formation to the *u*-stem ending \*-ēu, he proposes that another form \*-ayi, from \*-ei-i, existed at an early stage of Sanskrit, parallel to the alternative locative singular ending *-avi* that is found in the *u*-stems. In this analysis, the locative ending *-i* was then lost, with lengthening of the previous vowel, in both the *u*-stems and the *i*-stems.<sup>25</sup> However, while in the *u*-stems this left \*-āu, in an *i*-stem form like \**agnáy-i* (from *agní-* ‘fire’), “case-ending and thematic

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<sup>24</sup> Note that this is the same change by which he explains dual *-ā* (see §2.3.1). This analysis ignores, however, the distinction between the PIE \*-ōu of the duals and \*-ēu of the *i*-stem locatives. Both give *-au* in Sanskrit, but he explicitly places this “phonetic reduction” in pre-Proto-Indo-European, where they were two distinct diphthongs. Furthermore, if this “optional phonetic reduction” did apply to \*-ēu as well (a necessary extension if he wishes to use it to explain the *i*-stem locatives), then he offers no explanation for its complete lack of occurrence in the *u*-stem locatives, where no alternate forms in *-ā* are found.. If a purely phonetic process, it would be expected to apply (even optionally) wherever the phonetic conditions were met.

<sup>25</sup> Lanman does not explain why the ending was lost, but notes that “[f]or the dropping of the ending there are abundant analogies” (1880:387), giving the examples of locative singular neuter endings in both *-man* and *-mani* (note Whitney (1889:159): “throughout both Veda and Brāhmaṇa, an abbreviated form of the loc. sing., with the ending *i* omitted, ... is of considerably more frequent occurrence than the regular form”), as well as *tanvi* beside *tanū*.

final are homogenous, and (as the word becomes to the apprehension of the speaker *agná-yi*) both are lost together, so that we have *agnā́*” (Lanman 1880:387; cf. Macdonell 1910:283).

Lanman notes then three possibilities for the relationship of *agnā́* to *agnáu*: (i) they are independent developments, but “this in view of the facts few will wish to maintain” (1880:387); (ii) *agnā́* comes from *agnáu*; or (iii) *agnáu* comes from *agnā́*. He prefers the third, saying that in light of the *-au* of the dual (and of the perfect; see §2.4.2 below), which as noted above (§2.3.1) he believes to be a “mere phonetic outcome of *-ā*” (ibid.), “it is hard to assume here a phonetic change exactly the reverse, without reason” (ibid.). The change from *-ā* to *-au* was aided not only by “analogy of the dual and perfect”, but the “frequently following labial initials would impart their coloring to the preceding *-ā*”, and analogy with the *u*-stem locatives, “when standing beside those from *i*-stems ... would help to fix the form in *-au*” (ibid.).

Neither of the proposed endings *\*-ayi* or *\*-āy* are attested as such in the Samhita text, although Lanman suggests that some evidence can be found for their existence in some of the earlier Vedic hymns. With regard to *\*-ayi*, for instance, Grassmann (1873) has suggested that some of the *i*-stem locative endings in *-au* were better read as *-avi*, as is found in the *u*-stems, based on metrical considerations, particularly the need in these verses for an additional syllable to fill out the meter. Lanman proposes that these forms instead be taken as remnants of an earlier *\*-ayi* (1880:388). Wackernagel is dismissive of this proposed alternate ending, however, calling it “unnecessary conjecture” (1930:154).



While the goal of this investigation is not to provide a definitive answer to the question of the origin of these forms and their alternations, aspects of their distribution may shed some light on the question of origin. I revisit this in Chapter 10.

#### 2.4.2. *Perfected*

The origin of the ending *-au* that is found in the 1st and 3rd singular perfect of verbal roots ending in *-ā* (e.g. *dadháu* from *dhā-* ‘put’) is unclear. The regular 1st and 3rd person singular perfect ending is *-a* in Sanskrit, from the PIE *\*-a* and *\*-e* respectively (Szemerényi 1996:243) or *\*-h<sub>2</sub>e* and *\*-e* in terms of laryngeal theory (Beekes 1995:238). The expected outcome for these roots would be *-ā*, i.e. *\*dadhā*, which would thus be indistinguishable from the strong perfect stem. It seems clear, on the basis of the evidence of Avestan, that the ending *-au* must have been an Indic innovation, as there is no trace of the *u*-element in Avestan (e.g. *daδa*, which is exactly parallel to Sanskrit *\*dadhā*).<sup>26</sup>

Few explanations have been given for the development of the *-au* ending in the perfects. Lanman briefly mentions the perfects in relation to the duals and the *i*-stem locatives, including the *-au* in these perfect forms among those that he believes to be phonetic outcomes of *-ā* (1880:387). Similarly, Arnold also ties the *-au* of the perfects together with that of the duals and the locatives, proposing that it represents a change of *-ā* into *-au* that “is connected with increasing strictness in the R̥gveda in the question of hiatus” (1905:145). In the “popular R̥gveda”, he claims, a number of forms that

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<sup>26</sup> The other solution would be that both *-au* and *-ā* were available as variants in the proto-language, and that *-ā* was generalized in e.g. the Iranian descendants and *-au* in the Indic; see below for examples of this reasoning.

originally ended in  $\bar{a}$ , such as the duals, are “regularly used before hiatus and written in ...  $\bar{a}v$ ...” (ibid.), and “there are traces of similar change ... in the perfects of verbs in  $\bar{a}$  ... these changes, so far as the evidence of the Rigveda goes, are of a phonetic character” (1905:145–46), though he seems to regard these less as a phonetic development of an  $\bar{a}v$  in hiatus than as a later editorial insertion in cases where hiatus was found. This is, however, a problematic aspect to this explanation with regard to the perfects, namely the fact that the majority of the perfect forms in  $-au$  in the Rigveda occur before consonants (see Chapter 3).

Turning to more recent accounts, Markey (1979:69) also views the  $-u$  of the perfect ending  $-au$  as a hiatus breaker, resulting from the “morphologization of a dialect internal phonological process”. By this process, “ $dad\acute{a} +$  [the ending]  $a > dad\acute{a}v + a$  with  $-w-$  as the normal hiatus breaker” where the “ $-w-$  would yield phonetic  $-u-$  ( $au$ )” (ibid.), referring to the appearance of  $-au$  in  $i$ -stem locatives as further indication of the “increasing necessity for a hiatus breaker” that motivated this development. The hiatus breaker in this account differs from that of Lanman by the fact that he claims that it arose between the stem and the 1st and 3rd person ending  $-a$ , rather than between the inflected form and a vowel-initial following word.<sup>27</sup>

Rasmussen also takes his cue from analyses like that of Lanman, attributing  $-au$  in the perfects to an  $*o-H-e$  sequence, which underwent vowel contraction, parallel to his analysis of the dual ending as  $*-o-e$ . He says that these “basically alternat[e] by highly parallel rules which indicate very strongly that the final element  $/v/$  properly belongs in

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<sup>27</sup> How this then relates to the  $i$ -stem locative forms  $agn\acute{a}/agnau$  that he cites is not clear.

antevocalic sandhi position” (2003:90); this represents a significant assumption (cf. the previous paragraph), which he unapologetically acknowledges, noting that “the single occurrence of *paprá*’ is anteconsonantal. One may then assume that also the type *dadháu* once alternated in the same way [as the duals]” (ibid., n. 16).

Jasanoff (2003) analyzes the 1st singular ending as *\*-o-h<sub>2</sub>(e)*, with a parallel development to that of the dual ending *\*-o-h<sub>1</sub>(e)* (see §2.3.1 above). He thus gives the development of 1st singular *jajñáu* (from *jñā-* ‘know’) from “a surface form *\*ġeġnóHu* (*\*ġeġnóh<sub>2</sub>u*?), simplified by reduction of the laryngeal cluster from underlying *\*ġeġnóh<sub>3</sub>-h<sub>2</sub>e*”, and the “same phonological sequence, with the morpheme boundaries differently situated, underlies the corresponding third person form”, *jajñáu* from *\*ġeġnóh<sub>3</sub>u* < *\*ġeġnóh<sub>3</sub>-e* (2003:61) (see his explanation of the phonetic processes given above in §2.3.1).

Villanueva Svensson (2002) takes a somewhat different approach, though he also begins with apocope of the endings, similar to Jasanoff. Using the root *dā-* ‘give’ as exemplar, he starts “with an apparently endingless 1/3sg. *\*dedóh<sub>3</sub>* (< 1sg. *\*de-dóh<sub>3</sub>-h<sub>2</sub>e*, 3 sg. *\*de-dóh<sub>3</sub>-e*” (2002:114), making the “further assumption ... that *\*-oh<sub>3</sub>* in final position did regularly leave a velar [sic] glide, in all probability subject to variations of sandhi....: *\*-oh<sub>3</sub> C<sup>o</sup>*, *\*-oh<sub>3</sub>w V<sup>o</sup>*” and “still another assumption ... that this formation was extended to roots ending in another laryngeal” (ibid.), so that, for example, forms from *dhā-* ‘put’ < *\*dhoh<sub>1</sub>-* and from *sthā-* ‘stand’ < *\*stoh<sub>2</sub>-* also acquired the ending -w “from etymological *\*dedóh<sub>3</sub>(w)*” (ibid.), whether in Proto-Indo-European or independently in the daughter languages (ibid., n. 18). He admits that he cannot prove that *\*-oh<sub>3</sub>* left a

glide in final position, but says that he is “unable to see any other reasonable solution for the Vedic type *dadáu*” (2002:115). Having decided, on the basis of the two Rigvedic perfects in *-ā* and apparently on the similarity of this distribution with that of the duals, that “the evidence of the 1/3 sg. perfect of *°ā*-roots ... points to a phonetic distribution *\*āu V°/\*-ā C°* for Proto-Indo-Iranian” which can be seen in Vedic “in some relics for the perfect” (2002:112), he is left with his conclusion that “[i]ts distribution is so clear cut that it precludes from the outset the assumption of an autonomous element *\*u* secondarily attached to the perfect. Only a phonetic solution can be seriously considered” (2002:115). Thus, the variant *\*-ā* was generalized in the Iranian languages (e.g. Avestan *daδā* corresponding to Sanskrit *dadáu*), “while Vedic generalized *\*-āu V°* for all roots in *°ā*” except for the two “very clear archaisms”, *paprā́* and *jahā́*, which appear before consonants in the Rigveda (2002:117).

An additional explanation that has been offered for the perfect ending *-au* is that the *-u* element represents a deictic particle. In this view, “normally formed perfects were far-deictically specified with *+u*” (Dunkel 2004:51, referring to analyses by Ostoff (and Brugmann) 1881 and Schmidt 1985). Dunkel calls this approach “appealingly straightforward”, and says that the *-u* “served ... only to remedy the invisibility of the synchronic ending *-a*” (2004:52).

#### 2.4.3. Numerals *dvá-* ‘two’ and *aṣṭá-* ‘eight’

To a certain extent, *dvá-* can be subsumed under the other duals, particularly with regard to its Rigvedic nominative/accusative/vocative endings *-au* and *-ā*, but I present an overview of its etymology here as well. Though appearing in the Rigvedic text as from a

root *dvá-*, the meter often indicates that it should be read as disyllabic *duá-* (also represented as *duvá-*). The proto-form of this numeral is typically given as something like *\*duwō(w)* (Emmerick 1992:163). Its distribution of forms in *-au* versus *-ā* is basically parallel to that seen in other *a*-stem duals.<sup>28</sup> Whether the cognates in other languages show outcomes of an original ending in *\*-ōu* (in this numeral, and by extension, in the duals) and therefore whether *\*-ōu* was found in Proto-Indo-European or was an Indic innovation are subjects of some disagreement, as was seen above (§§2.3.1, 2.3.2).

The form *dvá-* ‘two’ thus has a particularly important place in the literature dealing with the duals because of its position as, one might say, the dual *par excellence*. In particular, this form, together with *aṣṭáu* (on which see below), provide the only evidence of a possible Proto-Indo-European origin for the dual ending *-au*, making the analysis of these forms an important component of accounts of the origin of the endings *-au* and *-ā* in the duals.

One can look, for example, at Cowgill’s analysis of ‘two’ in Germanic and Celtic and of the duals: key to his analysis of the Proto-Indo-European dual endings (see above, §2.3.1) are conclusions such as that Old Icelandic (Olc.) *tvau* comes from *\*tva* plus *\*-u* < Proto-Germanic *\*-ō*, an explanation which he says “is in every respect superior to supposing that *tvau* is an old masculine form, comparable to Skt. *d(u)váu*” (1985:14). He analyzes other forms of ‘two’ in Germanic and Celtic, in all cases rejecting the hypothesis that they are related to the *-au* form seen in Sanskrit, and he then concludes that “[t]he views adopted here of Olc. *tvau*, *þau* and of Celtic *o*-stem duals and ‘2’ mean that

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<sup>28</sup> See Chapter 3, Table 3.3 for details.

there is no evidence outside of Indic for ‘*\*-ōu*’ beside ‘*\*-ō*’ in undoubted *o*-stem duals” (1985:26). It is only this analysis of ‘two’ that allows him to posit the dual ending as *\*-h<sub>3</sub>*, with *-au* representing an Indic-internal development. Malzahn follows his analysis of this form, again supporting her conclusion that *-au* in the duals is an Indic innovation (1999:214).

The controversy over the etymology of ‘two’ therefore is mostly limited to the question of whether the dual ending *-au* originated in the proto-language or was a later development. An additional possibility is that *-au* as a dual ending originated specifically within forms of *dvá-*, whether at a proto-stage or within Indic itself, and spread from their into other dual forms, both on the basis of *dvá-*’s similarity to *a*-stem nouns and as a way of making the connection with ‘two’ even more overt.

The numeral *aṣṭá-* ‘eight’ is more controversial. The PIE proto-form for ‘eight’ has traditionally been reconstructed as involving a stem *\*ok’to-* (e.g. Emmerick 1992:170). The controversy comes in with respect to the Sanskrit form *aṣṭáu*, in particular, because of its resemblance to a dual. If an analysis of duality is correct, this suggests an original form that would have in the singular meant ‘four’ or in some way denoted quaternity, so that the dual form could be interpreted as ‘two fours’ or ‘eight’. No obvious connection between *aṣṭáu* and a related form meaning ‘four’ is found in Sanskrit, but evidence has been claimed from external sources in the form *\*otxo-* ‘four’, found in common Kartvelian, which could have been borrowed from a ‘centum’ Indo-European language, or, based on the alternate reconstruction *\*ostxw/o-*, from a ‘satem’ source (Blažek 1998:215).

From the internal perspective, Henning (1948) linked this form to an Avestan form *ašti-*, which denotes a measure of length, and which he claims corresponds to a Greek form *παλαστή* meaning ‘four fingers’ breadth, palm’ (Henning 1948:69),<sup>29</sup> with a difference in nominal stem types between the Indic *o*-stem and the Iranian *i*-stem. This Avestan form has been linked to the root *\*H<sub>2</sub>ok’-/\*H<sub>2</sub>ek’-* ‘pointed, sharp’; the form *aštāu* could therefore be analyzed as a dual of an *o*-stem *\*H<sub>2</sub>ok’to-*, which could have perhaps been syncopated from an original neuter *\*H<sub>2</sub>ok’etom* ‘a set of points (of one hand)’ > ‘fingers (without the thumb)’ (Blažek 1998:220).<sup>30</sup>

Others, however, do not agree that *aštāu* is an old dual, but rather posit that the *-u* was original to the stem of ‘eight’ rather than reflecting a dual inflectional ending. Cowgill, for example, notes that, with regard to the analysis of Henning, “the relation of the *i*-stem of *ašti-* to the *o*-stem implied by taking ‘8’ as a dual is unclear” (1985:26). Thus, even though ‘eight’ “has forms outside Indic pointing to ‘*\*-ōu*’ as well as ‘*\*-ō*’, e.g. Go[thic] *ahtau*”, he proposes that “the *-u-* of the ordinals Lat. *octāvus*, Gk. ὀγδοFος ... and Go[thic] *ahtudin* (if not a misspelling for *ahtaudin* or *ahtodin*) suggests the *\*u* was part of the stem for ‘8’” (ibid.). As with his analysis of ‘two’, this allows him to attribute dual *-au* to an Indic-internal development.

Villanueva Svensson (2002:112–13) agrees that the *-u* is original to the stem (from the diphthong *\*-ōu*), but notes that other languages show outcomes from simple

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<sup>29</sup> Note, however, that this Greek form cannot be cognate to an Avestan form *ašti-*, by the regular phonological correspondences that hold between the languages.

<sup>30</sup> There are many references discussing the origin of *aštāu*, cf. the articles in Gvozdanović (1992); Blažek (1998) gives a good discussion and summary of much of the research.

\*-ō. He connects this with the distributions found in the perfects and the duals, with an sandhi-governed distribution original to the proto-language and with different generalizations in the daughter languages. Though not explicitly stated, he does not appear to consider the form to be a dual.

If *aṣṭáu* does represent an old dual, the root from which it was derived did not survive as an independent stem into Sanskrit. This loss of the independent root that could be connected to *aṣṭáu* would likely have rendered the etymology, and thus the original duality, of this form to be opaque to the speaker at the synchronic period of the Rigveda. During that synchronic period, however, speakers potentially could have connected this form with duals based on the ending *-au* and its status as an even number (thus, divisible by two and able to be dual). Thus, both the synchronic and diachronic status of this form as a dual or not are particularly difficult to determine.

#### 2.4.4. *Demonstrative pronoun asáu*

The pronoun *asáu*, which represents a distal demonstrative, has long been analyzed as representing the fusion of the nominative singular masculine and feminine *\*so/\*sā-* of the Indo-European demonstrative pronoun *\*só/tó-* with an ablaut variant *\*au* of the particle *\*u*, which signaled distal reference. The Vedic form *asáu* is cognate with an Avestan form *hāu*, the initial vowel of the Sanskrit form having been introduced from the rest of the paradigm, in which the forms are built upon the stems *amu-* and *ad-*.<sup>31</sup> The

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<sup>31</sup> See Klein (1977) for a more detailed analysis of the formation of this pronominal paradigm and the connection of *asáu* to the forms built on *amu-*. This article also contains the references to the earlier works in which this form is discussed.



type of construction that led to the formation of this pronominal paradigm can be seen in the Rigveda in new collocations of the type *sá u*, *tám u*, etc., which “represent historical renewals of the prehistoric situation which led to the creation of *\*sāu*, *amúm*, etc., in the first place” (Klein 1977:174).

#### 2.4.5. Enclitic personal pronoun *nau*

The enclitic 1st person dual pronominal form *nau* corresponds to Greek *νό*, Gathic Avestan *nā*, and OCS *na* (Brugmann 1892:397, Wackernagel 1930:477). Wackernagel notes that the ending “is identical with that of the nom.-acc. dual of the nominals” with the exception that no variant form in *-ā* appears (ibid.). Katz (1998:198) proposes that this form has its origin in PIE *\*naH* > *\*nā*, and that this form was subsequently “hyper-dualized with *-u*”, based on the dual ending *-au* of the nominals. This hyper-dualization resulted in *nau* in Sanskrit, but the cognates provide evidence of the original PIE form. Similarly, Cowgill posits a proto-form *\*noh<sub>3</sub>*, with the ending *-au* attributed to the “spread to clause-final and preconsonantal position” of the originally prevocalic Indic *-āv* of the duals (1985:27).

## 2.5. Summary

I have presented in this chapter an overview of the literature on both the synchronic aspects of the alternations of the endings *-au* and *-ā* in duals and *i*-stem locative singulars in the Rigveda and the diachronic development of the forms. In §§2.1 and 2.2 we saw that accounts of the alternation typically describe the patterns of distribution of *-au* and *-ā* in the Rigveda as a regular pattern of *-ā* preconsonantly and

pāda-finally and both  $\bar{a}v$  and  $\bar{a}$  prevocally in the duals, and of  $\bar{a}$  preconsonantly and  $-au$  pāda-finally and prevocally in the *i*-stem locatives. Deviations from this pattern are generally attributed to a later date of composition or to phonetic effects. The detailed presentation of the data in Chapter 3 shows the extent to which these generalizations hold true, and in the discussion of factors such as date of composition in Chapter 5 and phonetics in Chapter 6, I explore the utility of these factors in accounting for aspects of the alternation as well as their limitations.

While some of the diachronic aspects of this alternation, particularly with regard to the etymology of the forms, are secondary to the focus of this dissertation, certain aspects of the distributions found in the R̥gveda have relevance for the different theories presented in this chapter; these are touched upon in subsequent chapters, and the overall implications of this study for the etymological origins are briefly revisited in Chapter 10.

## CHAPTER 3

### DISTRIBUTIONS

I presented in Chapters 1 and 2 the basics of the *-au/-ā* alternation in the Rigveda, in nominative/accusative/vocative duals and in locative singulars of *i*-stem nouns. Other forms in *-au* were also discussed, including 1st and 3rd person singular perfects of verbs in *-ā*, the locative singular of *u*-stems, the numeral *aṣṭá-*, the deictic pronoun *asáu*, and the enclitic personal pronoun *nau*. In this chapter I present the detailed data on which this study is based, showing the full distributional picture for these forms in the Rigveda. I then analyze the data, comparing in particular the distributions of the duals and *i*-stem locatives, and discussing their similarities and differences.

As noted in Chapter 1, I collected this data set by going through Grassmann's (1873) *Wörterbuch zum Rig-Veda* and identifying each stem and its relevant forms, and I then checked these against Lubotsky's (1997) *A Rgvedic Word Concordance* and other grammars (e.g. Macdonell 1910, 1916), particularly in cases of forms about which there is some disagreement. Using Aufrecht's (1877) and van Nooten and Holland's (1994)

Rigvedic texts as resources, I collected each example together with the full context of the lines in which they appear. A full listing of each stem and its relevant forms in their Rigvedic contexts is found in Appendix A.

### 3.1. Duals

As discussed in the first two chapters, the duals can be divided into two major classes, the *a*-stem duals and the non-*a*-stem duals. I present here the distributions of the two classes separately and then compare the two, ultimately combining them into a single category for the purpose of comparison with the *i*-stem locatives.

#### 3.1.1. *a*-stem duals

The *a*-stems make up the largest class of nominals in Sanskrit, and thus in the Rigveda. This class consists of masculines and neuters, but since the endings *-au* and *-ā* are found only in masculine and feminine forms, all of the relevant forms in this class are masculines. The forms presented here are from 383 *a*-stems; in addition, I include here the demonstrative pronominal stems *imá-* and *etá-* ‘this here’, and *tá-* and *tyá-* ‘that’, the interrogative *ká-* ‘which?’, and the relative *yá-* ‘which’, as well as the numeral *dvá-* ‘two’, because as a whole their patterns of distribution are similar to those of the other *a*-stems, though the details of these forms are also considered separately.

An overview of the distribution of *-au* and *-ā* in *a*-stem duals is presented in Table 3.1. The number of forms in *-au* and *-ā* in each environment are given in the first column, specifically, preconsonantal ( / \_ C ), prevocalic ( / \_ V ), and pāda-final ( / \_ | ). The percentage of the total number of dual forms that each category represents is given in the

second column.<sup>1</sup> At the bottom of the table, the overall percentage of *-au* versus *-ā* in all environments is presented.

|                  | # of forms  | % of total   |
|------------------|-------------|--------------|
| <i>-au</i> / _ C | 42          | 3.2          |
| <i>-ā</i> / _ C  | 792         | 60.4         |
| <i>-āv</i> / _ V | 140         | 10.7         |
| <i>-ā</i> / _ V  | 100         | 7.6          |
| <i>-au</i> / _   | 11          | 0.8          |
| <i>-ā</i> / _    | 227         | 17.3         |
| <b>Totals</b>    | <b>1312</b> | <b>(100)</b> |
| <i>-au</i>       | 193         | 14.7         |
| <i>-ā</i>        | 1119        | 85.3         |

Table 3.1: Distribution of *-au* and *-ā* in *a*-stem duals.

Table 3.1 shows that the *-ā* variant is by far the more common, being found in 85% of the dual forms from *a*-stems in the Rigveda. The environment in which both of these variant forms appear most often is preconsonantal, with 834 examples, followed by the prevocalic and pāda-final environments, with 240 and 238 forms, respectively.

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<sup>1</sup> Percentages of *-au* and *-ā* within individual categories are discussed in §3.1.3.

To illustrate how these distributions are seen in individual stems, I present in Table 3.2 the distributions for certain representative *a*-stems, in particular, those that have five or more relevant (i.e. nominative/accusative/vocative) dual forms in the Rigveda, numbering 34 in all, and accounting for 598 of the *a*-stem dual forms.<sup>2</sup> Certain individual stems and their distributions are discussed in detail in Chapter 8.

As can be seen in the numbers of forms in each environment and the percentages they represent of the total in the last two lines, the patterns of distribution in the 34 stems in Table 3.2 are similar to the pattern of the category as a whole shown in Table 3.1. These 33 stems (out of the 383 total) account for over half of the *a*-stem duals in the Rigveda (subtracting the pronominal and numeral forms, which are given in Table 3.3), giving an indication of how many of the stems involved have only one or a few relevant dual forms attested.<sup>3</sup>

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<sup>2</sup> The forms here and elsewhere are ordered according to Sanskrit alphabetization, with the exception that verb forms such as participles are ordered according to the alphabetization of the verb root.

<sup>3</sup> The cut-off of 5 here was chosen somewhat arbitrarily, but it is suitable for keeping the presentation within reason. Note, for example, that while there are 11 stems that have 5 relevant forms, there are 17 with 4, 24 with 3, and so on.

| STEM         | -au/ _C | -ā/ _C | -āv/ _V | -ā/ _V | -au/ _ | -ā/ _ | TOTAL |
|--------------|---------|--------|---------|--------|--------|-------|-------|
| agnīśóma-    |         | 10     | 4       |        |        |       | 14    |
| aruśá-       |         | 4      |         | 1      |        |       | 5     |
| ásva-        |         | 4      |         | 2      |        | 3     | 9     |
| ādityá-      |         | 5      |         |        |        |       | 5     |
| índra-       |         | 11     |         |        |        |       | 11    |
| índrāváruṇa- |         | 38     | 5       | 2      |        |       | 45    |
| índrāsóma-   |         | 13     | 1       |        |        |       | 14    |
| ugrá-        |         | 4      |         | 1      |        | 4     | 9     |
| ubhá-        | 2       | 42     | 4       | 1      |        | 2     | 51    |
| ṛjrá-        |         | 4      | 1       |        |        |       | 5     |
| kárṇa-       |         | 4      | 1       | 1      |        | 1     | 7     |
| grṇāná-      |         | 3      |         |        |        | 2     | 5     |
| jātá-        | 1       | 3      | 2       |        |        | 1     | 7     |
| juṣāṇá-      |         | 2      | 1       |        |        | 2     | 5     |
| dasrá-       |         | 37     | 7       |        |        | 4     | 48    |
| devá-        | 9       | 19     | 12      | 1      | 1      | 5     | 47    |
| dáivya-      |         | 12     |         |        |        |       | 12    |
| dhīṣṇya-     |         | 8      | 1       |        |        | 2     | 11    |
| nāsatya-     |         | 62     | 4       | 19     |        | 12    | 97    |
| pakṣá-       |         | 3      |         | 1      |        | 1     | 5     |
| prathamá-    |         | 9      |         |        |        |       | 9     |
| mámhiṣṭha-   |         | 5      |         |        |        |       | 5     |
| mitrá-       |         | 2      |         | 4      |        |       | 6     |
| mitráváruṇa- |         | 56     | 15      | 8      | 1      | 10    | 90    |
| mithuná-     |         | 13     | 2       |        |        |       | 15    |
| rudrá-       |         | 9      | 1       |        |        |       | 10    |
| róhita-      | 1       | 6      |         |        |        | 2     | 9     |
| váruṇa-      |         | 9      |         | 2      |        | 1     | 12    |
| vāvṛdhāná-   |         | 1      | 2       |        |        | 3     | 6     |
| vṛṣabhá-     |         | 4      |         | 2      |        |       | 6     |
| suháva-      |         | 7      |         | 1      |        |       | 8     |
| hásta-       | 1       | 2      | 1       | 1      |        |       | 5     |
| hiraṇyáya-   |         | 2      |         |        |        | 3     | 5     |
| TOTAL        | 14      | 413    | 64      | 47     | 2      | 58    | 598   |
| %            | 2.3     | 69.1   | 10.7    | 7.9    | 0.3    | 9.7   | (100) |

Table 3.2: Distribution of -au and -ā in specific *a*-stem forms.

Included in the overall distributions in Table 3.1 were the numeral *dvá-* ‘two’ and the pronominal stems *imá-*, *etá-*, *ká-*, *tá-*, *tyá-*, and *yá-*. The specific distributions of these forms are shown in Table 3.3.

| STEM               | -au/_C   | -ā/_C      | -āv/_V    | -ā/_V    | -au/_    | -ā/_     | TOTAL      |
|--------------------|----------|------------|-----------|----------|----------|----------|------------|
| <b>dvá-</b>        |          | 16         | 4         |          | 1        | 1        | <b>22</b>  |
|                    |          |            |           |          |          |          |            |
| <b>imá-</b>        | 3        | 1          |           |          |          |          | <b>4</b>   |
| <b>etá-</b>        | 1        | 3          |           |          | 1        |          | <b>5</b>   |
| <b>ká-</b>         | 1        |            | 1         |          |          |          | <b>2</b>   |
| <b>tá-</b>         | 1        | 100        | 14        | 1        |          | 1        | <b>118</b> |
| <b>tyá-</b>        |          | 17         |           |          |          |          | <b>17</b>  |
| <b>yá-</b>         | 2        | 29         | 6         |          |          |          | <b>37</b>  |
| <b>TOTAL (pro)</b> | <b>8</b> | <b>150</b> | <b>21</b> | <b>1</b> | <b>1</b> | <b>2</b> | <b>183</b> |
| <b>% (pro)</b>     | 4.4      | 82.0       | 11.5      | 0.5      | 0.5      | 1.1      | (100)      |

Table 3.3: Distribution of *-au* and *-ā* in *dvá-* and pronominals.

While the general pattern of distribution of *-au* and *-ā* in these forms is similar to that in the *a*-stems as a whole, i.e. with *-ā* being most common preconsonantally and pāda-finally and *-au* prevocally, Table 3.3 does suggest a somewhat greater tendency for *-au* to appear in the pronominal stems than in other *a*-stems, both in the preconsonantal and pāda-final environments and prevocally as *-āv*. The implications of and explanations for these facts are discussed in Chapter 8.



### 3.1.2. non-a-stem duals

The second major class of duals is that of the non-*a*-stems. These include forms from *ṛ*-stems, some *ā*-, *ī*-, and *ū*-stems, diphthongal stems, and consonant stems. The data presented here are from 355 non-*a*-stems. An overview of the distribution of *-au* and *-ā* in these non-*a*-stem duals is presented in Table 3.4, with the same format as in Table 3.1.

|                  | # of forms  | % of total   |
|------------------|-------------|--------------|
| <i>-au</i> / _ C | 23          | 1.7          |
| <i>-ā</i> / _ C  | 712         | 52.3         |
| <i>-āv</i> / _ V | 125         | 9.2          |
| <i>-ā</i> / _ V  | 66          | 4.9          |
| <i>-au</i> / _   | 14          | 1.0          |
| <i>-ā</i> / _    | 420         | 30.9         |
| <b>Totals</b>    | <b>1360</b> | <b>(100)</b> |
| <i>-au</i>       | 162         | 11.9         |
| <i>-ā</i>        | 1198        | 88.1         |

Table 3.4: Distribution of *-au* and *-ā* in non-*a*-stem duals.

As with the *a*-stem duals, the *-ā* variant is by far the more common, being found in 88% of the dual forms from non-*a*-stems in the Rigveda, as shown in Table 3.4. Once again, forms occur most often in preconsonantal environment, with 735 instances,

followed by pāda-final, with 434 (which is almost twice as many as in the *a*-stems), and prevocalic, with 191.

As with the *a*-stems, I present the distributions for certain representative non-*a*-stems in Table 3.5 in order to illustrate how the overall patterns play out with regard to individual stems. Once again, these are those stems that have five or more relevant dual forms in the Rigveda, numbering 46 in all, and accounting for 930 of the non-*a*-stem dual forms, or two-thirds of the non-*a*-stem duals in the Rigveda. Their distributions are again similar to the overall picture in Table 3.4. One stem in particular which is of interest is *aśvín*- (the name of a god-pair): with its 383 forms, it alone accounts for over a quarter of non-*a*-stem dual forms; it occurs throughout the Rigveda; and its patterns of *-au/-ā* distribution resembles to a certain extent those of the dual categories as a whole.<sup>4</sup> Thus, it can serve to a certain extent as an exemplar of duals in the Rigveda.

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<sup>4</sup> Though with fewer preconsonantal and pāda-final *-au* forms, demonstrating the special conservatism of these god-names; see Chapter 8 for discussion of this point.

| STEM        | -au/ _C | -ā/ _C | -āv/ _V | -ā/ _V | -au/ _ | -ā/ _ | TOTAL |
|-------------|---------|--------|---------|--------|--------|-------|-------|
| adrúh-      |         | 3      |         |        |        | 2     | 5     |
| arvāñc-     |         | 5      |         |        |        |       | 5     |
| aśvín-      | 1       | 208    | 33      | 18     | 1      | 122   | 383   |
| sánt-       | 1       | 3      | 1       |        |        | 1     | 6     |
| yánt-       |         | 2      | 1       |        |        | 3     | 6     |
| uśás-       |         | 4      | 2       |        |        | 1     | 7     |
| uśásānāktā- |         | 10     |         |        |        |       | 10    |
| ṛtāvan-     |         | 7      | 2       |        |        |       | 9     |
| ṛtāvṛdh-    |         |        | 1       |        | 1      | 12    | 14    |
| keśín-      |         | 5      |         |        |        | 2     | 7     |
| gó-         | 3       | 1      | 1       | 1      |        |       | 6     |
| gopā-       |         | 1      | 1       |        | 1      | 4     | 7     |
| cakrī       |         | 1      |         | 4      |        |       | 5     |
| tanū-       |         | 5      |         |        |        |       | 5     |
| dyó-        |         | 27     |         |        |        |       | 27    |
| dvār-       |         | 5      | 2       | 1      |        | 1     | 9     |
| náktośás-   |         | 5      |         |        |        |       | 5     |
| nápat-      |         | 6      |         | 1      |        |       | 7     |
| nṛ-         |         | 36     | 3       | 2      |        | 42    | 83    |
| pād-        |         | 3      | 2       | 2      |        |       | 7     |
| pitṛ-       |         | 17     | 4       | 5      |        |       | 26    |
| purubhuj-   |         | 6      |         | 1      |        | 3     | 10    |
| práquetas-  |         |        |         |        |        | 6     | 6     |
| bṛhánt-     |         | 1      |         | 1      |        | 3     | 5     |
| bhiśáj-     |         | 4      | 1       |        |        | 1     | 6     |
| bíbhrat-    |         | 2      | 1       |        | 1      | 1     | 5     |
| maghávan-   |         | 5      |         |        |        |       | 5     |
| madacyút-   |         | 2      |         |        |        | 5     | 7     |
| mayobhū-    |         | 1      |         |        |        | 6     | 7     |
| mātrī-      |         | 24     | 1       | 1      |        | 6     | 32    |
| rathī-      |         | 5      |         | 5      |        | 2     | 12    |
| rājan-      |         | 16     | 4       |        |        |       | 20    |
| vājín-      | 1       | 2      | 1       |        |        | 3     | 7     |
| vidvás-     |         | 4      | 1       |        |        |       | 5     |
| vṛtrahán-   |         | 4      | 1       | 1      |        |       | 6     |

Continued

Table 3.5: Distribution of -au and -ā in specific non-a-stem forms.

Table 3.5 continued

|                  |          |            |            |           |          |            |            |
|------------------|----------|------------|------------|-----------|----------|------------|------------|
| <b>vṛṣan-</b>    |          | 57         | 15         | 2         |          |            | <b>74</b>  |
| <b>sákhi-</b>    | 1        | 4          |            |           |          | 2          | <b>7</b>   |
| <b>sacābhū-</b>  |          |            |            |           |          | 7          | <b>7</b>   |
| <b>sámanas-</b>  |          | 5          |            | 1         |          | 1          | <b>7</b>   |
| <b>sámokas-</b>  |          |            |            |           |          | 5          | <b>5</b>   |
| <b>samráj-</b>   |          | 8          | 2          |           |          |            | <b>10</b>  |
| <b>supéśas-</b>  |          |            |            |           |          | 5          | <b>5</b>   |
| <b>sūryāmās-</b> |          | 5          |            |           |          |            | <b>5</b>   |
| <b>hótr-</b>     |          | 10         | 1          |           |          |            | <b>11</b>  |
| <b>TOTAL</b>     | <b>7</b> | <b>522</b> | <b>102</b> | <b>46</b> | <b>4</b> | <b>249</b> | <b>930</b> |
| <b>%</b>         | 0.8      | 56.1       | 11.0       | 4.9       | 0.4      | 26.8       | (100)      |

### 3.1.3. Comparison and summary

Having seen now the distributions within the *a*-stem and non-*a*-stem duals as two separate categories, I now present a summary and comparison of the two. Figures 3.1 and 3.2 show the patterns of distribution within each of the three environments in the *a*-stem and non-*a*-stem duals, allowing for a clearer comparison of the distribution between the two sets of forms.

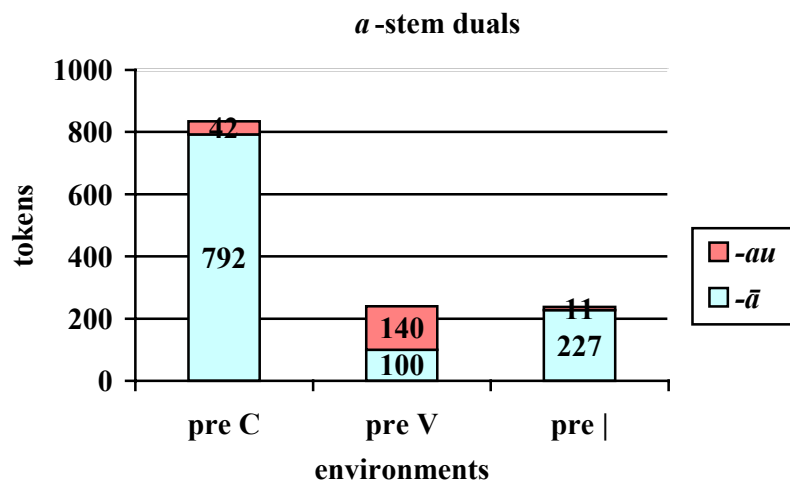


Figure 3.1: Distribution by environment of *-au* and *-ā* in *a*-stem duals.

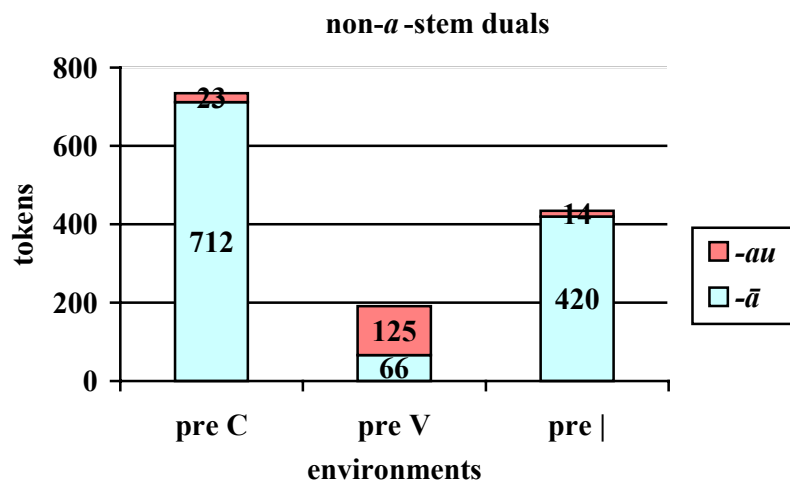


Figure 3.2: Distribution by environment of *-au* and *-ā* in non-*a*-stem duals.

These figures reveal, first of all, that the overall patterns of distribution are quite similar between the *a*-stem and non-*a*-stem duals. In preconsonantal environment, there are 834 forms in the *a*-stems and 735 in the non-*a*-stems, with *-au* to *-ā* ratios of 42 : 792 (5% : 95%) and 23 : 712 (3% : 97%) respectively. In prevocalic environment, there are 240 forms in the *a*-stems and 191 forms in the non-*a*-stems, with *-au* to *-ā* ratios of 140 : 100 (58% : 42%) and 125 : 66 (65% : 35%) respectively. In pāda-final environment, there are 238 forms in the *a*-stems and 434 forms in the non-*a*-stems, with *-au* to *-ā* ratios of 11 : 227 (5% : 95%) and 14 : 420 (3% : 97%) respectively.<sup>5</sup> The ratios differ slightly, with *a*-stems having slightly more *-au* forms (2%) in preconsonantal and pāda-final positions but fewer *-ā*v forms (7%) in prevocalic position than the non-*a*-stems. The overall pattern of distribution between the two is similar enough, however, that they can be considered as a single category in establishing a broad characterization of the distribution of *-au* and *-ā* in Rigvedic duals. This further allows for a comparison of distributions between the duals and *i*-stem locatives. I present a summary of the distributions of *a*-stem and non-*a*-stem duals in Table 3.6.

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<sup>5</sup> It is interesting to note here that the ratio of “irregular” *-au* forms within each group is the same across preconsonantal and pāda-final environments (i.e. 5% for *a*-stems, 3% for non-*a*-stems).

|                  | <b>a-stems</b> | <b>%</b>     | <b>non-a</b> | <b>%</b>     | <b>all duals</b> | <b>% of total</b> |
|------------------|----------------|--------------|--------------|--------------|------------------|-------------------|
| <b>-au / _ C</b> | 42             | 3.2          | 23           | 1.7          | 65               | 2.4               |
| <b>-ā / _ C</b>  | 792            | 60.4         | 712          | 52.3         | 1504             | 56.3              |
| <b>-āv / _ V</b> | 140            | 10.7         | 125          | 9.2          | 265              | 9.9               |
| <b>-ā / _ V</b>  | 100            | 7.6          | 66           | 4.9          | 166              | 6.2               |
| <b>-au / _  </b> | 11             | 0.8          | 14           | 1.0          | 25               | 1.0               |
| <b>-ā / _  </b>  | 227            | 17.3         | 420          | 30.9         | 647              | 24.2              |
| <b>Totals</b>    | <b>1312</b>    | <b>(100)</b> | <b>1360</b>  | <b>(100)</b> | <b>2672</b>      | <b>(100)</b>      |
| <b>-au</b>       | 193            | 14.7         | 162          | 11.9         | 355              | 13.3              |
| <b>-ā</b>        | 1119           | 85.3         | 1198         | 88.1         | 2317             | 86.7              |

Table 3.6: Distribution of *-au* and *-ā* in *a*-stem and non-*a*-stem duals.

### 3.2. *i*-stem locatives

The *i*-stem locative singular forms in *-au* and *-ā* are fewer in number than the duals, and come from 92 individual stems. The distribution of the *-au* and *-ā* forms is presented in Table 3.7.

|                  | # of forms | %            |
|------------------|------------|--------------|
| <i>-au</i> / _ C | 68         | 16.2         |
| <i>-ā</i> / _ C  | 110        | 26.2         |
| <i>-āv</i> / _ V | 40         | 9.5          |
| <i>-ā</i> / _ V  | 3          | 0.7          |
| <i>-au</i> / _   | 190        | 45.2         |
| <i>-ā</i> / _    | 9          | 2.2          |
| <b>Totals</b>    | <b>420</b> | <b>(100)</b> |
| <i>-au</i>       | 298        | 71.0         |
| <i>-ā</i>        | 122        | 29.0         |

Table 3.7: Distribution of *-au* and *-ā* in *i*-stem locatives.

Table 3.7 shows that the *-au* variant is by far the more common, being found in 71% of the *i*-stem locative singular forms in the Rigveda. In contrast with the duals, the most common position in which these forms occur is pāda-final, with 199 forms, followed by preconsonantal, with 178, and prevocalic, with 43.

As with the duals, I illustrate these distributions as seen in individual stems. In Table 3.8 I present the distributions for certain representative *i*-stems, in particular, those that have five or more locative singular forms in the Rigveda, numbering 24 in all, and accounting for 321 of the *i*-stem locative singular forms.



| STEM       | -au/ _C | -ā/ _C | -āv/ _V | -ā/ _V | -au/ _ | -ā/ _ | TOTAL |
|------------|---------|--------|---------|--------|--------|-------|-------|
| agní-      | 5       | 8      | 3       |        | 15     |       | 31    |
| abhíṣṭi-   |         |        |         |        | 10     |       | 10    |
| ājí-       | 1       | 7      | 3       |        | 14     |       | 25    |
| iṣṭí-      | 1       |        |         |        | 5      |       | 6     |
| údiṭi-     |         | 11     |         |        |        |       | 11    |
| ūrmí-      | 1       | 4      | 3       |        |        |       | 8     |
| gábhasti-  |         |        |         |        | 6      |       | 6     |
| gáviṣṭi-   |         |        |         |        | 7      |       | 7     |
| devátāti-  |         | 8      |         |        |        | 2     | 10    |
| devāvīti-  |         |        |         |        | 6      |       | 6     |
| nābhi-     |         | 20     | 2       |        |        |       | 22    |
| pūrvāhūti- | 1       |        | 1       |        | 3      |       | 5     |
| medhāsāti- |         | 3      | 2       |        | 1      |       | 6     |
| yóni-      | 10      | 12     | 7       | 1      | 15     | 1     | 46    |
| rāṭi-      | 2       |        |         |        | 4      |       | 6     |
| vājasāti-  | 1       |        | 1       |        | 27     |       | 29    |
| vyūṣṭi-    | 3       |        | 1       |        | 13     |       | 17    |
| śūrasāti-  |         | 4      |         |        | 7      | 1     | 12    |
| sāmṛti-    | 1       | 2      |         |        | 2      |       | 5     |
| sārvatāti- |         | 4      |         | 1      |        | 4     | 9     |
| sāṭi-      | 4       | 5      | 2       |        | 12     |       | 23    |
| sumatí-    | 13      |        | 2       |        |        |       | 15    |
| svārṣāti-  |         | 6      |         |        |        |       | 6     |
| TOTAL      | 43      | 94     | 27      | 2      | 147    | 8     | 321   |
| %          | 13.4    | 29.3   | 8.4     | 0.6    | 45.8   | 2.5   | (100) |

Table 3.8: Distribution of -au and -ā in specific *i*-stems.

### 3.3. Comparison of duals and locatives

The duals and *i*-stem locative singulars share an allomorphic variation between -au and -ā. At first glance, these patterns appear to overlap significantly in the appearance

of *-au* prevocally and *-ā* preconsonantly, leading to their often being discussed jointly in the literature, as seen in Chapter 2. They do differ, however, in their choice of form in pāda-final position, and a closer look at the data of their distributions in the Rigveda reveals that their similarities have in general been overstated.

I present in Table 3.9 a comparison of the overall distribution of *-au* and *-ā* in the duals and locatives in the Rigveda.

|                  | Duals       | % of total   | <i>i</i> -stem loc. | % of total   |
|------------------|-------------|--------------|---------------------|--------------|
| <i>-au</i> / _ C | 65          | 2.4          | 68                  | 16.2         |
| <i>-ā</i> / _ C  | 1504        | 56.3         | 110                 | 26.2         |
| <i>-āv</i> / _ V | 265         | 9.9          | 40                  | 9.5          |
| <i>-ā</i> / _ V  | 166         | 6.2          | 3                   | 0.7          |
| <i>-au</i> / _   | 25          | 1.0          | 190                 | 45.2         |
| <i>-ā</i> / _    | 647         | 24.2         | 9                   | 2.2          |
| <b>Totals</b>    | <b>2672</b> | <b>(100)</b> | <b>420</b>          | <b>(100)</b> |
| <i>-au</i>       | 355         | 13.3         | 298                 | 71.0         |
| <i>-ā</i>        | 2317        | 86.7         | 122                 | 29.0         |

Table 3.9: Distribution of *-au* and *-ā* in duals and *i*-stem locatives.

The data in Table 3.9 reveal a striking difference between the duals and *i*-stem locatives: while *-ā* is by far the more common allomorph in the duals, appearing in

86.7% of examples, *-au* is the more common in the *i*-stem locatives, appearing in 71% of cases. Figures 3.3 and 3.4 and the subsequent discussion show more clearly the differences in patterns of distribution of the *-au/-ā* variants in the duals and *i*-stem locatives.

Figure 3.3 shows the distributional pattern for the duals as a single category, and Figure 3.4 shows that of the locatives. These figures clearly show the differences in the overall patterns of distribution between the duals and the locatives, even in those environments in which their distributions have been considered to be similar, taking into account the difference in overall numbers of forms. In preconsonantal environment, there are 1569 forms in the duals and 178 in the *i*-stem locatives, with *-au* to *-ā* ratios of 65 : 1504 (4% : 96%) and 68 : 110 (38% : 62%) respectively. In prevocalic environment, there are 431 forms in the duals and 43 forms in the *i*-stem locatives, with *-au* to *-ā* ratios of 265 : 166 (62% : 38%) and 40 : 3 (93% : 7%) respectively. In pāda-final environment, there are 672 forms in the duals and 199 forms in the *i*-stem locatives, with *-au* to *-ā* ratios of 25 : 647 (4% : 96%) and 190 : 9 (96% : 4%) respectively.

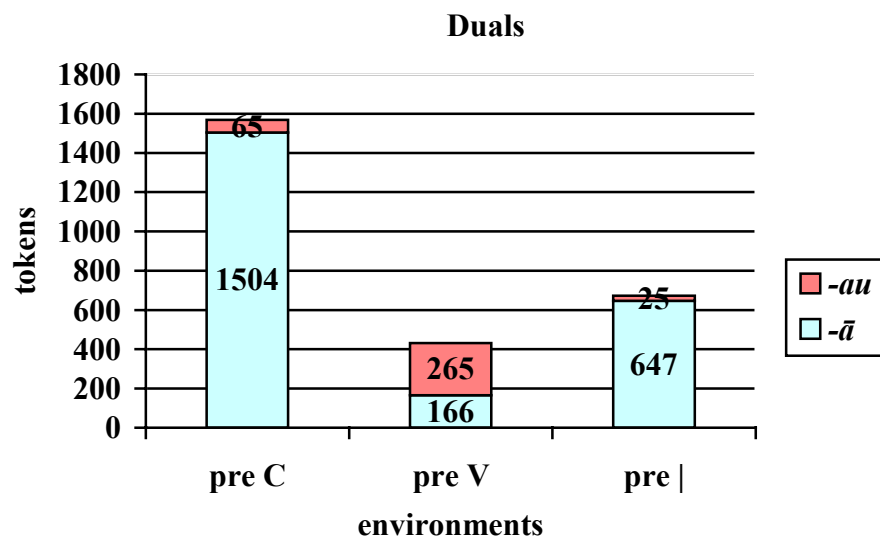


Figure 3.3: Distribution by environment of *-au* and *-ā* in duals.

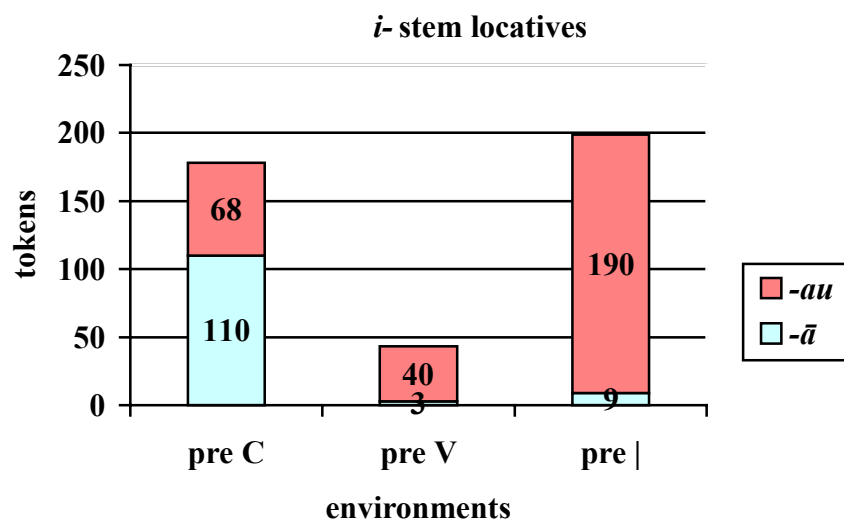


Figure 3.4: Distribution by environment of *-au* and *-ā* in *i*-stem locatives.

While the categorical difference in pāda-final environment is not surprising, being mirror-image 96% to 4% ratios of *-au* and *-ā* in the duals and *i*-stem locatives, the differences in preconsonantal and prevocalic environments are. In preconsonantal environment, *-au* is relatively rare in the duals with only 66 cases, or 4% of total preconsonantal occurrences. In the locatives, however, *-au*, while less common, is hardly rare, appearing in 68 cases (thus, a higher raw number than in the duals, with a much smaller number of overall forms) or 38% of preconsonantal forms. Similarly, while *-ā* is not uncommon in the duals in prevocalic environment, appearing in 165 cases or 38%, *-ā* is rare in the locatives prevocalically, occurring in only 3 cases, or 7% of total prevocalic examples. It is the facts about these environments, in addition to the split in pāda-final environment, that lead to *-au* being the more common variant in the *i*-stem locatives, with 71% of cases, in contrast with *-ā* leading in the duals with 87%.

The implications of the data presented in this chapter are discussed in more detail in later chapters, but a crucial point that can be made here is that, since the two categories of forms show such significant differences in overall patterning, serious doubt is cast upon any account that attempts to unify these patterns of allomorphic variation under a single distributional account, particularly one that relies on broad phonological generalizations such as prevocalic or preconsonantal environments. This is true in regard to both the synchronic and the diachronic dimensions: synchronically, it is clear that no general rule of sandhi or phonological patterning can be given that can account for the differences in distribution seen between these two groups. Diachronically, these differences render

untenable any account that tries to explain the development of *-au* in these forms by means of a phonetic outcome of similar proto-forms in prevocalic environments.

### 3.4. Other forms

I turn now to the other forms that are part of this study, the *u*-stem locatives, the perfects of verb stems in *-ā*, the numeral *aṣṭá-* ‘eight’, the personal pronoun *nau*, and the deictic pronoun *asáu*. I present each of their distributions in the Rigveda in turn, and then summarize these forms with regard both to each other and in comparison with the duals and *i*-stem locatives.

#### 3.4.1. *u*-stem locatives

The locative singular of the *u*-stems, unlike the locative singular of the *i*-stems, does not show any regular pattern of alternation between *-au* and *-ā*, and, in fact, there is no unambiguous attestation of an alternate form in *-ā* in this case ending. The main form of the locative singular is *-au*, although an alternate form with *-avi* does appear in the masculine and neuter. Specifically, the locative singular masculine ending in the *u*-stems appears as *-avi* eight times in the Rigveda, all of which occur in the eighth book.<sup>6</sup> The ending *-avi* also appears in the neuters, but only in the single stem *sánu-* ‘surface’, which appears as *sánavi* nine times throughout the Rigveda. This nominal stem also appears in the locative singular as *sáno* nine times, but only in the phrases *sáno avye* (eight times) and *sáno avyaye* (once) ‘on the surface of the Soma-strainer’. All of these phrases appear

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<sup>6</sup> Note also that the ending *-avi* in both the masculines and the neuters appears usually at the end of pādas. See Table 3.10. These alternate endings are noted here because of their phonological connection with *-au*.

in the ninth book, the collection of hymns to Soma, and five of them within a single hymn, 9.97. This form *sā́no* is analyzed by Lanman (1880) as deriving from *sānavi*, with the loss of the *-i* before the vowel “in order to avoid a cacophony”, i.e. in order to avoid *sā́navy avye* or *sā́navy avyaye*. After the loss of the ending, the short diphthong [au] is realized regularly as *-o* (Lanman 1880: 412; cf. Wackernagel 1930:152).

The limited range of these forms in *-avi* and *-o*, with the appearance of *-avi* in the masculines being limited to the eighth book, and in the neuters to the single stem *sā́nu-*,<sup>7</sup> may be evidence that the endings in question are not regularly alternating forms, but instead represent a dialectal alternation. There is one possible occurrence of a masculine locative singular in *-ā*, but it is controversial. The form is *ṛtā́* and it occurs in 9.97.37, but while it can be analyzed as the locative singular from the masculine stem *ṛtú-* ‘a settled time’ (Lanman 1880:411), it can also be analyzed as the nominative plural of the neuter *ṛtá-* ‘sacred order’ (Grassmann 1873:285). The status of this form as a *u*-stem locative singular or neuter nominative plural is not crucial to my analysis. If it does indeed represent a *u*-stem locative in *-ā*, then it could be taken as further evidence for the interaction of the *u*-stem locatives with the other forms in *-au*, particularly the *i*-stem locatives, but the duals as well, perhaps to a lesser extent. Most analyses of this form,

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<sup>7</sup> The neuter stem *sā́nu-* in the locative singular appears a total of 29 times in the RV, of which 17 are in the ninth book. The inflectional ending appears 9 times as *-avi*, 9 times as *-o*, 10 times as *-au*, and 1 time as *-uni* (one of the other possible locative singular endings irrelevant to this investigation). Of the 17 appearances in the ninth book, 6 of them are *-avi*, 9 are *-o*, and only 2 are *-au*. Of the 9 appearances of *-avi*, 8 are at the end of a pāda. The 10 forms in *-au* are much more evenly distributed, appearing in the first, second, seventh, ninth, and tenth books, and appearing 5 times before consonants, 2 times at the end of a pāda, and 3 times before vowels.

however, take it as the neuter plural, so I follow Grassmann here and concentrate on unambiguous instances.

Table 3.10 shows the numbers and forms of the locative singular endings of *u*-stems, from 45 *u*-stems, and the environments in which they appear.

|                  | # of forms | % of total   |
|------------------|------------|--------------|
| <i>-au</i> / _ C | 33         | 39.7         |
| <i>-āv</i> / _ V | 16         | 19.3         |
| <i>-o</i> / _ V  | 9          | 10.8         |
| <i>-au</i> / _   | 11         | 13.3         |
| <i>-avi</i> / _  | 14         | 16.9         |
| <b>Totals</b>    | <b>83</b>  | <b>(100)</b> |
| <i>-au</i>       | 60         | 72.3         |
| <i>-avi</i>      | 14         | 16.9         |
| <i>-o</i>        | 9          | 10.8         |

Table 3.10: Distribution of endings in *u*-stem locatives.

### 3.4.2. *Perfects*

The 1st and 3rd person singular perfect active indicative ending for verb roots in *-ā* is normally *-au*. The 3rd singular ending occurs with seven verb roots in the Rigveda,



*dā-* ‘give’, *dhā-* ‘put’, *pā-* ‘drink’, *prā-* ‘fill’, *yā-* ‘go’, *sthā-* ‘stand’, and *hā-* ‘leave’; the 1st singular is unattested. It does not appear to alternate regularly with *-ā* in the Rīgveda; however, two occurrences of the 3rd singular ending *-ā* in preconsonantal environment are found, *paprā́ samīcī́* ‘he has filled the two worlds’ in 1.69.1c, and *jahā́ kó* ‘who has left’ in 8.45.37c.<sup>8</sup> The distributions of these forms are given in Table 3.11.

|                  | # of forms | % of total   |
|------------------|------------|--------------|
| <i>-au</i> / _ C | 33         | 70.2         |
| <i>-ā</i> / _ C  | 2          | 4.2          |
| <i>-āv</i> / _ V | 6          | 12.8         |
| <i>-au</i> / _   | 6          | 12.8         |
| <b>Totals</b>    | <b>47</b>  | <b>(100)</b> |
| <i>-au</i>       | 45         | 95.7         |
| <i>-ā</i>        | 2          | 4.3          |

Table 3.11: Distribution of endings in perfects.

The distributions of the endings *-au* and *-ā* in the perfect forms differs from that of the duals and *i*-stem locatives significantly. While two forms of preconsonantal *-ā* do

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<sup>8</sup> The analysis of *jahā́* in this form is not uncontroversial; Grassmann analyzes it as a 3rd singular perfect (1873:1660; see also Macdonell 1916:433), but Lubotsky, for example, analyzes it as an injunctive (1997, *s.v.*). I follow Grassmann and Macdonell (and Stanley Insler, *p.c.*) in considering it to be a perfect.

occur, bringing to mind the pattern found in the two nominal categories, the scarcity of  $-\bar{a}$ , especially compared with the dominance of  $-au$  in preconsonantal environment, does not provide strong evidence for an original distribution of  $-\bar{a}$  in this position, parallel to the pattern found in the duals and  $i$ -stem locatives. Rather, these two forms must be treated separately, with one of two possibilities: either they are innovations, or they are archaisms (cf. Avestan  $-a \sim$  Sanskrit  $-\bar{a}$ ). If archaisms, they go back to an earlier stage of the language than do the forms in  $-\bar{a}$  in the nominal categories, as evidenced by their infrequency.

As noted with regard to the duals and  $i$ -stem locatives, the differences in distribution of  $-au$  and  $-\bar{a}$  in the perfects compared to either of the nominal categories provide evidence that they cannot be subsumed under a single phonological rule of distribution, nor can they be explained as outcomes of a general prevocalic process by which forms similar in structure developed an allomorph  $-au$ , as has been proposed in the past accounts (see Chapter 2). These forms, while relevant to this investigation, must be dealt with separately.

### 3.4.3. $aṣṭá$ - ‘eight’

As discussed in Chapter 2, the numeral  $aṣṭá$ - ‘eight’ is unusual in that in its nominative and accusative form  $aṣṭáu$ , it looks like a dual of an  $a$ -stem  $aṣṭá$ -, but synchronically it is clearly a plural form. Its plural semantics is reflected in its inflection as a plural in its sole occurrence in the R̥gveda in an oblique case, the instrumental plural  $áṣṭābhis$  in 2.18.4c. But it also regularly correlates with other overtly plural nouns, e.g.

(1.35.8a) *aṣṭáu* vy ākhyat *kakúbhaḥ* ‘he looked upon the **eight peaks**’, with *kakúbhaḥ* the accusative plural of *kakúbh-*.

The nominative/accusative forms of *aṣṭá-* occur five times in the RV, with its distribution as seen in Table 3.12. In its one prevocalic occurrence in which it has coalesced with a following vowel (*u-*, in this case, to form *-o-*), the ending could be either *-a* or *-ā*, but it is analyzed by the Padapāṭha as *-a* here.<sup>9</sup>

|                  | # of forms |
|------------------|------------|
| <i>-au</i> / _ C | 2          |
| <i>-ā</i> / _ C  | 1          |
| <i>-āv</i> / _ V | 1          |
| <i>-ā</i> / _ V  | 1          |
| <b>Totals</b>    | <b>5</b>   |
| <i>-au</i>       | 3          |
| <i>-ā</i>        | 2          |

Table 3.12: Distribution of forms of *aṣṭá-* ‘8’.

<sup>9</sup> Though this possible form in *-a* could be seen as reminiscent of the similar forms found in the duals of the *a*-stems, this form should be looked at in a different light, by comparing it to the other numerals. The numerals from 5 to 19 do not have a regular plural inflection in the nominative/accusative, but rather show the bare stem (e.g. *pāñca* ‘five’ and *ṣaṭ* ‘six’). Thus, this form *aṣṭá* is likely the bare stem, inflecting here like other numerals. Of course, if, as some analyses hold (see Chapter 2), *aṣṭáu* is the actual stem, rather than a dual inflected form, then this form *aṣṭá* can be analyzed as representing a back-formation, in which a bare stem has been recreated by analogy to forms like *pāñca*.

The overall pattern of distribution of this numeral is difficult to analyze, mostly because there are so few forms. The fact that forms in *-au* are found before consonants in two of the three times that *aṣṭá-* appears in this environment might indicate that *aṣṭaú* is the usual form, with no regular alternation with *aṣṭā́*. However, the appearance of *-ā* before a consonant and *-a* or *-ā* before a vowel could be evidence that some pattern of alternation did exist. The history of this form, discussed in Chapter 2, §2.4.3, suggests that if this form was indeed an original dual of an *a*-stem, then it would be expected to show the regular pattern of alternation between *-au* and *-ā* seen in the duals. But since this form was not likely to have been analyzed in this way at the time of the composition of the Rigveda, it might also be expected to lose this pattern of alternation more quickly than other duals and be regularized as nonalternating *aṣṭaú*.<sup>10</sup> From the perspective of *aṣṭaú* being the original stem, however, these forms in *-ā* could be analyzed as resulting from analogy to the alternation of dual *-au* with *-ā*.

#### 3.4.4. *Demonstrative pronoun asáu*

This form, like the others discussed in this section, does not occur very often in the Rigveda, nor does it show a pattern of alternation between *-au* and *-ā*, appearing only as *-au* and its expected sandhi outcomes. The details are presented in Table 3.13.

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<sup>10</sup> Though its regularization as nonalternating *aṣṭā́* would also have been a possible outcome, on this account.

|                  | # of forms |
|------------------|------------|
| <b>-au / _ C</b> | 6          |
| <b>-āv / _ V</b> | 2          |
| <b>Totals</b>    | <b>8</b>   |

Table 3.12: Distribution of forms of *asáu* ‘that’.

#### 3.4.5. Enclitic pronoun *nau* ‘us two’

The enclitic dual pronoun *nau* again is attested in only a few examples in the Rigveda. Although this form is a dual, no alternation with a form in *-ā* is found; the paucity of attested forms, however, necessitates caution in making definitive statements about its patterning. The details of its distribution are given in Table 3.13.

|                  | # of forms |
|------------------|------------|
| <b>-au / _ C</b> | 5          |
| <b>-au / _  </b> | 3          |
| <b>-āv / _ V</b> | 1          |
| <b>Totals</b>    | <b>9</b>   |

Table 3.13: Distribution of forms of *nau* ‘us two’.

#### 3.4.6. *Summary*

The other forms investigated here, the *u*-stem locatives, perfects, *aṣṭá-*, *asáu*, and *nau* share with the duals and locatives an ending in *-au*, but their patterns of distribution, as has been shown, are very different. Some aspects of the relationship of these forms to the variation in the duals and locatives were discussed in Chapter 2; the interactions of all of the groups of endings are explored throughout the rest of this dissertation, with a particular focus on their relationships in Chapter 4.

## CHAPTER 4

### RELATIONSHIPS AMONG MORPHEMES

The data presented thus far have brought to light two basic facts about the allomorphic distributions of *-au* and *-ā* in the duals and the *i*-stem locatives, as well as in the perfects, *u*-stem locatives, and other forms studied. The first is that, as pointed out in Chapter 1, certain aspects of the distributions are found in common across the morphemic classes. In particular, each morphological category that has forms with the ending *-au* is subject to the same sandhi alternations of *-au* preconsonantly and pāda-finally, *-āv* before vowels, and *-ā* with hiatus before *u* and *ū*. More specifically, the patterns of alternation between *-au* and *-ā* found in the duals and *i*-stem locatives (and to a limited extent in other forms) clearly overlap, with the preference for *-āv* before vowels and *-ā* before consonants found in both allomorphic distributions. The synchronic behavior of these forms indicates that these similarities are not merely accidental and of no import, but rather merit further investigation with the goal of capturing their systematic behavior.

The second fact, however, is that the more detailed data reveal quite significant differences, differences that defy the easy generalizations made by many of the researchers surveyed in Chapter 2. Chapter 3 showed that even in the preconsonantal and prevocalic environments, where the general patterns of *-au* and *-ā* distribution in duals and *i*-stem locatives appear to be similar at first glance, considerable disparity is found. In addition, a closer look at the distribution across particular stems even within the same morpheme class reveals variation.<sup>1</sup>

These two facts are both equally important, though seemingly in contradiction to each other. Central to my analysis here is the assertion that the relationship among these forms is crucial to understanding the synchronic and diachronic facts of their distributions. In this chapter, therefore, I focus on these relationships and argue that the model of the morphological constellation is crucial for being able to capture both the similarities and the differences that are at work here. A morphological constellation defines a group of elements that have in common at least one characteristic property of form but that cannot be collapsed together because of individual differences (Janda & Joseph 1986, 1999). I first outline the model itself, and then present the evidence for its applicability to the case under investigation. I also deal briefly with how this model avoids the problematic aspects of some of the analyses described in Chapter 2.

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<sup>1</sup> See, in particular, Tables 3.2, 3.3, 3.5, and 3.8. These differences are addressed in more detail in Chapter 8.



#### 4.1. Morphological constellations

The various forms and their distributional patterns that are under investigation here have several aspects in common on the basis of which speakers could establish connections, which would then serve as the foundation for establishing morphological relationships among the forms. Such morphological relationships play a key role in the synchronic dimension of a language, reflected in the way forms are treated by speakers, as well as at the diachronic dimension, being a clearly integral contributor to language change, particularly with regard to the workings of analogy.

When discussing such relationships, it is important to remember that morphemes can be related on the basis of phonetic similarity, shared history, or morphophonological patterning, but that these relationships can differ at the synchronic and diachronic dimensions. A linguistically “legitimate” relationship between two morphemes based on shared etymology may be synchronically irrelevant if the speakers of the language are unaware of it. Similarly, an “illegitimate” relationship between unrelated morphemes based on similarity in morphophonological patterning may play a crucial role synchronically if the relationship has a valid place in the grammars of the speakers.

In the case of the duals and *i*-stem locatives under investigation, I propose that the similarities in their allomorphic patterning, in particular, with interaction as well with other morphosyntactic and morphophonological aspects, led speakers to conclude that a relationship existed between these two groups of forms and to treat them as connected, without regard to diachronic etymological facts. Connections were also made with the other forms in *-au*, such as the perfects. The inter-working of these connections, in turn,

affected the distribution of the forms within the Rigveda and their subsequent historical development. The type of morphological relationships that is being proposed here can be modeled within the framework of the “morphological constellation”, a framework that allows us to capture of the complexity of the interactions, which were based on the similarities among the forms and the connections that were established, but which also had significant differences that prevented their simply being collapsed into a unitary process or form.

#### *4.1.1. The framework*

The construct of the “morphological constellation”, as defined by Janda and Joseph (e.g. 1986, 1992, 1995, 1999),<sup>2</sup> provides a framework that can be used to characterize the kind of relationships that existed among these forms, taking the many variant factors into consideration and capturing the complexity of the interactions. A morphological constellation is defined as “a group of elements which share at least one characteristic property of form but are distinguished by individual idiosyncrasies—either of form or of function—that prevent their being collapsed with one another” (Janda & Joseph 1999:343). Constellations are formed by “local generalizations”, which can be described as “analogical extensions that range over limited sets of data to draw together

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<sup>2</sup> See also Blum (1989), Dobrin (1988), Janda (1982), Janda & Joseph (1989), Joseph (1997a,b, 2002, 2003), Joseph & Janda (1988), Joseph & Vasishth (2003), Stewart (2004), and Sydorenko (1996) for further explication and applications of this framework to other linguistic phenomena, including, among many other things, aspiration alternation in Sanskrit verbal roots and patterns of reduplication in Sanskrit verbs.

originally disparate elements that come to have some similarity, even partial in nature, for speakers” (Janda & Joseph 1995). It is exactly this type of situation that is found here.

The forms under investigation all share the “characteristic property of form” of having an inflectional ending *-au*. While they share this characteristic property, they are clearly distinguished from each other by “individual idiosyncrasies” of both form, in the patterns of their allomorphic alternations, and in their morphosyntactic function. But the formal homophony of the ending *-au* alone, though providing a starting point for establishing this morphological relationship, is not sufficient grounds for proposing a constellation. What, then, other than the homophony of the endings, is the basis for this constellation? Janda and Joseph (1995) note that the existence of morphological constellations can be reflected “not only in the form of morpheme homophony, but also as the recurrence of formally identical operations across uncollapsible morphological processes”. The allomorphic distribution of *-ā* before consonants and *-au* before vowels that characterizes both the *i*-stem locatives and the duals is such a process. These overlapping distributional patterns further drew these “originally disparate elements” together.

#### *4.1.2. Bases of relationships*

While various relationships among the allomorphs and the allomorphic distributions have been touched upon throughout the first three chapters of this dissertation, I present here a brief overview and summary of both the “characteristic properties” these forms and the “individual idiosyncrasies” that separate them, at the morphosyntactic, morphophonological, and historical levels.

Clearly, no morphosyntactic relationship holds for all of the forms ending in *-au*, but more limited connections could nevertheless have been made by speakers on the basis of the synchronic use of these forms in the language. The duals of the different noun classes, particularly in their role as the largest group of forms under investigation, surely were connected by their morphosyntactic function, and especially by the grammatical number, dual. While the loss of the dual number from early on in most of the Indo-European languages might suggest that this is not a particularly salient grammatical category for speakers, an argument can be made for a greater awareness and more important role of this category in Rigvedic Sanskrit because of specific characteristics of the Rigveda itself.<sup>3</sup> Namely, the gods that play such a large role in the Rigvedic hymns, those gods to whom entire hymns are dedicated and who are so frequently invoked, were in many cases paired. The Aśvins, also known as Nāsatyas, for example, were twins, and other pairings of gods, such as *mitrā́váruṇa-* and *indrā́váruṇa*, are also quite common—over 600 of the relevant nominative/accusative/vocative dual forms in the Rigveda are accounted for simply by these four names.<sup>4</sup> The dual might then have had, one might argue, a highly salient status in the Rigveda, connected specifically to the invocation and descriptions of these dual gods.

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<sup>3</sup> The traditional view is that the dual category was original to PIE and declined in the daughter languages, but recent studies have suggested instead that “the dual is a relatively recent category” of secondary formation (Rasmussen 2003:92–93, though note that he does not agree with this viewpoint). I do not consider this to be crucial to my point one way or the other: whether waxing or waning at the time of the Rigveda, the dual system in Sanskrit is robust, particularly in its verb system in comparison with those of its sister languages.

<sup>4</sup> And there are, of course, other dual god-pairs that are not included in this investigation because they do not have duals in *-au* and *-ā*, e.g. *indrā́gnī-* ‘Indra and Agni’; as an *i*-stem, its nominative/accusative/vocative form is *indrā́gnī*.

It also appears to be the case that the various types of nominal stems that formed a dual in *-au* or *-ā* were not strongly differentiated in this category by the speakers (cf. Bolling 1902:324). The distributions presented in the previous chapter show that the *a*-stem and non-*a*-stem duals had similar patterns of distribution in the Rigveda, indicating that these endings, though borrowed, from a historical standpoint, from the *a*-stems into the other nominal stems, had a similar status in the minds of the speakers. It would appear also that the numeral *dvā-*, connected already as a categorical dual, likely also had a position not greatly removed from other dual nominals. The enclitic pronoun *nau* also shared in this important dual category. The position of the numeral *aṣṭā-*, however, is harder to determine: if indeed it reflects an earlier dual meaning ‘two fours’, would speakers have been cognizant of that? It is less likely that they would have been, or that any morphosyntactic connection between *aṣṭā-* and the duals existed at the time of Rigvedic composition.

With regard to the locative singular of *i*-stems and *u*-stems, these share a morphological category, a relationship that would have been tangible to speakers. From the broader morphosyntactic perspective, however, their only connection with the duals would be that they share nominal status, a connection that is even more tenuous with regard to the pronoun *asáu*. The forms that must be analyzed as having no morphosyntactic connection to the other forms at all are the perfect verb forms: the *-au/-ā* endings here represent a verbal inflection rather than nominal, and singular number so that they could not even be tied to the dual nominals on that basis.

What is clearly the key shared characteristic property of form upon which this constellation is based is morphophonological—crucially, having the ending *-au* in common unites all of the groups of forms, together with, in most cases, some degree of alternation with an allomorph *-ā*. The principal forms involved are the duals and the *i*-stem locatives, which are connected by their patterns of distribution between *-au* and *-ā*, patterns which though distinct in many ways overlap to a certain extent in prevocalic and preconsonantal environments. But why would the simple presence of an ending *-au* unite these forms? Homophonous yet morphologically unrelated endings are not uncommon at any stage of Sanskrit, and certainly not within the language of the R̥gveda<sup>5</sup>—the form *-as*, for example, is found throughout the grammatical system with many different functions, from ablative/genitive singular in nominals to 2nd singular imperfect of some verb classes—but relationships are not necessarily posited for other groups of forms.<sup>6</sup> A particular argument that can be made is based on the fact that *-au* is not a very common sound in Sanskrit—in fact, it is one of the least frequent of the vowel sounds, according

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<sup>5</sup> Indeed, Janda concludes that “morphological homophony in languages is too extensive and too widespread to be due to chance” and that is thus constitutes a “cross-linguistic tendency” (1982:185–86).

<sup>6</sup> Though Janda does argue, as a general principle, that “morphological homophones belong-together, as parts of a single generalization”, taking “this conclusion to be guaranteed, by the very commonness of the phenomenon” (1982:186).

to Whitney (1889:12, 26).<sup>7</sup> Because of this, its use, particularly as an inflectional ending, may have been more salient because of its relative rarity.<sup>8</sup>

Beyond simply the allomorph *-au*, its alternation with *-ā* is probably even more important to establishing a relationship among these forms in the minds of speakers. Other inflectional endings in *-ā* are found in Rigvedic Sanskrit, such as the instrumental singular, but none of them alternate with *-au* other than the duals and *i*-stem locatives. Yet, though similar in preconsonantal and prevocalic patterns of alternation, they clearly could not be collapsed into a single distribution; but this overlap may well have led speakers to try to strengthen the connections between them.

The etymological origins of these endings, as discussed in Chapter 2, often share elements in common, providing grounds for historical relationships. The dual *-au/-ā*, for example, spread from the *a*-stems to the non-*a*-stems, replacing the ending that was original there. And clearly *aṣṭā-*, if a dual, and *nau* also share in this historical relationship. Similarly, the *-au* of the *i*-stem locatives was borrowed from the *u*-stem locatives, so that they also share a historical relationship. Historical or etymological relationships, however, are the least relevant to the question of morphological connections made by the speakers on the basis of the language as they use it. Most etymological

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<sup>7</sup> Whitney presents the “average percentage of frequency” of each sound, “found by counting the number of times which it occurred in an aggregate of 10,000 sounds of continuous text, in ten different passages, of 1,000 sounds each, selected from different epochs of the literature”; thus, this is a measure of token frequency. The figures given for the vowels range from *a*, with 19.78 (per 100 sounds), the most frequent of all sounds, to *ī* and *ī* at 0.01; *au* is the next lowest, with 0.18 (Whitney 1889:26).

<sup>8</sup> Since the frequency counts given in n. 7 relate specifically to the diphthong *-au* and not *-āv*, this is slightly more complex. The additional step must be taken of assuming that speakers maintain a morphological and phonological connection between different phonetic realizations of *-au*.

information is not available to language users, and they are therefore unable to use it as a basis for relationships, and, in fact, often forge “unetymological” connections, as the phenomenon of folk etymology shows.<sup>9</sup>

What the history can do, however, is provide us with clues about the types of connections made by the speakers and how they affected their language use. In other words, the usefulness of historical information in an investigation such as this lies not in determining that a historical relationship existed and that therefore a synchronic one must have also, but rather in approaching it from the opposite direction: for example, if the *i*-stems have an ending *-au* that is not etymologically justified and that appears to come from the *u*-stems, this provides evidence that some connection between the two stem types must have been salient to speakers in order for this transfer to have taken place. Similarly, as we look at the diachronic aspects of the forms here, their shared developments provide evidence that speakers have indeed made such connections.

#### *4.1.3. Evidence for a constellation*

The strongest support for establishing a morphological constellation here would be to find evidence that the speakers themselves made these types of connection. As Janda and Joseph (1995) state, constellations cannot be established solely on the basis of form or meaning. Rather it “is what speakers do with such forms and especially the positive evidence that they are treating them alike (e.g. through local generalizations) that

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<sup>9</sup> It is, of course, possible that speakers, particularly the poets involved in the composition of the Rigveda, may have been aware of older stages of the language and thus of some of the historical relationships; this is impossible to know.



is crucial to the establishment of a constellation, or the addition of a member to an existing constellation”. Evidence of this type of speaker generalization can be found throughout the history of these morphemes. Perhaps the most striking evidence is the shared diachronic change in the duals and the *i*-stem locatives in which the allomorph *-au* was generalized into all environments and *-ā* was completely lost, a change that was complete by the time of Classical Sanskrit. The synchronic distributional differences make this change particularly noteworthy. While language change is impossible to predict, a reasonable expectation, based on the Rigvedic distributions, is that *-au* would be generalized in the locatives because of its frequency, but that the far more common *-ā* would be generalized in the duals, unless some other factors came into play.

Evidence that these connections were made can also be found in the Rigveda itself, in the distributions of the endings in the different forms. For example, one possible explanation for the two forms in *-ā* that appear in the perfect is analogy with the *-au/-ā* alternation in the duals and *i*-stem locatives. The numerical dominance of the duals and locatives could certainly have facilitated the reformation of these originally nonalternating forms on the pattern of the forms that do alternate, and such an analogical change would support the morphological relationship proposed here. Similarly, *aṣṭá-* seems to alternate between *-au* and *-ā* like the other duals, but, as noted earlier, there appears to be nothing other than its form to indicate to the speakers that it was a dual. Therefore, the variation in its form can be seen as evidence that it was connected to the other duals.

Evidence for this connection can also be found in those forms that do regularly alternate, the duals and *i*-stem locatives. The somewhat regular patterns of allomorphic

distribution seen in these inflections are by no means without exceptions, as seen in Chapter 3. For example, the appearance of pāda-final *-au* in the duals can be attributed to analogy with the *i*-stem locatives, providing evidence of a connection between these two inflections; other local interactions (i.e. within particular hymns or verses) between the locatives and duals can also be seen. The presence of dual and locative *-au* before consonants, however, was contrary to the overall patterns found in both of these morphemes. The spread of *-au* into this environment therefore suggests a connection as well between these forms and those in which no regular patterns of alternation are found.

I revisit the role of these morphological relationships throughout the following chapters as I deal with the data of the Rigveda in more detail, and through these examples, more specific evidence of a morphological constellation uniting these forms is found.

#### **4.2. Defining relationships: contrasts with previous studies**

One thing that was clearly seen in the literature review in Chapter 2 was that most discussions about the duals (including dual pronominal forms and the numeral *dvá-*), in particular, also mentioned the *i*-stem locatives, the 1st and 3rd singular of perfects of verbs in *-ā*, and the numeral *aṣṭá-*, none of which have an overt morphological connection with the duals. Whatever the connection among these forms is that has clearly been assumed has never adequately been explained. Indeed, the two general trends in the literature seem to be either to assume no formal relationship at all, simply mentioning the various forms as similar and/or different, or to put too much weight on the surface similarity and collapse the distribution of *-au* and *-ā* in these forms into a single, unitary

pattern. Thus, either the similarities or the differences become the focus, to the exclusion of the other.

#### *4.2.1. Distracted by the differences*

The differences that separate the duals from the *i*-stem locatives and so forth are certainly important, and have been overlooked to the detriment of previous analyses. But at the same time, a problem found in other analyses is that, citing differences in origin or distribution, researchers have simply chosen to study these as completely separate phenomena (e.g. Malzahn 1996). In other instances, even when mentioned together, the nature of the relationship assumed, if any, is not formalized. In particular, the problem seems to be that having acknowledged the fact that the differences prevent the collapse into a single generalization, no framework has been available that allows the researcher to generalize based on similarities across disparate elements.

Janda, in his precursor to the formalization of the morphological constellation, deals with precisely this type of problem, or “the relation of formalism to the expression of generalizations—real and spurious” (1982:179). He points out the problem that “if a recurring formal configuration is not the result of a single rule ... or the like, then linguistic theory does not recognize it as a generalization” (ibid., 179–80) and the resultant conclusion that “a set of uncollapsible rules containing repetitions of the same elements and the same basic order embodies as little generality ... as a totally arbitrary set of rules containing entirely-different elements” (ibid., 180). He rejects this conclusion, however, saying that “even if morphological homophones cannot be collapsed, they must still constitute generalizations” (ibid., 186).

The unfortunate outcome of the trend toward refusing a generalization because differences that prevent collapsing is that it forces one to consider any morphological phenomenon separately from others with which it cannot be collapsed. Thus, the similarities of the patterning of *-au* and *-ā* in the duals and *i*-stem locatives is merely coincidence, and even more unfortunate, the subsequent loss in both categories of all variation in favor of *-au* is also then merely coincidental, leaving one with no particular explanation of these facts. The constellation model, by contrast, allows for and even expects the uncollapsibility of the elements involved, while still maintaining the connections among the elements and providing a way to account for the later loss of some of the individual idiosyncrasies that separated them.<sup>10</sup>

A particular example of this is found in Wackernagel's discussion of the duals, where he struggles with the relationship with the *i*-stem locatives. He first points out the problem with establishing a single rule for patterning of duals in the Rigveda, noting that *-ā* in pāda-final position "cannot have been exclusively valid" since diphthongal *-au* is found sporadically in the Rigveda in this position in the duals (1930:47); furthermore, he notes that the regular occurrence of *-ā* in pāda-final position in the duals brings up the question of "why then does *-au* always stand in the pause in the locative singular of the *i*-stems?" (ibid.).<sup>11</sup> It is clear that, for him, the differences in the pāda-final environment complicate explanations of the distribution of dual *-au* and *-ā* that rely on constraints of

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<sup>10</sup> Though the fundamental relationship among these elements would not necessarily change even when expressed simply by *-au*; they would still constitute, in Janda's (1982) terms, homophonous or polysemous morphemes, since they still express disparate functions.

<sup>11</sup> See Chapter 2, §2.3.1 for more detailed discussion of his analysis.

the environment or even analogical pressure from the preconsonantal form on the pāda-final form, which would have lead to preconsonantal  $-\bar{a}$  in the duals but without having a similar outcome in the  $i$ -stems.

#### 4.2.2. *Distracted by the similarities*

The opposite trend, that of focusing on the similarities among these forms while ignoring or explaining away the differences, is in some ways more egregious in its willful disregard for data that do not fit the pattern being argued for. When the enclitic first person dual pronoun *nau* is mentioned, for example, the fact that it has forms only in  $-au$ , and thus differs greatly from other dual forms, is not typically discussed. Under a constellational approach this can be accounted for, allowing  $-au$  here to be clearly the same as the dual  $-au$  found in other nominals though showing no alternation with  $-\bar{a}$ .

The common thread found in accounts in which the similarities are over-emphasized is the claim that there is a regular pattern of distribution of  $-au$  and  $-\bar{a}$  in the Rigveda. Within the duals themselves, therefore, we find Rasmussen holding up the demonstrative  $tā'/tau$  as an example of regular dual distribution in the Rigveda (2003:85, 90); as seen in Chapter 3, Table 3.3 (and as discussed in more detail in Chapter 8), while the distribution of the alternate endings in  $tā-$  is somewhat (though certainly not completely) “regular”, in this it actually differs significantly from other duals and cannot, in fact, be taken as representative of duals as a whole.

The desire to establish a unitary generalization connecting the duals, locatives, and perfects has been a focus from early on, as demonstrated by Bolling’s (1902) noting that the proposal of an original distribution of  $*-\bar{o}$  preconsonantly and  $*-\bar{o}u$  pre-

vocalically and pāda-finally for the duals “enabled Bechtel ... to bring under the same principle the locative forms in *-ā*, *-āu*. The application to the perfect forms had already been made by Collitz” (Bolling 1902:318; see also Bechtel 1892:282, Collitz 1888:47, n. 1). This same tendency is reflected in Lanman’s discussion of the origin of the *i*-stem locative singular *-au*, where he explicitly ties together his proposed development of *-au* from *-ā* with the development of *-au* in the duals and perfects. We also saw in Chapter 2 the influence of this desire for unification on analyses of the etymology of these various morphemes, with some researchers proposing proto-forms of the dual and perfect endings that are similar in structure and therefore allow them to establish a possible sound law by which they came to have forms in *-au* (e.g. Jasanoff 2003:61–62, Cowgill 1985:27, Rasmussen 2003:90).

It is precisely this type of overgeneralization that the constellation theory argues against. Janda, for example, concludes that “in the general case, morphological homophones are accounted-for by separate and distinct (uncollapsed) rules” (1982:187). Janda and Joseph (1986) address the issue of Sanskrit reduplication, which has often been treated as a single, unitary, phonological rule, and point out the problems with such analyses, showing instead that it must be seen as a constellation of rules. They further conclude that “lexical particularization of morphological rules in general ... appears to be a cross-linguistic norm” (1986:85) and that there is “a preference on the part of speakers for fragmented morphological and even lexical processes—ones which are semantically specific at the expense of phonological generality, rather than phonologically general at the expense of semantic specificity” (1986:86).

#### 4.2.3. *Summary*

The framework of the morphological constellation allows us to avoid the problems of previous analyses which were unable to deal with both similarities and the differences together. The analysis of the variation between *-au* and *-ā* presented in the remainder of this dissertation builds on the constellational framework, and in turn, the specific effects found, particularly the interactions among the different forms, support the use of this framework.

## CHAPTER 5

### DATE OF COMPOSITION

Recall from Chapter 2 that a late date of composition is often invoked to explain the occurrence of *-au* in the Rigveda, particularly, for the duals, in preconsonantal and pāda-final position, and for the locatives, in preconsonantal position (and *-ā* in prevocalic position). This reflects the change taking place in the language whereby *-au* was being generalized to all positions and *-ā* was being lost. Lanman (1880) takes special note of this, saying that *-au* “[i]n the older portions ... is used only before vowels” and that “[i]ts occurrence before a consonant may even warrant a suspicion of the lateness of the verse concerned” (1880:342). With regard to cases in which dual *-au* occurs before consonants, he notes that that “[i]f any one will take the trouble to examine these passages, he will find in most of them other signs showing that they belong to decidedly late parts of the Rik-text” (1880:576; see also Arnold 1905, Wackernagel 1930, and my discussion in Chapter 2). In this chapter, I examine the passages that Lanman indicates as showing late date of composition, using his study because of its thoroughness of detail. While forms in



-*au* are clearly more likely to occur in hymns of a late date of composition, this factor alone is not sufficient to explain the occurrence of these forms. In addition, these forms are not found exclusively in later hymns; indeed, as Wackernagel noted, “but already as early as the oldest parts of the Rigveda..., -*au* occurs before a consonant ... or at a pause” (1930:45–46).

The idea that date of composition can matter here comes from the history of the Rigveda, which was composed over a period of several hundred years, a period during which changes took place in the language itself. The 1028 hymns of the Rigveda are traditionally divided into 10 books or *maṇḍalas*. Books 2 through 7 are the oldest collections, known as the “Family Books”. The hymns in each of these collections are attributed to a single clan. Book 8 is an early compilation or appendix, i.e. a later stage of the language than that found in the family books. Book 9 is a collection of hymns to Soma, the hallucinogen used in religious rituals, and the hymns it contains are taken from the Family Books. Books 1 and 10 are linguistically later collections. This general classification of the hymns does not capture the complexity of the situation, but it provides a starting point for understanding the chronology of the text. Attempts have been made to identify the relative age of the Rigveda at the level of the individual hymns or even verses, with one of the most extensive efforts having been made by Arnold (1905). He and others base these chronological orderings on metrical and linguistic considerations, as well as on subject matter and style.

My focus in this chapter is to explore the role that date of composition plays in the distribution of these forms, determining the cases in which it can be profitably invoked as a relevant factor, but also discussing its explanatory limitations.

## 5.1. Duals

Lanman (1880), as noted above, refers often to the lateness of a hymn in presenting preconsonantal or pāda-final dual forms in *-au*. Here I look in detail at some of the passages in question, including his comments on them, and discuss what can and cannot be meaningfully attributed to a late date of composition.

In some cases, all of the dual forms in a particular hymn are in *-au*, even those in preconsonantal and pāda-final position, and other factors in those hymns often point to a late date of composition. The available evidence, therefore, does indicate that this is the crucial factor in these examples, several of which are listed in (1)–(11).

(1) 1.95.7ab

úd yaṃyamīti savitéva bāhū́ | ubhé **sícau** yatate bhīmá ṛñján

‘Like Savitar he raises his arms; striving, the dreadful one tries to reach both **borders**’

(2) 2.43.1cd

ubhé **vācau** vadati sāmagā́ iva | gāyatrām ca tráiṣṭubham cānu rājati

‘Both **utterances** he utters like a Sama-chanter; he is master of the Triṣṭubh and of the Gayatri’

(3) 5.34.8ab

sám yáj **jánau sudhánau viśváśardhasāv** | áved índro maghávā góṣu śubhrīṣu

‘If the bounteous Indra knows **two rich tribes, complete in number**, among beautiful cows’

(4) 5.36.6ab

yó **róhitau vājínau** vājínīvān | tribhīḥ śatāiḥ **sācamānāv** ádiṣṭa

‘Who, rich in horses, showed **two red horses together with** three hundred’

(5) 5.37.5ab

púṣyāt kṣéme abhí yóge bhavāty | ubhé **vṛtau** saṃyatí sám jayāti

‘May he prosper in rest and overcome in labor; may he conquer both the **hosts** having come together’

(6) 9.112.4cd

śépo **rómaṇvantau bhedáu** | vāṛ ín maṇḍūka ichati

‘The male organ (desires) **the two hairy lips**; the frog desires water’

(7) 10.75.4cd

rājēva yúdhvā nayasi tvám ít **sícau** | yád āsām ágram pravátām ínakṣasi

‘You lead like a warlike king **the two wings of the army** ...’

(8) 10.101.10cd, 11ab

pári ṣvajadhvaṃ dáśa kakṣyābhir | ubhé **dhúrau** práti váhniṃ yunakta  
ubhé **dhúrau** váhnir āpibdamāno | antár yóneva carati dvijāniḥ

‘Embrace (him) with ten belts, attach the draught animal to both **shafts!**  
Between both **shafts** the draught animal moves fast...’

(9) 10.136.5cd

**ubháu samudráv** á kṣeti | yás ca pūrva utāparaḥ

‘He lives by **both seas**, in the eastern and in the western one’

(10) 10.137.2ab

**dvāv imáu vātau** vāta | ā sindhor ā parāvataḥ

‘**These two winds** blow, from Sindhu in the distance’

(11) 10.190.3ab

**sūryācandramāsau** dhātā | yathāpūrvām akalpayat

‘Dhata regulated **the sun and moon** in succession’

Lanman makes some specific comments with regard to some of these, for example, the verse in (6) is noted to be “a late obscene addition” (1880:576), and he points out that (11) is found in “a late cosmogonical hymn” (ibid.).

Other cases are found where the entire hymn is not late, but certain verses within the hymn are thought to be late additions, and it is in those verses that the preconsonantal duals in *-au* are found, in contrast to the *-ā* forms occurring in the older parts of the hymn. One such example is found in (12).

(12) 10.27.17cd, 20ab, 23cd

**dvā** dhānuṃ bṛhatīm apsv āntaḥ | **pavītravantā** carataḥ **punāntā**  
**etāu** me **gāvau** pramarāsyā **yuktāu** | mó śú prá sedhīr mūhur ín mamandhi  
trāyas tapanti pṛthivīm anūpā | **dvā** bṛbūkaṃ vahataḥ pūrīṣam

‘**Two** reach the plain amid the heavenly waters, **hallowing** and **purifying** ...  
**These two cows** of the death **are harnessed** for me ... Three buffalos warm  
the earth, **two** drive here the water, the aquatic spring’

In this hymn, the one pāda-final and two preconsonantal duals in *-au* that are found in verse 20 contrast with the forms in *-ā* in, for example, verses 17 and 23. Here, Lanman says that verse 20 “does not belong to the hymn proper” (1880:576).

Similar examples are found in Book 3, shown in (13) and (14).

(13)3.53.1cd, 17ab

vītām havyā́ny adhvaréṣu **devā** | vārdhethām gīrbhīr īlayā **mā́dantā**  
**sthiráu gā́vau** bhavatām vīlūr ákṣo | méṣā ví varhi mā́ yugām ví śāri

‘Enjoy the gifts, **O gods**, at our sacrifices wax strong by hymns, **rejoicing** in our oblation ... **Strong be the two oxen**, firm the axles ...’

(14)3.33.1cd, 3cd, 13cd

**gā́veva** śubhré **mātārā** rihāṇé | vipāṭ chutudrī páyasā javete  
vatsām iva **mātārā** samrihāṇé | samānām yónim ānu samcārantī  
**mā́duṣkrtau vyènasā** | **aghnyáu** śūnam āratām

‘Like **two** bright **mother cows** licking their calves, Vipas and Sutudri speed their waters ... **the mothers** licking as if a calf go together to their common home together... may the **two bulls**, **harmless** and **sinless**, not waste away.’

In (13), the preconsonantal forms in *-au* in verse 17 can be seen as contrasting with the pāda-final duals in *-ā* in verse 1, and Lanman says that “verses 8–24 are a separate late fragment as shown by contents” (1880:576). In (14), the disconnect between verse 13, with its two preconsonantal duals in *-au*, and earlier verses such as 1 and 3, with forms in *-ā*, is clearly seen. Lanman refers to verse 13 as “a patched-on fragment” (1880:576), and its Anuṣṭubh meter (4 × 8 syllables) contrasts with the Triṣṭubh (4 × 11) of the earlier verses.

What (14) also reveals, however, is the limitations of the factor of a late date of composition as a means of fully explaining where and when duals in *-au* or *-ā* occur. While the two preconsonantal duals in verse 13 show the “later” form in *-au*, the pāda-final *vyènasā* still has the “earlier” ending *-ā*. Indeed, variation within “late” hymns is often the case. In (15), for example, while Lanman notes that the preconsonantal dual in

-*au* occurs in the last verse of the hymn (1880:341), there is no clear separation between it and the preceding verses, such as verse 3, in which a preconsonantal dual in -*ā* appears.

(15) 1.179.3cd, 6cd

jáyāvéd átra śatánītham ājīm | yát **samyāñcā mithunā́v** abhy ájāva  
ubháu várṇāv řsir ugrāḥ pupoṣa | satyā́ devēṣv āśíṣo jagāma

‘We want to win here the race with his hundred Rānken if we steer as a **combined pair**... a sage of mighty strength cherished **both classes**; in the gods he obtained his prayer’s fulfilment’

The same is true of (16) and (17), where preconsonantal and pāda-final duals in -*au* occur in the last verses of their hymns and in contrast to the -*ā* forms in earlier verses, but nothing clearly separates these verses. Furthermore, in (17) a pāda-final dual in -*ā* occurs later within the same verse as the pāda-final -*au*.

(16) 8.33.18ab, 19ab, cd

sáptī cid ghā **madacyútā** | **mithunā́** vahato rátham  
 adhāḥ paśyasva mópāri | samtarāṃ pādakáu hara  
 mā te kaśaplakáu dṛśan | strī́ hí brahmā́ babhūvitha

‘The **pair** rushing on, **exhilarated**, draw his chariot... Cast down your **eyes**; do not look up.... Let none your **secret parts**; you, a Brahman, have become a woman’

(17) 6.74.1ab, cd, 4ab, cd

**sómārudrā** dhārayethām asuryām | prá vām iṣṭáyó ’ram aśnuvantu  
 dāme-dame saptá rátnā **dádhanā** | śám no bhūtaṃ dvipāde śám cátuṣpade  
tigmāvudhau tigmáhetī suśévau | **sómārudrāv** ihá sú mṛlataṃ nah  
 prá no muñcataṃ váruṇasya pásād | gopāyātaṃ nah **sumanasyāmānā**

‘O **Soma-Rudra**, hold fast your godlike sway ... **Placing** in every house seven treasures .... **Having sharp weapons** and shafts, **favorable**, be gracious to us, **Soma and Rudra ... being gracious...**’

This verse- or hymn-internal variation between *-au* and *-ā* in preconsonantal and pāda-final positions is, in fact, characteristic of many of the examples of *-au* in these environments, as shown in the following examples.<sup>1</sup>

(18) 1.140.3ab

**kr̥ṣṇaprútau** vevijé asya **saksítā[u]**<sup>2</sup> | **ubhā́** tarete abhí **mātārā** śísuṃ

‘The two being together, moving in the dark bestir themselves: both parents hasten to the child’

(19) 2.40.1ab, cd

**sómāpūṣaṇā jánanā** rayīṇāṃ | **jánanā** divó **jánanā** pṛthivyāḥ  
**jātāu** víśvasya bhúvanasya **gopáu** | devā́ akṛṇṇvann amṛtasya nábhīm

‘Soma and Pusan, Parents of all riches, Parents of earth, Parents of high heaven, brought forth as the protectors of the whole world...’

(20) 3.54.16ab, cd

**nāsatyā** me **pitārā bandhupṛchā** | sajātyāṃ aśvínoś cāru nāma  
yuvāṃ hí sthó **ravidáu** no rayīṇāṃ | dātrām rakṣethe ákavair **ádabdhā**

‘My fathers are the Nasatyas, kind to kinsmen ... you two are they who give us a store of riches: you guard your gift uncheated by the bounteous’

(21) 3.55.11cd, 20ab

śyāvī ca yád áruṣī ca **svāsārau** | mahád devānām asuratvám ékam  
mahí sám airac **camvā** samīcí | ubhé té asya vásunā nyr̥ṣṭe

‘And yet these two, the dark, the red, are sisters .... He has united the two Bowls’

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<sup>1</sup> While these represent the majority of the cases of dual *-au* in preconsonantal and pāda-final positions in the R̥gveda, it does not account for all of them. Other examples are seen in Chapters 8 and 9. In addition, I do not include all of the dual forms found in each of the hymns in these examples, merely representative cases. For all of the dual forms in each of these hymns, see Appendix B.

<sup>2</sup> The notation *-ā[u]* indicates that the Saṃhitā text attests *-ā* with hiatus before the initial *u-* of the next pāda, but the application of such sandhi rules across pāda-boundaries does not apply; thus, this is to be read as *-au*.

(22) 5.68.4ab, c

ṛtām ṛténa **sápanā** | iṣirām dáḁṣam āśāte  
**adrúhā deváu** vardhete

‘Carefully **tending** law with law they attained their vigorous might. **The two gods**  
wax **devoid of guile**’

(23) 6.59.4cd, 5ab

joṣavākām vadataḥ **pajrahoṣiṇā** | ná **devā** bhasáthaś caná  
indrāgnī kó asyá vām | **devau** mártas ciketati

‘To him who praises you, **having rich libations**: that man, **O gods**, you do not  
consume. What mortal understands, **O gods**, Indra and Agni, this your way?’

(24) 6.60.13ab, cd, 14cd

**ubhā** vām indrāgnī āhuvádhyā | **ubhā** rádhasaḥ sahá mādayádhyai  
**ubhā dātārāv** iṣām rayīṇām | **ubhā** vājasya sātāye huve vām  
**sákhāvau deváu** sakhyāya **śambhúvā** | indrāgnī **tā** havāmahe

‘Indra and Agni, I call you **both** forth and make you **both** joyful with the gifts I  
offer. You **both** are **givers** both of food and riches: to win me strength and  
vigor I invoke you **both**... Indra and Agni, we invoke **these two, the gods**, as  
**friends** for friendship, **bringing bliss**’

(25) 7.70.4cd, 5ab

purūṇi rátnā **dádhatau** ny āsme | ánu pūrvāṇi cakhyathur yugāni  
**śúśruvāṃsā** cid **aśvinā** purūṇy | abhī bráhmāṇi cakṣāthe ṛṣiṇām

‘**Giving** us abundant treasures, you have looked back to former generations. The  
**Aśvins, having been heard**, regard the many prayers of the Rsis’

(26) 7.93.2ab, cd

**tā** sānasī **śavasānā** hí bhūtām | sākaṃvṛdhā śávasā **śúśuvāṃsā**  
**ksávantau** rāyó yávasasya bhūreḥ | prñktām vājasya sthávirasya ghṛṣveḥ

‘For **you two** were **strong** to gain, exceeding mighty, growing together, **waxing**  
in your vigor. Lords of the pasture **filled with** ample riches, bestow on us your  
strength both fresh and lasting’



(27) 10.117.9ab, cd

**samáu** cid **dhástau** ná samám viviṣṭaḥ | **sammātārā** cin ná samám duhāte  
yamáyoś cin ná samā vīryāṇi | jñātī cit **sántau** ná samám prṇītaḥ

‘The **hands** are **alike**: their work is not the same. The yield of **twins** is unequal.  
Even twins differ in their strength and vigor: two, **being** kinsmen, differ in  
their bounty’

(28) 10.184.2cd, 3ab

gárbhaṃ te **aśvínau devā́v** | á dhattāṃ **púṣkarasrajā**  
hiraṇyáyī arāṇī | yāṃ nirmánthato **aśvínā**

‘May the **Aśvins, gods, crowned with lotuses**, give the seed, which the **Aśvins**  
rub forth with golden attrition-sticks’

The significance of all of these examples is that they make clear that a late date of composition, while favoring increased appearances of *-au* in pāda-final and preconsonantal positions, cannot be the only factor that is at work here. The fact that verses 13–15 of hymn 6.60 in (23) are “isolated fragments of different metre from the rest” (Lanman 1880:576) does not explain why preconsonantal duals in both *-au* and *-ā* appear within verse 14, nor does the identification of 10.184 in (28) as “a real Atharvan hymn” or of 3.55 in (21) as “dark and mystical” (ibid.) indicate when and where a dual is going to appear in *-au* or *-ā* within those hymns. Rather, in these many cases the late date of composition simply establishes the hymn as one in which dual *-au* has a greater possibility of occurring, without indicating the specific environments in which it is more likely to occur.

## 5.2. *i*-stem locative singulars

Lanman also invokes a later date of composition with regard to the appearance of *i*-stem locative singular forms in *-au* before consonants, noting that “[i]t is safe to say in general that many of these occurrences belong to the younger parts of the Rik-text” (1880:386), and he gives specific comments about the hymns in question. As seen in Chapter 3, the preconsonantal *-au* ending is much more widespread in the *i*-stem locatives than it is in the duals, and thus the attribution to late date of composition is even less explanatory than it was in the duals. Nevertheless, the date may play a role in some cases, so I look here at those cases for which Lanman explicitly noted a late date of composition.

As with the duals, there are some cases in which the form in *-au* is the only example of a preconsonantal *i*-stem locative singular in a particular hymn. If, in such cases, a late date of composition is independently indicated, it may indeed have been a relevant factor in the occurrence of *-au*. One such example is seen in (29), from hymn 1.70, about which Lanman notes: “Aufrecht calls it ‘Plunder’ [‘rubbish, trash, junk’], in the German sense” (1880:386).

(29) 1.70.4ab

**ádrau** cid asmā antár duroṇé | viśám ná víśvo amṛtaḥ svādhīh

‘Let them prepare the altar, let them kindle fire in front...’

Similarly (30), from a hymn which Lanman calls late; (31), which is “unclear and mystical” (ibid.); and (32), in which verses 12–15 are said to be “a later addition” (ibid.).

(30) 1.162.9ab

yád áśvasya kraviṣo mákṣikāśa | yád vā svárau **svádhitau** riptám ásti

‘What part of the Steed’s flesh the fly hath eaten, or is left sticking **to** the post or **the axe**’

(31) 2.13.9ab

śatám vā yásya dáśa sākám ádya | ékasya **śruṣṭáu** yád dha codám ávitha

‘You bound up the Dasa’s hundred friends and ten, when, **at one’s hearing**, you help your worshipper’

(32) 5.30.13cd

tīvrá índram amamanduḥ sutāso | ’któr **vyùṣṭau** páritakmyāyāh

‘The strong libations have made Indra joyful, when night, whose course was ending, changed to **daybreak**’

Some additional examples are (33), for which Lanman notes its source verse is “a separate fragment” (ibid.); (34), a “real Atharvan hymn” (ibid.); and (35) and (36), “the contents [of which] show that they are late” (ibid.).

(33) 7.1.20cd

**rātáu** syāmobháyāsa á te | yūyám pāta svastíbhiḥ sádā na

‘Grant that both we and they may share in your **oblation** ...’

(34) 7.104.13cd

hánti rákṣo hánty áśad vādantam | ubhāv índrasya **prásitau** śayāte

‘He slays the demon and he slays him who speaks untruly; both lie **in the net** of Indra’

(35) 10.165.4ab

yád úlūko vádati moghám etád | yát kapótah padám **agnáu** kṛṇóti

‘What the owl screeches is in vain; vain, too, the settling of the dove **by the fire**’  
(O’Flaherty 1981:296)

(36) 10.123.6cd

híraṇyapakṣam váruṇasya dūtám | yamásya **yónau** śakunám bhuraṇyúm

‘The messenger of Varuṇa with wings of gold, the bird that hastens **to the womb** of Yama’

As in the case of the duals, however, even a late hymn can have variation between *-au* and *-ā* in preconsonantal position, which cannot be explained simply by appealing to the late date of composition. One such example is given in (37), of which Lanman says that its contents and “place in the maṇḍala betoken later date” (ibid.).

(37) 6.46.1ab, 8ab

tvām íd dhí hávāmahe | **sātā** vājasya kārāvah  
yád vā **trkśáu** maghavan druhyāv ā jáne | yát pūráu kác ca vṛṣṇyam

‘We call on you **in the acquisition** of treasure ... O bounteous one, what vigorous strength **in Trksi** lay, in Druhyus or in Paru’s kinsmen’

The pattern of verse- or hymn-internal variation between preconsonantal *-au* and *-ā* in *i*-stem locative singular forms is found also in hymns that are not necessarily of a late date of composition, such as in (38)–(40).

(38) 1.31.6cd, 15cd

yáh **śūrasātā** páritakmye dháne | dabhrébhiś cit **sámṛtā** hámṣi bhūyasah  
svāduḥśádmā yó **vasatáu** syonakíj | jīvayājám yájate sópamā diváh

‘Thou, when the heroes **in fighting** for spoil..., slay **in coming together** the many by the hands of few... He who with grateful food shows kindness **in his house**...’

(39) 7.41.4cd

utóditā maghavan sūryasya | vayám devānām **sumatáu** syāma

‘And may we still, O Bounteous One, **at sunset** be happy **in the kindness** of the gods’

(40) 5.32.5cd, 7cd

yád īm sukṣatra **prábhṛtā** mādasya | yúyutsantaṁ tāmasi harmyé dhāh  
yád īm vājrasya **prábhṛtau** dadābha | víśvasya jantór adhamám cakāra

‘When, **in the offering** of honey, O Strong Lord ... When **at the hurling** of the bolt he smote him...’

As with the duals, these examples demonstrate the limitations of late date of composition as an explanatory factor in accounting for the distribution of *-au* and *-ā* in these forms in the Rigveda.

### 5.3. Summary

In the case of both the duals and the *i*-stem locative singulars, some correlation between a late date of composition and a greater number of forms in *-au* can be found, reflecting the change in progress in the language itself, in which *-au* is being generalized into all phonological environments and through which the allomorphic ending *-ā* was eventually lost completely as an expression of either of these morphological categories. This correlation is stronger with regard to the dual forms, but in both categories, we have seen examples in which, particularly in cases where the hymn has only a few relevant dual or locative forms, the occurrence of *-au* can be profitably attributed to the date of composition. Compelling in this regard are examples such as (41) (one verse of which was seen in (3)), in which each of the dual and *i*-stem locative singular forms (in italics)

are in *-au*, perhaps indicating a categorical status of *-au* for the poet, Saṃvaraṇa Prājāpatya.

(41) 5.34.6ab, 8ab

vitvákṣaṇaḥ **sámṛtau** cakramāsajó | ásunvato víṣuṇaḥ sunvató vṛdháh  
sám yáj **jánau sudhánau vísvásardhasāv** | áved índro maghávā góṣu śubhríṣu

‘Exceeding strong **in war** he stays the chariot wheel ... When bounteous Indra  
Maghavan came to know **two very rich men** fighting for beautiful cows **with  
all their followers**’

Such examples are relatively rare in the Rigveda, however, and the limitations of this factor as an explanatory device have been made clear. Particularly problematic are the many examples unlike (41) in which verse- or hymn-internal variation between *-au* and *-ā* in the same environments is found. It is obvious that other factors must be playing a role in these distributions, and these factors are explored in subsequent chapters.

## CHAPTER 6

### PHONETIC ENVIRONMENT

We saw in Chapter 2 that, other than a late date of composition, the other factor that was commonly looked to in accounting for the distributions of *-au* and *-ā* was phonetic environment. I explore the effects of the phonetic environment on this distribution in this chapter, presenting the detailed data about the following phonetic environments and discussing what role these play in the alternations under investigation.

#### **6.1. Assumption of labial effects**

The phonetic environment is commonly mentioned in discussions of the Rigvedic allomorphic alternation between *-au* and *-ā* in duals and *i*-stem locative singulars—not just the broad phonetic environments of preconsonantal, prevocalic, and pāda-final, but also more specific characteristics. In particular, appeal is made to the interaction of *-au* (and its sandhi variant *-āv*) with labial segments in the surrounding environment. But different types of interaction and thus different outcomes have been proposed.

### 6.1.1. Wackernagel (1930), Sommer (1924)

As seen in Chapter 2, Wackernagel in his classic grammar focuses in his discussion of the duals and *i*-stem locatives on the appearance of *-ā* before vowels. In particular, he says (following Sommer 1924) that the occurrence of *-ā* before a vowel rather than *-āv* is generally due to the dissimilatory influence of a neighboring *v*, giving the following two examples: *suhávehá* = *suhávā[v]* *iha* (10.141.4b) and *ásveva* = *ásvā[v]* *iva* (7.104.6b) (Wackernagel 1930:150). The implication here is that these nonoccurring forms, *\*suhávāv iha* and *\*ásvāv iva*, are disfavored because of their *v-v* sequences, and that therefore dissimilatory loss occurs. This proposal has been accepted also in more recent studies, such as Malzahn (1999).

### 6.1.2. Lanman (1880)

In contrast to Wackernagel, Lanman focuses in his discussion on the appearance of *-au* before consonants. In this regard, he takes special note of the occurrence of *-ā* and *-au* before labial consonants, sibilants, and semivowels, particularly *v*, in his study of Rigvedic nominals. An assimilatory effect is implied, and this is made more explicit when he states that “the frequency of *v* is significant as regards the development of *au* from *ā*” (1880:340–41), and says that, with regard to the development of *-au* in the *i*-stem locatives, “frequently following labial initials would impart their coloring to the preceding *-ā*” (1880:387).



### 6.1.3. *Dissimilation or assimilation?*

In comparing Wackernagel and Lanman, then, we find that while both seem to advocate a role for phonetic environment in the distribution of these forms, particularly with regard to the presence of labials in the surrounding environment, the details of the effects of phonetic environment are actually quite different.

Wackernagel's position claims a dissimilatory effect involving labials in the neighboring environment, that is, either a stem-final *v* for the nominal stem in question or a *v* in second position (after an initial vowel) in the word that follows. The resulting sequence of V-*v*-V-*v*-V then undergoes dissimilation at a distance, rather than a direct labial-labial dissimilatory effect. A direct dissimilatory effect, however, can be clearly found to play a role in the distribution of *-ā* and *-au*; that is, the Vedic sandhi rule by which the final labial element of prevocalic *-au* [*-av*] was lost before a following word-initial vocalic labial *u-* or *ū-*.<sup>1</sup> Taking these two together, therefore, we have a scenario in which dissimilation acts on *v* directly before a labial vowel (in which situation the *v* would be syllabified as the onset to the nucleus labial vowel), and one in which it works on *v* (again, syllabified as an onset) with relation to an onset *v* in the next syllable.

Note also that these processes differ with regard to their effect on the meter, a factor that is particularly important in a context of the Rigveda, where metrics play such an important role. The first process results in the loss of a syllable; the second leads to hiatus, but does not change the basic metrical structure of one heavy syllable followed by

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<sup>1</sup> See Chapter 7 for further details on this and its correlation with some of the processes discussed here.

another heavy or light syllable. But while these are clearly two separate processes, they can still be subsumed under some concept of labial dissimilation. Also noteworthy with regard to this proposal of dissimilatory effects is the implicit affirmation that *-au* was at some level or stage “original” to both duals and locatives in this environment; that is, a dissimilatory effect results in the loss of an element that was there.<sup>2</sup>

In contrast to these dissimilatory accounts, the phonetic interaction implied by Lanman is assimilation, in that a final *-ā* by virtue of its frequent appearance before labials, particularly *ṽ* (though including as well all labial consonants), was diphthongized with a labial second element. Lanman also mentions some other types of consonants before which *-au* occurs, particularly *y* (as the other semivowel together with *ṽ*) and *s*, but it is not clear what he considers their role to be.<sup>3</sup>

The evaluation of both of these proposals, as to their similarities and differences, is complicated by the fact that neither of these processes appear to have been regular, nor are they apparently active at the time of the composition of the Rigveda (the sandhi-governed loss of *-v* before *ū/u-* was, however, active at the time of the compilation of the Samṛhita text, though it is not clear if it was at the time of composition). Nevertheless, some additional support for a dissimilatory effect is found in a study by Pirart (2001), who proposes an older sandhi rule, active at very early stages in the composition of

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<sup>2</sup> Of course, in the terminology of more modern variation theory, the phonetic environment and its dissimilatory effect can be seen instead as working at the level of the selection of a particular variant. This perspective is more in line with my general point of view. It is not clear whether it would have been in line with what Wackernagel was proposing.

<sup>3</sup> A possible connection with regard to the appearance of *-au* before *s-* would be the development of word-final *-as* into *-o* (historically the short diphthong [aṽ] in contrast to the long diphthong [āṽ]); see Allen (1962:71, 100–108) for details and further discussion of this point).

Rigvedic hymns though inactive at the time of the Rigveda Samhita, by which the final labial element of the diphthongs *-au* and *-o* (\*au) was lost before a word-initial *v-*. This proposal and its implications for this study are examined in more detail in Chapter 7.

#### *6.1.4. Relevance*

Though Wackernagel and Lanman both look to the surrounding (in particular, the following) phonetic environment for explanations of the distribution of these endings, they come to somewhat different conclusions about the role the phonetic environment played in these distributions. The impressionistic nature of their accounts, which refer only to the appearance of *-au* and *-ā* in certain environments, limits the conclusions that can be drawn; no significance can be attached to the distribution of *-au* before labials, for example, unless it can be demonstrated that it differs from that of the *-ā* endings.

The question of what importance, if any, can be attributed to a particular phonetic environment's effect on the distribution of *-ā* and *-au* can be meaningfully addressed by investigating the actual phonetic environments, which I do in the following sections.

## **6.2. Duals**

The first group of forms to be investigated here are the duals, and I look more closely here at the distributional data presented in Chapter 3.

#### *6.2.1. Preconsonantal distribution in duals*

The overall numbers of forms in *-au* and *-ā* given in Chapter 3 (e.g. Table 3.6) revealed that the allomorph *-au* is not very common in preconsonantal position in the

Rigveda, and the ratio of *-au* to *-ā* variants (65 : 1504) is so low as to make generalizations about the effect of particular phonetic environments or any other factor difficult. But a basic look at the raw numbers found in the preconsonantal distribution of these allomorphs can produce some insights, particularly with regard to Lanman's suggestion that following labial consonants played a role in the distribution of the endings, affecting either the choice of the ending in that particular context or the development of the ending *-au* from the ending *-ā*.

The distribution of *-au* and *-ā* before consonants in the duals is shown in Table 6.1. Compare, in particular, the distribution of *-au* and *-ā* before dental ("T") versus labial stops ("P") and before *y* versus *v*. Though the relative scarcity of the forms in *-au* makes the analysis of the distributions here rather difficult, a look at these preconsonantal distributions does not seem to reveal any strong tendency for *-au* to be any more or less frequent before labials. While a comparison between predental and prelabial stop environments is suggestive, the number of *-au* forms before labial stops is no greater proportionally, compared with *-ā*, than before palatal stops.

|            | K   | C  | T   | P   | <i>n</i> | <i>ṇ</i> | <i>m</i> | <i>y</i> | <i>r</i> | <i>v</i> | <i>ś</i> | <i>s</i> | <i>h</i> |
|------------|-----|----|-----|-----|----------|----------|----------|----------|----------|----------|----------|----------|----------|
| <i>-au</i> | 1   | 5  | 9   | 10  | 4        |          | 5        | 2        | 1        | 12       | 3        | 12       | 1        |
| <i>-ā</i>  | 112 | 71 | 163 | 167 | 107      | 1        | 99       | 119      | 74       | 231      | 61       | 191      | 108      |

Table 6.1: Preconsonantal distribution of *-au* and *-ā* in duals.

### 6.2.2. Prevocalic distribution in duals

Looking first at the cases of coalescence, there are 165 prevocalic dual forms in *-ā* with resulting coalescence. Recall that the significant aspect of the phonetic environment proposed by Wackernagel and Sommer was a “neighboring *v*”. In 83 of the cases of prevocalic dual *-ā*, a *v* does indeed appear in the following environment, that is, immediately after the initial vowel; in addition, a few cases of a preceding *v*, that is, as the last consonant of the dual stem, are found as well. Some examples are given in (1) and (2).

(1) 2.31.1ab

asmākaṃ **mitrāvaruṇā**avataṃ rátham | ādityái rudráir vásubhiḥ sacābhúvā

‘**O Mitra and Varuna**, you who are allied with Vasus, Rudras, and Adityas, help our chariot’

(2) 10.106.8ab

**gharméva** mādhu jaṭhāre sanérū | bhāgevitā turphārī **phārivā**ram

‘With your stomachs full of the Soma, like **two vessels**, preservers of wealth, destroyers of enemies; armed with hatchets, **liberal**...’

In (1), the dual *mitrāvaruṇā* has coalesced with the following *avataṃ*, which has a *v* immediately after the initial vowel. Following Wackernagel and Sommer, the “disfavored” sequence here would be *\*mitrāvaruṇāv avataṃ*, with *-āv av-*. Similarly, in (2) the dual *gharmā* has coalesced with the following particle *iva*, the “disfavored” sequence of *\*gharmāv iva* not resulting. The second dual form in (2) has the *v* in the stem itself, *phārivā*, which coalesces here with *āram*, thus avoiding *\*phārivāv āram*. Examples such as these appear to lend support to the explanation of a following *v* having a

dissimilatory influence. And, as Wackernagel (1930) noted, this seems to be particularly frequent when the following word is the particle *iva* ‘like’, and indeed, *iva* is found in 73 of these 83 following-*v* environments.

Turning then to cases of *-āv* before vowels, there are 265 such cases in the Rigveda. In 32 of these cases, a *v* does appear in the following environment, as in (3), for example.

(3) 5.43.2cd

pitā mātā mādhuvacāḥ suhāstā | bhāre-bhare no **yaśāsāv** aviṣṭām

‘Father and Mother, sweet of speech, fairhanded, may they in every battle be **honored** by us’

The dual *yaśāsāv* in (3) appears with *-āv* regardless of the second-position-*v* in the form *aviṣṭām* that immediately follows. And in 18 of these cases, it is *iva* that appears in the following environment, as, for example, in (4).

(4) 2.39.6ab

**óṣṭhāv** iva mādhu āsné **vádantā** | **stánāv** iva pipyatam jīvāse nah

‘Like **two lips** with the mouth **speaking** sweetness, like **two breasts** that nourish our existence’

This example has two cases of duals in *-āv* occurring before *iva*, both *óṣṭhāv iva* and *stánāv iva*.

What then can we say about the possible role of dissimilation in the distribution of *-āv* versus *-ā* in prevocalic position in the duals? There are 114 total following-*v* environments for prevocalic duals, with *-ā* and coalescence found in 82 (72%) of them, and *-āv* with no coalescence found in 32 (28%). In 91 of these cases (thus, 80%) there is a following *iva*: 73 (80%) have *-ā* with coalescence, and 18 (20%) have *-au*. These overall

numbers seem to suggest that a dissimilatory effect can be seen at work in examples such as (1) and (2), but at the same time, examples such as (3) and (4) show that this cannot be a categorical process, but rather a tendency, at best.

But the idea of a dissimilatory influence of a “neighboring *v*” requires yet a closer look. As discussed above, a majority of the cases of following *v* involve the particle *iva*, and in the majority of these cases, coalescence is found. But if we look at non-*iva* following-*v* environments, a somewhat different pattern emerges. There are 23 cases of following-*v* environments involving something other than *iva*, and in these -*ā* with coalescence occurs in only 9 (39%), and -*āv* occurs in 14 (61%). This shows that there can be no overwhelming tendency to dissimilate *v-v* sequences in general, since more cases in -*av* *Vv*- appear here than with coalescence.<sup>4</sup> Indeed, the proposed dissimilations are merely sporadic, if anything, and therefore do not lend much support to the idea that they are phonetically driven.

Rather, something particular to *iva* must be at work. One possibility that has been put forward is that there were two allomorphic forms of this particle at earlier stages in the Rigveda, both *iva* and a shorter *va* (Grassmann 1873), a form that does appear in other Indic dialects (Edgerton 1953). In this scenario, these cases of -*ā* with coalescence with *iva* would have been, at least in some instances, preconsonantal -*ā* before the particle *va*. For example, what is given in the Saṃhita text as *gharméva*, indicating

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<sup>4</sup> The sample size is too small for real statistical analysis; but these data are of import here for doubt they cast on analyses such as that of Wackernagel and Sommer. In this light, note particularly that the -*ā* to -*au* ratio that we are left with in these specific prevocalic environments is exactly the same as that of the overall prevocalic distribution of dual -*ā* and -*au* (39% : 61%); see Chapter 3.

original *gharmā́ iva*, might actually have been *gharmā́ va*, which would normally have been run together with no word-ending break as *gharmā́va*. If, then, this form *va* had been lost by the time of the compilation of the Saṃhita, forms such as this may not have been interpretable, and could be reanalyzed as involving *iva* coalesced with the preceding vowel. A second possibility is that the form *iva*, being accentless and enclitic on the preceding noun, would naturally form a phonological unit with its preceding noun, and would thus be more likely to coalesce with it.

Also invoked in the dissimilatory-*v* proposal of Wackernagel and Sommer was the presence of *v* in the preceding word, i.e. in the stem itself, as in (2). While certain examples could be analyzed as supporting this proposal, there is no support for it in the Rigveda as a whole. Dissimilation and coalescence after a preceding *v* cannot be supported as a general process, a fact that is seen most clearly by looking at the prevocalic occurrences of the stem *devá-* ‘god’, which with its *v* would be a prime candidate for this kind of dissimilation. What we find, however, is not evidence of a trend toward dissimilation and coalescence, with a greater tendency toward *-ā* rather than *-āv*, but rather that *devā́v* is the favored prevocalic form, with 12 occurrences, in contrast to its 1 occurrence as *devā́* with coalescence.

Therefore, I conclude that neighboring-*v* environments themselves do not support a general tendency for dissimilation and coalescence, though this could still play a role in certain cases. In addition, even if this dissimilatory tendency were robust, it would still account for only slightly more than half of the cases of dual prevocalic *-ā* with coalescence (83 cases of following *v* out of 165 cases of *-ā* with coalescence). Other



factors and selectional criteria must therefore play a role in the prevocalic distribution of these endings.

One of these factors is also phonetic, and is relevant to both prevocalic and pāda-final position, or specifically, to pāda-final position in odd pādas where the next pāda begins with a vowel. This factor has to do with the presence of the vowel *-ṛ-*. Note first of all that when a dual in *-ā* occurs at the end of an odd pāda when the next pāda begins with *-ṛ-*, the ending appears as *-a*, which Lanman refers to as “a merely graphic peculiarity” (1880:342); this occurs 7 times in the Rigveda. This is significant in that we do not ever find *-ar-* across the pāda break as one might otherwise expect by regular sandhi.<sup>5</sup> And 2 of the 25 cases of dual *-au* in pāda-final position occur in odd pādas where the next pāda begins with this vowel *-ṛ-*. The examples are given in (5) and (6).

(5) 1.2.8ab      ṛtēna mitrāvaruṇāv | ṛtāvṛdhāv ṛtasprśā<sup>6</sup>  
‘Mitra and Varuna, through Law, lovers and cherishers of Law’

(6) 1.23.5ab      ṛtēna yāv ṛtāvṛdhāv | ṛtāsya jyōtiṣas pātī  
‘Who by Law uphold the Law, Lords of the shining light of Law’

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<sup>5</sup> While the meter of the Rigveda makes it clear that sandhi effects such as coalescence do not actually apply across pāda boundaries, the Saṃhita shows a consistent application of these sandhi rules across the break of odd pādas, which must then be “undone”.

<sup>6</sup> This example is notable for a few reasons. The first is that the dual form in *-au* that appears irregularly in pāda-final position is a god-pair, and thus would generally be expected to be more conservative (recall the discussion in Chapter 2, and see Chapter 8 for more details). Second, this is one of the vocative duals in *-au* in pāda-final position that negates Malzahn’s (1999) arguments about vocative duals (see Chapter 2). However, it must also be noted that this is an unexpected line also because the second pāda is completely unaccented. The pāda-initial *ṛtāvṛdhāv*, though a vocative, should occur as *ṛtāvṛdhāv*, carrying an initial accent as befitting the first word of a pāda. The fact that it does not suggests that something additional is at work here.

This is also significant when taken together with the facts of dual prevocalic distribution before *-ṛ*: namely, that *-ā* is never found before *ṛ*-; rather, *-āv* always occurs in this environment (in 11 cases total), indicating an avoidance of the sandhi coalescence of *-ā ṛ*-. But it must be kept in mind that the application of sandhi rules across pāda-boundaries came at a post-composition stage (and therefore must be undone in order to get at the correct metrical structure of the verse), but that verse-internal sandhi processes such as vowel coalescence typically applied in the original. Therefore, these cases of *-au* in pāda-final position before *ṛ*- might actually lend support to Arnold's (1930) analysis of *-au* as an editorial insertion, meant to block coalescence. The fact that this was felt to be particularly necessary before *-ṛ* at pāda-boundaries (pāda-final dual *-ā* is regularly coalesced with a following vowel across a pāda-boundary) is still of note, though, especially when taken together with the facts of the prevocalic environment.

Another factor is that noted by Lanman (1880:340), as mentioned in Chapter 2, namely the meter. The variant *-ā* with coalescence is used when that will allow for good metrics, and the form *-āv* is used when the metrics require the extra syllable this provides. An example of this metrically governed variation can be seen in (7).

(7) 2.39.5cd

**hástāv** iva tanúe śámbhaviṣṭhā | **pā́deva** no nayataṃ vásyō ácha  
 x

‘Like **two hands** most helpful to the body; guide us like **two feet** to what is precious’

In this example, pāda c begins with the dual *hástāv* followed by the particle *iva*, and the use of the ending *-āv* maintains syllabification. Pāda d, in contrast, begins with the dual

*pādā* also followed by *iva*, but the ending *-ā* is coalesced with the initial vowel of the particle, yielding the surface form *pādeva*. The metrics of the line, as shown by the syllable notation below the text, indicate that this line-internal variation between prevocalic *-āv* and *-ā* was likely motivated to at least some extent by the composer's desire to maintain the correct metricality of this line in a triṣṭubh verse, which is composed of four pādas of eleven syllables each. It is important to note, however, that the composers of the Rigveda were for the most part skilled poets, and they had many options available to them by which they could “make the meter work”. We must therefore acknowledge a role of composer choice in these distributions; the portions of the hymns presented in (8) and (9) exemplify this with regard to dual prevocalic *-āv/-ā* distribution before *iva*.

(8) 2.39.1–2ab, 3, 4cd–7ab (Gṛtsamada)

grāvāneva tād id ārthaṃ jarethe | gr̥dhreva vṛkṣaṃ nidhimāntaṃ ācha  
brahmāneva vidātha ukthaśāsā | dūtēva havyā jānyā purutrā  
prātaryāvāṇā rathyēva vīrā | ajēva yamā vāraṃ ā sacethe  
śr̥ṇgeva naḥ prathamā gantaṃ arvāk | chaphāv iva jārbhurāṇā tārobhiḥ  
cakravākeva prāti vāstor usrā | arvāncā yātaṃ rathyēva śakrā  
śvāneva no āriṣaṇyā tanūnāṃ | khṛgaleva viśrāsaḥ pātaṃ asmān  
vāteva ajuryā nadyēva rītīr | akṣī iva cākṣuṣā yātaṃ arvāk  
hāstāv iva tanvè śāmbhaviṣṭhā | pādeva no nayataṃ vāsyō ācha  
ósthāv iva mādhy āsné vādantā | stānāv iva pipyataṃ jīvāse naḥ  
nāseva nas tanvò rakṣitārā | kārṇāv iva suśrūtā bhūtaṃ asmé  
hāsteva śaktīm abhī saṃdadī naḥ | kṣāmeva naḥ sām ajataṃ rājāṃsi

‘Sing like the **two press-stones** for this same purpose; come like **two misers** to the tree of treasure; Like **two laud-singing Brahmans** in the assembly, like the folk’s **envoys called** in many places. Moving at morning like **two chariot-borne heroes**, like to a **pair of goats** ye come electing; ... Like to a **pair of horns** come first to usward, like to a **pair of hoofs** with rapid motion; Come like **two Cakavas** in the grey of morning, come like **two chariot wheels** at dawn, ye Mighty. ... Be like **two dogs that injure** not our bodies; preserve us, like **two crutches**, that we fall not. Like **two winds ageing** not, **two confluent**

**rivers**, come with quick vision like **two eyes** before us. Come like **two hands most helpful** to the body, and guide us like **two feet** to what is precious. Even as **two lips** that with the mouth **speak** honey, even as **two breasts** that nourish our existence, Like the **two nostrils that protect** our being, be to us as **our ears that hear distinctly**. Like **two hands** give ye us increasing vigour; like heaven and earth constrain the airy regions. (Griffith 1889)

(9) 10.106.1–6 (Bhūtāmśa Kāśyapa)

**ubhā** u nūnām tād id arthayethe | ví tanvāthe dhíyo vástrāpāseva  
**sadhrīcīnā** yātave prēm aīgaḥ | **sudīneva** pṛkṣa ā taṃsayethe  
**uṣṭāreva** phārvareṣu śrayethe | prāyogéva **śvātryā** śāsura éthaḥ  
**dūtēva** hí ṣṭhó **yaśāsā** jāneṣu | māpa sthātaṃ mahiṣēvāpānāt  
**sākamyújā** śakunāsyeva **pakṣā** | **paśvéva** **citrā** yājura ā gamiṣṭam  
agnīr iva devayór **didivāmsā** | **pārijmāneva** yajathaḥ purutrā  
āpī vo asmé **pitāreva** **putrā** | **ugréva** rucā nṛpātīva turyái  
**īryeva** puṣṭyái **kirāneva** bhujoyái | śruṣṭivāneva hāvam ā gamiṣṭam  
**vāmsageva** **pūṣaryā** **śimbātā** | **mitréva** **ṛtā** **śatārā** **śātapantā**  
**vājevoccā** váyasā **gharmyeṣṭhā** | **méseveṣā** saparyā pūrīṣā  
sṛṇyeva jarbhārī turphārītū | **nāitośeva** turphārī **parpharīkā**  
**udanyajēva** **jēmanā** maderū | **tā** me jarāyva ajāraṃ marāyū

‘This very thing ye **Twain** hold as your object: ye weave your songs as skilful **men** weave garments. That ye may come **united** have I waked you: ye spread out food like **days** of lovely weather. Like **two plough-bulls** ye move along in traces, and seek like eager guests your bidder’s banquet. Ye are like **glorious envoys** mid the people: like **bulls**, approach the place where ye are watered. Like the **two pinions** of a bird, **connected**, like **two choice animals**, ye have sought our worship. Bright as the fire the votary hath kindled, ye sacrifice in many a spot as roamers. Ye are our kinsmen, like **two sons, two fathers**, strong in your splendour and like **kings** for conquest; Like **rays** for our enjoyment, Lords to feed us, ye, like quick bearers, have obeyed our calling. You are like **two pleasantly moving well-fed (hills) like Mitra and Varuna, the two bestowers** of felicity, **veracious, possessors** of infinite wealth, happy, like **two horses** plump with fodder, abiding in the firmament, like two rams (are you) to be nourished with sacrificial food, to be cherished (with oblations). You are like two mad elephants bending their forequarters and smiting the foe, like the **two sons of Nitosa destroying** (foes), and cherishing (friends); you are **bright as two water-born (jewels)**, do **you**, who are victorious, (render) my decaying mortal body free from decay. (Griffith 1889)

The key thing to note about these hymns is the different treatment of dual + *iva* combinations, found many times in both hymns. The verses in (8) contain 20 pre-*iva*

duals, of which 15 appear in  $-\bar{a}$  with coalescence with *iva*, but 5 examples of  $-\bar{a}v$  *iva* sequences also are found. In the verses in (9), by contrast, while there are even more dual + *iva* combinations, 25 in all, the dual appears in  $-\bar{a}$  with coalescence in all 25 examples. This can be analyzed as reflecting the different composers, whether their dialectal or stylistic differences.

### 6.3. *i*-stem locatives

The same explanations discussed above with regard to the duals have also been given for the locatives, and I present here an analysis of these explanations based on the actual distributions of  $-au$  and  $-\bar{a}$  found in the Rigveda, looking more carefully at the data first presented in Chapter 3.

#### 6.3.1. *Preconsonantal distribution in i-stem locatives*

In contrast to the duals, the overall numbers of preconsonantal forms in  $-au$  in *i*-stem locatives revealed that  $-au$  is not rare in this environment, occurring as it does in almost 40% of the preconsonantal forms (see Chapter 3, Table 3.7). This allows for better generalizations to be made than were possible in the duals. The distribution of  $-au$  and  $-\bar{a}$  in specific preconsonantal environments in the *i*-stem locatives is shown in Table 6.2.

|            | K | C | T | P  | <i>n</i> | <i>m</i> | <i>y</i> | <i>r</i> | <i>v</i> | <i>ś</i> | <i>s</i> | <i>h</i> |
|------------|---|---|---|----|----------|----------|----------|----------|----------|----------|----------|----------|
| <b>-au</b> | 2 | 4 | 6 | 7  | 5        | 8        | 8        | 2        | 5        | 2        | 18       | 1        |
| <b>-ā</b>  | 6 | 2 | 8 | 20 | 9        | 11       | 13       |          | 18       | 1        | 18       | 5        |

Table 6.2: Preconsonantal distribution of *-au* and *-ā* in *i*-stem locatives.

Recall that the assumption of Lanman is that an assimilatory influence was at work here; thus a higher number of forms in *-au* before labial consonants might be expected. Even a basic look at the raw numbers for the preconsonantal distribution of these allomorphs, however, reveals no evidence of *-au* being more common before labials than before nonlabials. Compare, in particular, the distribution of *-ā* and *-au* before dental (“T”) versus labial stops (“P”) and before *y* versus *v*. The distribution here, in fact, suggests the opposite of an assimilatory effect of a following labial—if anything, the data show that there are proportionally fewer forms with *-au* in prelabial environment, suggesting rather a dissimilatory effect of a following labial. Again, the small size of the population size prohibits making a strong claim one way or another, but the facts here do not lend support to Lanman’s hypothesis, and certain Rigvedic examples seem to provide evidence of a dissimilatory analysis, such as those given (10)–(12).

(10) 7.41.4cd

utóditā maghavan sūryasya | vayám devānām **sumatáu** syāma

‘And may we still, O Bounteous One, **at sunset** be happy **in the kindness** of the gods’

(11)5.32.5cd, 7cd

yád īṃ sukṣatra **prábhṛtā** mādasya | yúyutsantaṃ támasi harmyé dhāh  
yád īṃ vājrasya **prábhṛtau** dadābha | víśvasya jantór adhamám cakāra

‘When, **in the offering** of honey, O Strong Lord ... When **at the hurling** of the bolt he smote him...’

(12)9.72.7ab

**nābhā** pṛthivyā dharúṇo mahó divó | apām **ūrmáu** síndhuṣv antár ukṣitáh

‘**In the navel** of earth, sustainer of the mighty heavens, distilled into the streams, into the waters’ **wave**’

I return to these examples in Chapter 8.

### 6.3.2. Prevocalic distribution in *i*-stem locatives

The occurrence of prevocalic *-ā* in the *i*-stem locatives is proportionately rare compared to in the duals, and is generally considered to be more irregular. These cases were included by Wackernagel and Sommer in their dissimilatory account, and indeed, in the 3 cases in which coalescence occurs, there is a *v* in the following environment. I present these in (13)–(15).

(13)6.12.2ab

ā yásmin tvé sv ápāke yajatra | yákṣad rājan **sarvátāte**va nú dyáuḥ

‘In you, most wise, shall Dyaus, **in totality**, O King, Holy One, pronounce the call to worship’

(14)8.91.1ab

kanyā vār avāyatī | sómamāpi **srutā**vidat

‘A maiden going for water found Soma **by the way**’ (O’Flaherty1981:237)

(15) 10.101.11ab

ubhé dhúrau váhnir āpíbdamāno | antár **yóneva** carati dvijā́nih

‘Between both shafts the draught animal moves fast, like a man with two women appearing **in the marriage bed**’

As with the duals, *iva* seems to play a role here, being the following form in both (13) and (15), and again, this seems to support the dissimilatory account.

But once more, we must look at the bigger picture. In the 39 forms with *-āv* before vowels that occur in the locatives, there is a *v* in the following environment in 7 cases, such as (16).

(16) 10.170.1ab

vibhrāḍ bṛhát pibatu soṃyāṃ mádhv | āyur dádhad **yajñápatāv** ávihrutam

‘May the Bright God drink glorious Soma-mingled honey, giving **to the lord of the sacrifice** lord uninjured life’

And in 5 of the cases, *iva* is the following word, as in (17).

(17) 10.97.6ab

yátráuṣadhīḥ samágmata | rājānaḥ **sámitāv** iva

‘He who hath store of Herbs at hand like Kings **in the assembly**’

We once again must conclude that while dissimilation triggered by a following *v* might play a role, it is clearly only one factor, and cannot by itself account for the prevocalic distributions of *-āv* and *-ā*.

#### 6.4. Summary

I have shown in this chapter the role that the phonetic environment plays in determining the use of *-au* or *-ā* in both preconsonantal and prevocalic environments in



the duals and *i*-stem locatives. An argument can be made for a limited (i.e. noncategorical) dissimilatory effect in prevocalic position for both groups of forms, and for preconsonantal position in the *i*-stem locatives. It does not appear to play a role in this position in the duals, however. Furthermore, the choice of *-āv* or *-ā* in prevocalic environment in the duals in particular seems to be governed chiefly by the metrics of the line. I turn my attention in the next chapter to the interaction of labial elements in the language as a whole, as a way of placing the effects seen here within the bigger picture of the phonological system of Sanskrit.

## CHAPTER 7

### LABIAL-LABIAL INTERACTIONS

We saw in the previous chapter that traditional accounts of the alternation between *-au* and *-ā* in the duals and *i*-stem locatives have often appealed to phonetic environment, and particularly to the presence of labial elements in the surrounding environment. Looking at the distributions found in the data itself, I showed that there appeared to be some evidence for a dissimilatory effect of labials in a following preconsonantal environment, at least for locatives, with *-au* seemingly occurring less often before labial consonants. In the duals, the effects were less clear, which may have to do with the different origins of dual *-au* versus locative *-au*. In addition, it seems clear that *-ā* occurs more often than *-au* before a following *iva*, though whether this has any phonetic basis was less sure. Nevertheless, some labial effects did appear to be playing a limited role in the distribution.

The major complication with looking at the labial effects is that it is not clear what kind of effects we are dealing with. The traditional accounts appealed both to

assimilatory and dissimilatory effects (though approaching the issue in a variety of ways), and while the problems with these accounts were discussed in the previous chapter, it does appear that dissimilatory effects have some impact on these distributions.

In this chapter, I investigate this issue from the perspective of the phonology of the language as a whole, with regard to both diachronic and synchronic processes, to show that interactions involving labials can be found in other areas of the (morpho-) phonological system and thus may therefore be expected to play a role with *-au*. To do so, I investigate various types of labial interactions, each of which is relevant for different parts of the distributions investigated here, such as the interaction of the labial semivowel *v* with the labial vowels *u/ū*, in both semivowel–vowel and vowel–semivowel combinations. The semivowel–vowel combinations are relevant for the appearance of *-au* before *u/ū*, and the vowel–semivowel combinations are relevant for the appearance of *-au* before *v* (and with possible extensions to other labial consonants). In addition, some interactions between labial consonants are studied, as relevant to the proposed dissimilation of *v-v* sequences (Wackernagel), as well as contributing to an overall picture of labial interactions.

### **7.1. Labial semivowel before labial vowels (*v* before *u/ū*)**

The first labial interaction that I look at it occurs in the combination of the labial semivowel *v* appearing before the labial vowels *u/ū*. Several processes, both diachronic

and synchronic, affected this sequence, and led to the loss of the semivowel (thus, *\*vū/vu* > *ū/u*).<sup>1</sup>

### 7.1.1. Loss of *v* before *ū* in word-initial position

While no forms in *\*vū* were inherited directly from Proto-Indo-European (PIE) or even Proto-Indo-Iranian, two innovations within Indic itself resulted in the creation of these sequences at an early, pre-attested stage, and these Indic forms then underwent a loss of the initial semivowel.

The first innovative sequence arose from the interaction of two separate developments, the loss of laryngeals and the subsequent Indic treatment of the PIE syllabic resonants *l* and *r*. When either of the syllabic resonants, both of which collapsed into *r* in Sanskrit, appeared before a laryngeal and another consonant, i.e. *\*rHC* and *\*lHC*, the loss of the laryngeal resulted in a special development of the remaining *\*rC* sequence. The most common outcome was *īrC* in Sanskrit, but when it was preceded by *\*v*, the particular Indic developments resulted in *\*vūrC*;<sup>2</sup> the initial semivowel was then lost, resulting in *ūrC*. Thus the series of changes can be summarized as:

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<sup>1</sup> As mentioned in Chapter 1 (§1.2.1), the labial “semivowel” was actually, at the time Rigvedic composition, most likely pronounced as a labiodental fricative, though its PIE antecedent was (presumably) the labial glide [w]. It is not clear exactly when this phonetic change took place, so I simply use *v* here to refer to this phoneme at all stages. From the phonetic standpoint, one might expect the loss of [w] before [u] more than the loss of [v], but these interactions cannot all be definitively assigned to a stage in the proto-language during which these phonetics were represented.

<sup>2</sup> More generally, the long resonants developed into *ūr* after any labial consonant; cf. the past passive participle forms *pūrṇá-* from *pr-* ‘fill’ and *mūrṇá-* from *mr-* ‘crush’ for the same change of *\*-r̥H(C)* to *-ūr-* after labials.

$*vrHC- > *vūrC- > ūrC-$

and illustrated by Sanskrit *ūrṇā* ‘wool’ < Proto-Indic  $*vūrṇā$  < PIE  $*wlH-neH_2-$ . The Avestan cognate *varənā* shows the different outcome of the long syllabic resonant in Iranian, as well as the maintenance of the original labial consonant. Other forms in Sanskrit affected by these changes include *ūrmí-* ‘wave’, *ūrú-* ‘thigh’, *ūrdhvá-* ‘erect’, *úrj-* ‘power’, *úrdara-* ‘bushel’, and *ūrvá-* ‘enclosure’.

The other innovation that created  $*vū$  sequences in Indic occurred in the reduplicated weak perfect stem of certain verbs roots in initial *va-*. Rather than the root-initial consonant and vowel  $*va-$ , the vowel of the reduplicant is *-u-*, which then coalesced with the following initial *-v-* of the root, giving *-ū-*; the reduplicant-initial semivowel was then lost. The developments can be summarized as follows:

$*vaC-$  reduplicates as  $*vu-vC- > *vūC- > *ūC-$

The Sanskrit root *vap-* ‘strew’, with its weak perfect stem *ūp-* <  $*vūp-$  <  $*vu-vp-$ , provides an example of these changes, as do the perfect stems *ūd-* from *vad-* ‘utter’, *ūc-* from *vac-* ‘speak’, *ūṣ-* from *vas-* ‘light up’, and *ūh-* from *vah-* ‘drive’.

Sihler (1977) specifically addresses the question of when the loss of *v* before *ū* took place relative to the composition of the Rigvedic hymns, making use of metrical evidence. He analyzes the meter of the lines in which the forms affected by this loss occur, determining how they would be read both with and without the initial semivowel. Cases in which a restoration of the word-initial  $*v$  would aid the meter would provide evidence that the semivowel was present in the original composition, even though the Samhita has only the vowel-initial forms; conversely, the loss of the semivowels before

the period of composition would be evidenced by examples where restoration of the semivowel would make the meter worse.<sup>3</sup> The surrounding phonetic context or the position of the word within the line in some examples meant that no information could be gained, but he found other examples where the change would noticeably affect the meter. In no line, however, would this restoration aid the meter, and in many lines the restoration would make the meter worse.

One example where he finds evidence for this conclusion is 10.37.7c, in which the word *ūrmi-* appears. The cadence (i.e. the last four syllables) of this pāda is *-mantam ūrmím*, which scans metrically as H L H H (H = heavy, L = light).<sup>4</sup> This metrical pattern represents a well-formed cadence. A restoration of an initial semivowel *v-* (i.e. *\*-mádhumantam vūrmím*) would result in a H H H H scansion, which is a metrically ill-formed cadence (Sihler 1977:7). Because of examples such as these Sihler concludes that the loss of the semivowel was complete before the time of the composition of the Rigveda.

Sihler's study, though, does not address the issue of whether this loss was still synchronically active during the period of composition, or if the vowel-initial forms merely reflect the lexicalized results of the earlier process. This question can be answered in an elementary way simply by observing whether forms with *vū-* occur in the Rigveda, since a regular phonological process dictating the loss of the semivowel in such

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<sup>3</sup> "Helping" or "hurting" the meter here referring specifically to the alternation of heavy and light syllables, which is strongly preferred at the end of the pāda, in the "cadence". A final *-VC* sequence before an initial vowel would constitute a light syllable, but before an initial consonant, it would be heavy.

<sup>4</sup> Syllable weight is calculated across word boundaries.

sequences would have affected any such potential forms. Only one such form is found, occurring in two separate hymns, the locative singular *hotṛvū́rye* of the noun stem *hotṛvū́rya-*.<sup>5</sup> Made from the noun stem *hótṛ-* ‘priest’ and a nominal form *vū́rya-* of the verb root *vṛ-* ‘choose’ (attested only in this compound in the the Rigveda), it means ‘the election of a priest’.<sup>6</sup> A regular loss of *v* before *ū* at the time of composition would have given *\*hotṛū́rya-*.

While the occurrence of this form is evidence against a synchronically active process of dissimilatory loss, the paucity of forms in *vū* combined with the nature of the form *hotṛvū́rya-* is nevertheless noteworthy. The relationship of the compound to its component parts may have been obscured in the unattested form *\*hotṛū́rya-*; in particular, the connection of the second element *vū́rya-* with the verbal root *vṛ-* may have become opaque.<sup>7</sup> Generally, forms within compounds can be particularly susceptible to restructuring and analogical processes if their connections with the stems or roots from which they are derived are maintained. While such factors do not negate the evidence provided by this form, their relevance to this study is that they provide a motivation for the appearance of *vū* in this context.

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<sup>5</sup> The forms are found in 1.31.3c and 6.70.4c.

<sup>6</sup> A similar form *hotṛvā́rya-*, with the same meaning but formed with a different derivative of *vṛ-*, appears in the Śatapatha Brāhmaṇa (Monier-Williams 1964:1306).

<sup>7</sup> Though note the aorist participle of this verb root *urāṇá-*.

### 7.1.2. Loss of *v* before *u* in word-initial position

As with *\*vũ-*, no forms in *\*vu-* were inherited directly from Proto-Indo-European or Proto-Indo-Iranian, but having been created by two Indic innovations, these sequences also underwent a dissimilatory loss of the initial semivowel. The innovations are counterparts to those discussed above.

The first again arose from the interaction of the loss of the laryngeals with the Indic treatment of *\*l̥* and *\*r̥*. When either of these vocalic resonants was preceded by the semivowel *\*v* and followed by a laryngeal and a vowel (rather than a consonant, as above), i.e. *\*vr̥HV* and *\*vl̥HV*, the loss of the laryngeals yielded *\*vur-*,<sup>8</sup> and the initial semivowel was subsequently lost. The series of changes can be summarized as follows:

$$*vr̥HV- > *vurV- > *urV$$

Sanskrit *úrā-* ‘sheep’ < Proto-Indic *\*wurā-* < PIE *\*wr̥Hā-* illustrates these developments; cf. the Greek cognate (F)αρήν ‘sheep’ which shows a maintenance of the original labial glide in some dialectal forms. Other forms in Sanskrit resulting from these processes include *urāṇá-*, the aorist participle of *vr̥-* ‘choose’, and *úras-* ‘chest’.

The other innovation that created *\*vu-* sequences is found in the strong perfect stem of certain verb roots in initial *va-*, formed by the reduplication of the root-initial consonant and vowel added to the strong form of the root. When, as above, the vowel of

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<sup>8</sup> As with the related development (n.1), more generally *\*r̥HV* developed into *ur* after any labial or (originally) labiovelar consonant; cf. Sanskrit *puru-* ‘much, many’ from *\*pl̥Hu-* for the same development after the labial stop. Elsewhere, the sequence generally yielded *ir*.



the reduplicant is *-u-* rather than *-a-*, the reduplicant-initial semivowel was lost before the following *u*. The developments can be summarized as follows:

\**vaC-* reduplicates as \**vu-vāC-* > *uvāC-*

The strong perfect stem *uvās-* < \**vu-vās-* of the verb root *vas-* ‘shine’, together with *uvāc-* from *vac-* ‘speak’ and *uvāh-* from *vah-* ‘carry’, illustrate these developments.

Sihler (1977) investigates the timing of these losses as well, based on the same type of analysis described above. In this case, however, he found many lines in which the restoration of the initial semivowel would improve the meter, leading him to conclude that the loss of the semivowels in these forms had not yet taken place at the time of the composition of the Rigveda, but rather occurred late in the period of composition or just before the time of the compilation of the Saṃhita. The later application of these losses to the hymns by the compilers accounts for the lack of semivowels in these forms in the Saṃhita text.

### *7.1.3. Loss of v before ū/u in external sandhi*

As mentioned previously, when *-v* occurs word-finally (as the second member of the diphthongs *-au* and *-o*, which appear before most vowels as *-āv* and *-av* respectively), it is lost when the next word begins with *ū/u-*. This sandhi is regular in the Rigveda, though not found in the later Classical language, and it leaves hiatus, i.e. *-ā u-*, *-a u-*. The Padapāṭha indicates the original *-au u-* forms.

This sandhi process, as previously noted, is particularly relevant to the forms under consideration here, since it affects all endings in *-au*. However, the regularity with which it is applied means that it is a separate phenomenon from the type of variation

being considered. The period of viability of this sandhi loss is harder to determine, though it is clearly regular at the time of the Saṃhita compilation.<sup>9</sup>

## 7.2. Labial vowels before labial semivowel (*u/ū* before *v*)

To continue this investigation into the interaction between the labial vowels and semivowel, I turn my attention to the case of the vowels appearing before the semivowel, i.e. *-uv-* and *-ūv-*.

### 7.2.1. Distribution of the suffixes *-mant* and *-vant*

The highly productive Sanskrit allomorphic suffixes *-mant* and *-vant* are used to derive possessive adjectives from nouns, i.e. *X-vant/-mant* ‘having X’. Inherited from Proto-Indo-Iranian, they were found in Proto-Indo-European as well. Their synonymy and obvious phonetic similarity leads to the analysis of a distribution that was originally phonetically determined.

Bender (1910) concludes from his survey of all such forms found in the different stages of Sanskrit (including the Rigveda, Atharvaveda, and Classical texts) that *-vant* was the original suffix at a very early stage of Proto-Indo-Iranian or Proto-Indo-European, while the alternative *-mant* was used with nouns ending in *-u* or *-ū* “for the purpose of

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<sup>9</sup> In one interesting example, this sandhi outcome was apparently extended to an example where dual *-au* appeared before, not the labial vowels *u* or *ū*, but *o-*. This is found in 7.70.4a, in the sequence *devā ōṣadhīṣv*, appearing with hiatus rather than coalescence, and indicated in the Padapāṭha as *-au*. This example, though anomalous, can be taken as evidence that the phonetics of *o* were the rounded (thus, labial) simple vowel [o] at this point, rather than the earlier [aʊ].

dissimilation” (1910:35). This original phonetically based distribution was lost by the time of Classical Sanskrit, however, having undergone changes at various stages of Indic.

Bender proposes the following historical developments (1910:34–35): In the first stage of Indo-Iranian, *-mant* was used with nouns with a final or penultimate (i.e. appearing before final consonant) *-u* or *-ū*, and *-vant* after all others. By the Vedic stage, the use of *-mant* had extended to words having final or penultimate *i*, *o*, *e*, *u*, *ū*, *au*, *ai*, while *-vant* was limited to appearing after *a*, *ā*, and *ī*. In Classical Sanskrit, *-vant* had become the limited suffix, appearing only after *-a* and *-ā*, and *-mant* was used after all other segments.

Bender analyzes the distribution of *-mant* and *-vant* in the Rigveda based on an enumeration and analysis of the stems with which they appear. Table 7.1 gives the numbers of vowel-final stems appearing in *-vant* or *-mant* in the Rigveda, as well as the numbers of forms attested for each of the relevant stem-types.<sup>10</sup>

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<sup>10</sup> The number of stems is based on Bender (1910:29); these were confirmed, and the number of forms involved were tallied, by an independent accounting based again on Grassmann (1873) and Lubotsky (1997).

|                 | <i>-vant</i> |       | <i>-mant</i> |       |
|-----------------|--------------|-------|--------------|-------|
| FINAL VOWEL     | STEMS        | FORMS | STEMS        | FORMS |
| final <i>-a</i> | 54           | 402   | 2            | 5     |
| final <i>-ā</i> | 68           | 297   |              |       |
| final <i>-i</i> | 10           | 118   | 19           | 30    |
| final <i>-ī</i> | 19           | 96    | 6            | 13    |
| final <i>-u</i> | 1            | 1     | 28           | 255   |
| final <i>-ū</i> | 1            | 2     | 1            | 4     |
| final <i>-ṛ</i> | 1            | 22    | 2            | 2     |
| final <i>-e</i> | 1            | 59    |              |       |
| final <i>-o</i> |              |       | 1            | 100   |

Table 7.1: Distribution of *-vant* and *-mant* by stem-type.

The distribution of these two endings by stem-type in the Rigveda gives support to Bender's hypothesis, and shows that it was in the process of changing during the time of composition. Note, for example, that *-vant* is clearly the normal suffix for stems ending in *-a* and *-ā*, though a few instances of *-mant* are found as well. It also seems clear that *-mant* was used for stems ending in *-u/-ū*, with a few irregular forms in *-vant*. It is also clear that, contra Bender, *-o* also takes *-mant* rather than *-vant*, which makes sense given its origin as the diphthong *\*-au* or even given the labial quality of the Sanskrit outcome *-o*.<sup>11</sup> Final *-ṛ* and *-e* are also on the side of *-vant*. The stems in *-ī* and *-i* show the most variability. Final *-ī* appears most often with *-vant*, but does take *-mant* on more than

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<sup>11</sup> Though Sanskrit *-o* could potentially also be the sandhi outcome of *-as* in formation such as this, the only attested *-mant/-vant* adjective with an *o*-final stem in the Rigveda is *gōmant-* 'rich in cattle', from the diphthongal stem *go-*.

a few occasions, demonstrating that even if it later is regularized (back) to *-vant*, it participated in variation in the Rigveda. The distribution after *-i* is perhaps the most revealing about the synchronic variation and diachronic change taking place during the time of composition. Bender relies on the larger number of *i*-stems that take *-mant* over *-vant* to conclude that stems in final *-i* take *-mant* in the Rigveda. However, a count of the number of actual forms that are attested reveals that many more are found in *-vant*, though from fewer stems; this suggests that *-mant* was in the process of becoming the productive suffix for newer formations, but that older forms in *-ivant* had not yet been replaced. There are also stems that appear in both *-vant* and *-mant*, e.g. *arcimánt-* beside *arcivánt-* ‘fiery’.

The relevance of the distribution of the suffixes *-vant* and *-mant* in the Rigveda for the distribution of the variants *-au* and *-ā* under investigation is twofold. First, it provides evidence for an original constraint against *-uv-* sequences. Second, the apparently innovative *-mant* forms with *i*-stems, in contrast to the far more frequently occurring forms in *-vant*, provide an interesting pattern for the distribution of innovative versus older forms, one that proves to be relevant in the dual distributions as well.<sup>12</sup>

### 7.2.2. Stems in *-nu-* and *-u-*

Interaction between labial vowels and a following labial semivowel can also be seen in the present verb stems of the 5th and 8th class in Sanskrit, which are formed by

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<sup>12</sup> Recall, for example, the fact that the numbers of preconsonantal and pāda-final dual *-au* forms in the most common stems were proportionately less than those of the classes as a whole; see Tables 3.3, 3.4, 3.5. The *-au* ending in these environments would also be considered innovative, and thus we can see parallels in the innovative ending or suffix appearing in with less-common stems in both cases.

adding *-nu-* or *-u-* respectively to the root. In certain cases, the stem-final *-u* can be dropped before 1st person dual and plural endings that begin with *-v-* and *-m-*, such as the present active indicative *-vas* and *-mas* and present middle indicative *-vahe* and *-mahe*. This loss is optional, so that variation can be seen in a root such as *su-* ‘press out’, which in its 5th class present stem *sunu-* can have, for example, either *sunvas* or *sunuvas* ‘we two press out’.

This loss of stem-final *-u* before the 1st dual and plural endings has generally been analyzed as having begun in the forms of the dual, where the *-u* was lost before the *v*-initial endings (e.g. Burrow 1973 [1955]:324). It then spread from the duals to the plurals, which can be attributed to two factors. First is the close morphological relationship that existed between the 1st dual and 1st plural endings in general, which are differentiated only by the consonants *v* and *m* across several paradigms. Second is the specific phonetic shape of the endings themselves. If the loss of *-u* originated before the labial semivowel *v-* in the 1st dual forms, the extension to an environment before the labial nasal *m-* could have been phonetically motivated as well.

### 7.2.3. *The loss of -u before v- in external combination*

I briefly mentioned in Chapter 6 (§6.1.3) a study by Pirart (2001) proposing an early sandhi rule dictating the loss of *-u* before *v-* in external combination, a rule that was active at a pre- or early-Vedic stage of Sanskrit, but that had disappeared from the language before the compilation of the Saṃhita text of the R̥gveda, leaving only a few traces in the R̥gveda. Pirart bases his proposal on the reanalysis of two forms in the R̥gveda.

The first form that he investigates is *ṛṣiṣāṇa*, a hapax legomenon, found in 9.86.4d, *yé tvā mrjánty **ṛṣiṣāṇa** vedásah*. Grassmann (1873:293) and Monier-Williams (1964:227) both analyze the form as a vocative singular of the stem *ṛṣiṣāna-* meaning either ‘friend of the poet’ (Grassmann) or ‘presented or offered by the Rishis’ (Monier-Williams). Pirart, however, analyzes it as the vocative singular of a *u*-stem compound *ṛṣiṣāṇu-*, formed from a compound form of *ṛṣvā-* ‘high, raised’, *ṛṣi-*, and the noun *sānu-* ‘the back’, and meaning ‘having a high back’ (2001:64). Key to this analysis is the claim that the attested form *ṛṣiṣāṇa* is a sandhi form of the vocative singular *ṛṣiṣāṇo*, which would normally give *-o* before a consonant. His proposed sandhi rule, by which final *-o* (etymologically *\*-au*) became *-a* before *v-* (so that *ṛṣiṣāṇa vedásah* < *ṛṣiṣāṇo vedásah* (< *\*ṛṣiṣāṇau vedásah*) is what allows him to make this conclusion.

The second form that Pirart investigates is *druhyā́v* in 6.46.8a, *yád vā tṛkṣáu maghavan druhyā́v ā́ jáne*, which is a locative singular of *druhyú-* (a proper name). Pirart argues that the particle *ā́* does not fit well in this line (2001:66), resulting in an awkward translation, and proposes that the pāda was *yád vā tṛkṣáu ...druhyā́ vā jáne*. Here *druhyā́* would still be the locative singular of *druhyú-*, followed by the conjunction *vā́*, which is coordinated with the locative singular of *tṛkṣi-* (a proper name) by the *vā ...vā* structure. In this reanalysis an original sequence *druhyáu vā* surfaces as *druhyā́* before *v-*, having lost of the final element *-u* from the diphthong by the proposed sandhi rule, and the line as attested is the result of a corruption of the original by the compiler of the text, for whom no such sandhi rule had relevance.

Pirart’s account of these forms is rather difficult to evaluate. In the first case, the involvement of a hapax makes it hard to establish a concrete meaning and etymology, and his invoking of an otherwise unattested compound form of *ṛśva-* is speculative. His overall argument would be much better supported if additional evidence could be found of remnants of such a sandhi process could be found. Nevertheless, his analysis is of interest here for the purpose of presenting other possible examples of this type of labial interactions.

### 7.3. Consonant–consonant interactions

The “dissimilatory influence of a neighboring *v*” invoked by Wackernagel (1930) and Sommer (1924) (discussed in Chapters 2 and 5) involves consonantal dissimilation, specifically of *v-v* sequences. Here I present an overview of some dissimilations of labial consonants found in the development of Sanskrit.

#### 7.3.1. *\*bbh clusters*

Dissimilation of a labial stop cluster *\*bbh* is seen in cases such as the instrumental plural of the feminine root noun *ap-* ‘water’, which is *adbhis* rather than the otherwise-expected *\*abbhis*. Indeed, forms with *\*bbh* are never attested; the final *-p* of the stem is always changed to *-d* before the labial *bh*, a clear case of dissimilation.

Another example of dissimilation is found in one interpretation of the existence of two synonymous neuter noun stems *kakúbh-* and *kakúd-*, both meaning ‘summit’. While Burrow (1973 [1955]:198) analyzes them as resulting from the use of two different noun-formation suffixes, *-d* and *-bh*, and Whitney (1889:52) calls it an “anomalous change”,



Mayrhofer (1956:135) presents a more convincing and explanatory account based on dissimilation, such as seen with *ap-*. Thus, an original stem *kakúbh-* had inflectional forms like *\*kakudbhis* parallel to those of *ap-*, and these forms were then reanalyzed as forms of a stem *kakúd-*, resulting in a paradigm split. Evidence for this analysis can be found in the Rígvēda, where 6 forms of the stem *kakúbh-* are found (each with a vowel-initial ending), and 1 form of the stem *kakúd-* is attested, as a neuter singular *kakúd*. While at first glance this form might appear simply to be evidence of the split into two stems, an examination of the form in the context in which it appears reveals a better explanation. The form appears in 8.44.16, *agnír mūrdhā́ diváh **kakút pátiḥ** pṛthivyā́ ayám* ‘Agni (is) the head and summit of the heaven; he (is) lord of the earth’. The expected neuter nominative singular of a stem *kakúbh-* in this line would be *kakúb*. But note the initial segment of the following word here: had *kakúb* appeared, regular sandhi would have resulted in *\*kakúp pátiḥ*, with a labial stop cluster occurring across the word boundaries.<sup>13</sup> Thus, the dissimilation of *kakúbh* to *kakúd* could also have been motivated by external phonological context.

### 7.3.2. *\*mm and \*mv clusters*

Dissimilation of labial consonants is also found in certain forms of the verb root *gam-* ‘go’. The root-final *-m* becomes *-n* before certain endings beginning with the labials

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<sup>13</sup> I must note that a pāda-boundary occurs between these words, which complicates the issue. We know that some sandhi changes did not apply across the pāda-break (see Chapter 6, §6.2.2), but it is not clear that a pāda-final element would be blind the initial word of the next pāda. This form could also be attributed to a later editorial change. Regardless, as the only form of the independent stem *kakúd-* in the Rígvēda, its occurrence before a labial consonant may well not be coincidental.

*v-* and *m-*, as in *aganma*, the 1st plural aorist active, *aganmahi*, the 1st plural aorist middle, *ganvahi*, the 1st dual injunctive middle, and *jaganvāñs-*, the stem of the perfect active participle. These forms with *-n-*, which appear in the Rigveda, are the only ones found at any stage of the language; i.e. there are no attested forms such as *\*agamma* (see Kobayashi 2004:95 for some additional discussion of this).

### 7.3.3. Other proposed labial consonant dissimilations

The form of the accusative/dative/genitive dual enclitic 2nd person pronoun is *vām* in Sanskrit. Cowgill (1985:27) and Katz (1998:198) have proposed that this form has its origin in PIE *\*u<sub>2</sub>aH-* (Katz) or *\*u<sub>2</sub>oH<sub>3</sub>* (Cowgill), similar to the origin of the accusative/dative/genitive dual enclitic 1st person pronoun *\*naH* > *\*nā* (cf. Chapter 2, §2.4.5). These forms were subsequently “hyper-dualized with *-u*” (Katz 1998:198), giving *\*uāu* and *nau* respectively, and *\*uāu* was then dissimilated to *vām* (so also Cowgill 1985:27), whereas *nau* retained its final glide, with no dissimilatory pressure from the initial consonant.<sup>14</sup>

Another form for which labial dissimilation has been proposed is the locative singular masculine pronoun *tāsmi*, from the demonstrative *sá-/tá-* stem. The final nasal in this form appears to be secondary, based on the locative singular ending *-i* found in other noun classes. Hans Henrich Hock (p.c.) connects this form with the feminine singular *tāsyām*, the ending of which is found in other feminine locative singulars such as

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<sup>14</sup> And note that the dissimilation here is specifically between *v* and *v*, not labial consonants more generally.

*devyām* from *devī-* ‘goddess’, and attributes the change of *-m* to *-n* to a dissimilation from *\*tasmim*.

#### 7.4. Summary

The overview of processes involving labial-labial sequences discussed in this chapter present an overall picture of the phonological system of Sanskrit in which repeated examples of specifically labial interactions are found, most of which involve dissimilation. These processes can then be seen to lend weak support to proposals of dissimilatory influences at work in the distribution of *-au* and *-ā* in the duals and *i*-stem locatives under investigation here. As seen in Chapter 6, the phonetic environment, with specific attention to the presence of labials, is a factor that can be seen at work in some examples, but it is only a weak effect, and rarely decisive in itself. This stands then in opposition to several of the accounts of the *-au/-ā* alternation which have assigned greater explanatory weight to the presence of labials in the surrounding phonetic environment.

## CHAPTER 8

### MORPHOLEXICAL FACTORS

A closer look at the detailed data presented in Chapter 3 and found in Appendix A reveals some interesting facts about the distributions of *-au* and *-ā* in duals and *i*-stem locatives. In particular, Tables 3.2, 3.3, 3.5, and 3.8, in which the distributions of these endings in particular stems are given, show that, while some stems have patterns of distribution that are close to those found in the overall categories of *a*-stem and non-*a*-stem duals and *i*-stem locatives, other stems show patterns that differ to varying degrees from those of the morphological category as a whole. I discuss these facts in this chapter, showing that certain stems favor one variant over the other, and that morpholexical characteristics play a role in these distributions.

## 8.1. Duals

### 8.1.1. *a-stem duals*

Table 3.2 presented the distributional data for certain *a*-stem duals in the Rigveda, specifically those that have five or more attested forms. Thirty-four *a*-stems meet this criterion and are presented there, accounting for 598, or nearly half (46%) of the total *a*-stem duals. Establishing patterns of distribution for particular stems requires a certain minimal number of attested forms, so my focus here is on those stems for which ten or more dual forms are found. I present these forms in Table 8.1.<sup>1</sup>

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<sup>1</sup> The first group of forms is god-names, the second is adjectives, and *devá*- ‘god’ is listed alone for reasons given in the discussion below.

| STEM         | -au/_C | -ā/_C | -āv/_V | -ā/_V | -au/_ | -ā/_ | TOTAL |
|--------------|--------|-------|--------|-------|-------|------|-------|
| agnīśóma-    |        | 10    | 4      |       |       |      | 14    |
| índra-       |        | 11    |        |       |       |      | 11    |
| índrāsóma-   |        | 13    | 1      |       |       |      | 14    |
| índrāváruṇa- |        | 38    | 5      | 2     |       |      | 45    |
| nāsatya-     |        | 62    | 4      | 19    |       | 12   | 97    |
| mitrāváruṇa- |        | 56    | 15     | 8     | 1     | 10   | 90    |
| váruṇa-      |        | 9     |        | 2     |       | 1    | 12    |
|              |        |       |        |       |       |      |       |
| ubhá-        | 2      | 42    | 4      | 1     |       | 2    | 51    |
| dasrá-       |        | 37    | 7      |       |       | 4    | 48    |
| dáivya-      |        | 12    |        |       |       |      | 12    |
| dhīṣṇya-     |        | 8     | 1      |       |       | 2    | 11    |
| mithuná-     |        | 13    | 2      |       |       |      | 15    |
| rudrá-       |        | 9     | 1      |       |       |      | 10    |
|              |        |       |        |       |       |      |       |
| devá-        | 9      | 19    | 12     | 1     | 1     | 5    | 47    |

Table 8.1: *a*-stem duals, 10+ forms.

A closer look at these stems shows that their distributional patterns are not necessarily the same from one stem to another. Recall from Chapter 3, §3.1.3, that the *a*-stem duals as a category showed 5% occurrence of *-au* preconsonantly, 58% prevocally, and 5% pāda-finally. Because we are dealing with a relatively small number of *-au* forms in preconsonantal and pāda-final environment (42 and 11 forms, respectively, in all 390 *a*-stems, including pronominals and *dvá*-) we would not necessarily expect to have matching distributions, since a single form could be the difference between a category having 5% and 0% cases in *-au* in either of these two environments. Nevertheless, some of the patterns seen here are worth noting.

Note first the general category of the god-names, the first 7 stems listed in the table.<sup>2</sup> Even though these stems account for 283 dual forms, only one “irregular” *-au*, i.e. in pāda-final position, occurs. It is on this evidence (together with that of the non-*a*-stem duals; see §8.1.2) that the conservatism of the god-names was argued in Chapter 2. Note that the one pāda-final *-au* form that does occur (from *mitrāv́áruṇa-*) is the same that was discussed in Chapter 6; see §6.2.2, ex. 5, n. 10 for the discussion of some of the unusual aspects of this particular example, and for the proposed explanation of its occurrence.

It is also necessary with regard to preconsonantal and pāda-final environments to contrast these god-names in particular with the distributions of the stem *devá-* ‘god’. As noted in Chapter 2, it is this stem that accounts for the other 4 preconsonantal vocative duals in *-au* that negate Malzahn’s (1999) analysis. But we see here that besides those 4, it has an additional 5 preconsonantal forms in *-au*, so that *-au* appears 9 times out of 28 preconsonantal occurrences, or 32% of the time. Not only that, but it also appears with *-au* once in pāda-final position. These facts are striking, because they add up to a picture of *devá-* patterning quite differently from any other dual stem.<sup>3</sup> Considering what would on the surface appear to be a semantic connection between the general word for ‘god’ and the names of individual gods makes this even more interesting. I cannot offer here an

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<sup>2</sup> Note that most of the cases of dual *indra-* and *váruṇa-* occur together in the same line and function as if a dual dvandva. They are thus the type of examples on which Insler (1998) makes his argument that the form *indrāv́áruṇā* should be analyzed as two independent words rather than as a compound; see Chapter 2, n. 4.

<sup>3</sup> Focusing, of course, on those stems with enough attested forms to allow for some generalizations. A dual stem that occurs only once or twice, even if in *-au* to the exclusion of *-ā*, does not tell us much of anything about the individual stem.

explanation of what it is about *devá-* that sets it apart from other nouns, but this clearly would be worthy of further research.

The differential behavior of particular stems is also seen in the prevocalic distribution of *-āv* versus *-ā*. Note first that while *mitrā́váruṇa-* and *indrā́váruṇa-* have patterns of distribution that appear similar to those of duals in general, the stem *dasrá-* ‘wonder-working’, is more unexpected in that while 7 forms of prevocalic *-āv* occur, no forms in prevocalic *-ā* do. Even more striking, however, is the contrast in this environment between *nā́satya-* and *devá-*. The larger-than-expected proportion of forms in *-au* from *devá-* have already been discussed, and it is therefore perhaps not as surprising that *devá-* also favors *-au* in prevocalic position, with 12 in *-āv* to only 1 in *-ā* forms. Taken together with the preconsonantal and pāda-final distributions, this means that the *-au* to *-ā* ratio for *devá-* is 47% to 53%, which is significantly higher than the 15% *-au* occurrence found in duals as a whole.

The stem *devá-* stands in particular opposition to the distributional pattern of *nā́satya-*. This stem, used for the Áśvins, was included above with the other god-names as being conservative. It has 97 relevant dual forms, with no preconsonantal or pāda-final *-au* forms, like the other god-names. Unlike those other stems and the *a*-stem duals as a whole, however, it has more prevocalic forms in *-ā* than in *-āv*, with *-āv* appearing only 4 times, compared to 19 occurrences of forms in *-ā*. Thus, *-āv* occurs only 17% of the time in prevocalic environment for *nā́satya-*, and the *-au* to *-ā* ratio as a whole is 4% to 96%. These facts suggest that *nā́satya-* has a strong tendency to appear with *-ā* rather than with *-au*, a tendency that is particularly striking in prevocalic environment, and this contrasts



with *devá-*, which has a strong tendency to appear with *-au*. It is clear that different stems pattern in particular ways.

I next turn the pronominal stems, which were included in the discussion of *a*-stem duals in Chapter 3, and the distributions of which were presented in Table 3.3. I give in Table 8.2 the two most frequently occurring pronominal stems, demonstrative *tá-* and relative *yá-*, as well as *dvá-* ‘two’.

| STEM        | <i>-au/</i> _C | <i>-ā/</i> _C | <i>-āv/</i> _V | <i>-ā/</i> _V | <i>-au/</i> _ | <i>-ā/</i> _ | TOTAL      |
|-------------|----------------|---------------|----------------|---------------|---------------|--------------|------------|
| <b>tá-</b>  | 1              | 100           | 14             | 1             |               | 1            | <b>118</b> |
| <b>yá-</b>  | 2              | 29            | 6              |               |               |              | <b>37</b>  |
|             |                |               |                |               |               |              |            |
| <b>dvá-</b> |                | 16            | 4              |               | 1             | 1            | <b>22</b>  |

Table 8.2: Pronominal stems and *dvá-*, 20+ forms.

A strong preference for prevocalic *-āv* rather than *-ā* is found in these forms as well, both pronominals and numerals, with a ratio of 24 to 1, i.e. *-āv* is found in 96% of all prevocalic environments in these forms.<sup>4</sup> The relatively low number of forms attested for

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<sup>4</sup> Recall from Chapter 2 (§2.1.2) that Rasmussen (2003:90, n. 16) uses the distribution of *-au* and *-ā* in *tá-* as an exemplar for duals as a whole, using their “almost complete purity” of synchronic distribution as sandhi variants (i.e. with *-āv* before vowels and *-ā* elsewhere) as support for his theory of the *-u* in duals and perfects as a sandhi phenomenon. The problem with his argument is that the distribution of prevocalic *-āv* and *-ā* in *tá-* differs from the duals more generally, and thus it is problematic to generalize their patterning onto other nouns.

*dvá-* does not allow for much significant analysis, but it is interesting to note here its regular distribution as *dvā́* preconsonantly and *dvā́v* prevocally.

### 8.1.2. non-a-stem duals

The distributions of *-au* and *-ā* in non-*a*-stem duals with 5 or more forms in the Rigveda were given in Table 3.5; the 46 stems given there represent 930 dual forms, or 68% of the total non-*a*-stem duals. In Table 8.3, I present the stems for which 10 or more forms are found, which in this case includes 13 stems, which together account for 712 dual forms.<sup>5</sup>

| STEM        | -au/ C | -ā/ C | -āv/ V | -ā/ V | -au/ | -ā/ | TOTAL |
|-------------|--------|-------|--------|-------|------|-----|-------|
| aśvín-      | 1      | 208   | 33     | 18    | 1    | 122 | 383   |
| uṣāsānáktā- |        | 10    |        |       |      |     | 10    |
| ṛtāvṛdh-    |        |       | 1      |       | 1    | 12  | 14    |
| dyó-        |        | 27    |        |       |      |     | 27    |
| nṛ-         |        | 36    | 3      | 2     |      | 42  | 83    |
| pitṛ-       |        | 17    | 4      | 5     |      |     | 26    |
| purubhuj-   |        | 6     |        | 1     |      | 3   | 10    |
| mātr-       |        | 24    | 1      | 1     |      | 6   | 32    |
| rathī-      |        | 5     |        | 5     |      | 2   | 12    |
| rājan-      |        | 16    | 4      |       |      |     | 20    |
| vṛṣan-      |        | 57    | 15     | 2     |      |     | 74    |
| samrāj-     |        | 8     | 2      |       |      |     | 10    |
| hótr-       |        | 10    | 1      |       |      |     | 11    |

Table 8.3: non-*a*-stem duals, 10+ forms.

<sup>5</sup> The first two forms are god-names; other forms are listed alphabetically.

Since these 13 stems account for over half of the total number of non-*a*-dual stems, one might expect their overall distributions to mirror those of the non-*a*-stem duals as a whole. This is the case in prevocalic environment, where *-āv* occurs 65% of the time, the same as in the group as a whole. In preconsonantal and pāda-final environments, however, *-au* appears only 0.1% and 0.3% of the time, respectively, which differs from the 3% seen for the whole group.

The general conservatism of these most common forms in these two environments, seen also in Tables 8.2 and 8.3, calls to mind the Rigvedic allomorphic distribution of the derivational suffixes *-vant* and *-mant* discussed in Chapter 7 (§7.2.1, Table 7.1), where the *i*-stems that occurred most frequently with the suffix appeared with *-vant*, while the forms attested only once or twice were more likely to appear with *-mant*. Since *-mant* was in the process of being regularized as the ending used with *i*-stems, this can be analyzed as an extension of *-mant* not into established forms, but into innovative forms. Similarly, if *-au* is in the process of spreading into preconsonantal and pāda-final positions in the duals in the Rigveda, then its proportionally higher occurrence in stems attested only a few times as duals shows innovation in less-common forms.

Note that *aśvín-*, as another of the dual deities, is expected to be conservative with regard to preconsonantal and pāda-final forms in *-au*, and, indeed, it is, relatively speaking, though it does have one preconsonantal and one pāda-final *-au*. It is interesting to note that in both of these cases, *aśvínau* occurs next to *deváu* (once prevocalic, once pāda-final and therefore also irregular), a stem for which a preference

for *-au* has already been established. See Chapter 9 for more discussion of this type of interaction among forms within hymns.

### 8.1.3. Stem-particular patterns of *pāda*-internal placement

As a brief aside, recall from Chapter 3 (Figures 3.1, 3.2, Table 3.6) that the non-*a*-stems had many more forms appearing in *pāda*-final environment than appeared in this environment in the *a*-stems, but no explanation has been given for this. A closer look at the forms involved reveals this to be a metrical effect: many of the non-*a*-stems dual forms have a metrical scansion of H L H L or L H L H syllables. This makes them ideal for the end of the *pāda*, in the portion known as the cadence, where a regular alternation of heavy and light syllables is most strongly favored in Rigvedic poetry. So, for example, *aśvínā* appears 122 times, or almost one third of the total dual occurrences of this stem, in *pāda*-final position, where its H L H scansion fits the cadence nicely. Other examples that scan L H L H in their dual forms include: *ṛtāvṛdha-* (13 of 14 total occurrences), *prácetas-* (all 6), *madacyút-* (5 of 7), *mayobhū́-* (*mayobhívā*; 6 of 7), *sacābhū́-* (*-bhívā*; all 7), *sámokas-* (all 5), and *supéśas-* (all 5). These forms can be contrasted with stems that never appear *pāda*-finally, such as: *arvāñc-* (H H H; 5 pre-C), *uṣāśānāktā-* (L H H H; occurs *pāda*-initially in each of its 10 forms), *ṛtāvan-* (*-vānā*, L H H H), *dyó-* (H H and initial cluster means preceding syllable is also heavy; 27 pre-C), *náktoṣāś-* (H H H H; 5 pre-C), *vṛṣan-* (L L H; 74 pre-C, pre-V), and *samrāj-* (H H H; 8 pre-C).

Thus, the overall higher numbers of *pāda*-final non-*a*-stem versus *a*-stem duals has to do with the metrical structure of the stems themselves and is not connected to the dual endings. This is true of *i*-stem locative forms as well, which similarly show an

overall preference for pāda-final position (compare Figure 3.4). A stem like *vājasāti-*, for example, which is H L H H in its locative singular form, occurs 27 of 29 times in that position (see Table 8.4 below). I believe that a more in-depth study of this particular factor would reveal that this has a robust effect on the distribution of stem classes and particular case forms in general; I leave this for future study.

## 8.2. *i*-stem locatives

As in the previous sections, I begin by presenting the distributions of those *i*-stems that have ten or more locative singular forms in the Rigveda. These are given in Table 8.4.

| STEM      | -au/_C | -ā/_C | -āv/_V | -ā/_V | -au/_ | -ā/_ | TOTAL |
|-----------|--------|-------|--------|-------|-------|------|-------|
| agnī-     | 5      | 8     | 3      |       | 15    |      | 31    |
| ājī-      | 1      | 7     | 3      |       | 14    |      | 25    |
| nābhi-    |        | 20    | 2      |       |       |      | 22    |
| yóni-     | 10     | 12    | 7      | 1     | 15    | 1    | 46    |
| vājasāti- | 1      |       | 1      |       | 27    |      | 29    |
| sāti-     | 4      | 5     | 2      |       | 12    |      | 23    |
| abhīṣṭi-  |        |       |        |       | 10    |      | 10    |
| údiṭi-    |        | 11    |        |       |       |      | 11    |
| devātāti- |        | 8     |        |       |       | 2    | 10    |
| vyùṣṭi-   | 3      |       | 1      |       | 13    |      | 17    |
| śūrasāti- |        | 4     |        |       | 7     | 1    | 12    |
| sumatī-   | 13     |       | 2      |       |       |      | 15    |

Table 8.4: *i*-stem locative singulars, 10+ forms.

Morpholexical factors play a particularly strong role in the distribution of *-au* and *-ā* in the locative singular of *i*-stems. The environment in which this plays out most clearly is preconsonantal environment, where, recall from Chapter 3, unlike the duals, *-au* is not rare, appearing in 38% of preconsonantal environments. We begin by looking at (1) and (2), repeated from (8) and (10) in Chapter 6.

(1) 7.41.4cd

utóditā maghavan sūryasya | vayāṃ devānāṃ **sumatáu** syāma

‘O Bounteous One, **at the setting** of the sun may we be happy **in the kindness** of the gods’

(2) 9.72.7ab

nābhā pṛthivyā dharúṇo mahó divó | apām **ūrmáu** síndhuṣv antár ukṣitāḥ

‘**Into** the Earth’s **navel**, sustainer of the mighty heavens, distilled into the streams, **into the wave** of the waters’

In (1), the preconsonantal locatives of *údi-* and *sumatí-* appear in *-ā* and *-au* respectively. In Chapter 5, this example was presented as a case in which, due to the verse-internal variation in choice of ending in preconsonantal environment, neither the basic phonological environment nor the date of composition of the hymn could play a relevant role. The differing phonetic environments (i.e. *-ā* before *m-* and *-au* before *s-*), however, could appear to support the dissimilatory effect of a following labial on *i*-stem locative forms, as discussed in Chapter 6. Similarly, in (2) the preconsonantal locatives of *nābhi-* and *ūrmí-* appear with *-ā* before the labial *p-* and *-au* before *s-*, also appearing to support a dissimilatory effect.

Upon closer examination of the forms involved, however, it becomes clear that morpholexical factors are involved here: with regard to (1), the stem *údi-* ‘rising’

appears only in *-ā* in preconsonantal position in the Rigveda, while *sumatī-* ‘kindness’ appears only in *-au*; and the stem *nābhi-* ‘navel’ in (2) also appears only in *-ā* in preconsonantal environment. These distributional differences are found in other stems as well. Of the 91 *i*-stems that have locative singular forms in the Rigveda, 50 have preconsonantal forms, 110 of which occur as *-ā*, and 68 as *-au* (cf. Table 3.7 and Figure 3.4 in Chapter 3). Of these 50 stems (22 of which have more than one preconsonantal form), only 7 have preconsonantal alternation between *-ā* and *-au* (40 *-ā*, 23 *-au*); these stems and their preconsonantal distributions are given in Table 8.5. The stem *ūrmi-* seen in (2) is one of the forms that alternates, with the example here representing its only preconsonantal form in *-au*, showing that date of composition and phonetic factors do play a role here as well.

| <i>i</i> -stem |                   | <i>-au</i> | <i>-ā</i> |
|----------------|-------------------|------------|-----------|
| yóni-          | ‘origin’          | 10         | 12        |
| agní-          | ‘fire’            | 5          | 8         |
| sā́tī-         | ‘acquisition’     | 4          | 5         |
| ā́jí-          | ‘battle’          | 1          | 7         |
| ūrmí-          | ‘wave’            | 1          | 4         |
| sámṛti-        | ‘coming together’ | 1          | 2         |
| prábhṛti-      | ‘offering’        | 1          | 1         |

Table 8.5: *i*-stems with preconsonantal *-au/-ā* alternation.

Of the remaining stems that have forms appearing in preconsonantal position, 25 have only *-au* preconsonantally, and 18 have only *-ā*; the most important of these nonalternating stems (i.e. those that have more than one relevant form) are given in Table 8.6. Note with regard to (1) and (2) above that the forms *úḍiti-*, *sumatí-*, and *nābhi-* all have more than ten preconsonantal occurrences in the Rigveda, but, as mentioned above, *úḍiti-* and *nābhi-* occur with *-ā* in all 11 and 20 of their examples, respectively, while *sumatí-* occurs with *-au* in all of its 13 occurrences.

| <b>-ā forms only</b> |                                | <b>#</b> | <b>-au forms only</b> |             | <b>#</b> |
|----------------------|--------------------------------|----------|-----------------------|-------------|----------|
| nābhi-               | ‘navel’                        | 20       | sumatí-               | ‘favor’     | 13       |
| úḍiti-               | ‘rising’                       | 11       | prāsiti-              | ‘net’       | 4        |
| devátāti-            | ‘divine service’               | 8        | vyùṣṭi-               | ‘daybreak’  | 3        |
| svàṣṭi-              | ‘heaven’                       | 6        | durmatí-              | ‘hatred’    | 2        |
| nemádhiti-           | ‘separation’                   | 4        | rātí-                 | ‘oblation’  | 2        |
| śúrasāti-            | ‘fighting’                     | 4        | sámḍṛṣṭi-             | ‘full view’ | 2        |
| sárvatāti-           | ‘totality’                     | 4        |                       |             |          |
| medhásāti-           | ‘receiving of oblation’        | 3        |                       |             |          |
| góṣṭi-               | ‘acquiring for sake of cattle’ | 2        |                       |             |          |

Table 8.6: *i*-stems with no preconsonantal *-au/-ā* alternation.



These morpholexical differences are involved in other examples of hymn-internal variation between *-au* and *-ā* in preconsonantal environments seen in Chapter 5. An additional example is found in (3), repeated from Chapter 5, ex. (38).

(3) 1.31.6cd, 15cd

yáḥ **śūrasātā** páritakmye dháne | dabhrébhiś cit **sámṛtā** háṃṣi bhū́yasah  
svāduḥśādmā yó **vasatáu** syonakṛj | jīvayājāṃ yájate sópamā́ diváh

‘Thou, when the heroes **in fighting** for spoil..., slay **in coming together** the many  
by the hands of few... He who with grateful food shows kindness **in his**  
**house**...’

In Chapter 5 I simply noted, as with (1) above, that the hymn-internal variation necessitates an explanation other than late date of composition. With the additional information presented in this chapter, it becomes clear that the fact that *śūrasāti-* occurs in *-ā* in each of its 4 preconsonantal appearances makes its form here no surprise. With regard to the other locatives in (3), *sámṛti-* has preconsonantal forms in both *-ā* and *-au*, while this is the only preconsonantal form of *vasati-*.

Lanman, in his discussion of preconsonantal *-au* in *i*-stem locative singular forms, notes that *-au* appears preconsonantly “oftenest with certain frequent words”, specifically, *prásitau*, *yónau*, and *sumatáu* (1880:386; cf. Tables 8.5 and 8.6). While these forms are indeed some of those in which *-au* appears most often in preconsonantal position, it is perhaps surprising that he does not include *agní-* in his list. More importantly, in invoking frequency here, particularly in preconsonantal environment, Lanman does not deal with the fact that *nābhi-*, with 20 preconsonantal occurrences, more than any other save *yóni-*, nevertheless has no preconsonantal forms in *-au*, meaning that “frequency” is not necessarily a relevant factor here.

In addition to the overall effects seen in Tables 8.5 and 8.6, the actual type of stem involved (i.e. specific suffixes) also allow for some generalizations. Two stems in particular that are striking are those that end in *-tāti-*, *devātāti-* and *sārvatāti-*. Not only do these two stems show no alternation in preconsonantal position, always appearing with *-ā* (Table 8.5), but they also do not in fact have any forms in *-au* in the R̥gveda. In pāda-final environment, *devātāti-* accounts for two and *sārvatāti-* for four of the nine total forms in *-ā*;<sup>6</sup> in addition, one of the three occurrences of prevocalic *-ā*, with coalescence with the following vowel, is also a form of *sārvatāti-*.<sup>7</sup>

Another group of stems that is of interest here are those compounds in which the second element is *-sāti-*. Note in Table 8.5 that *sāti-* as an independent stem has preconsonantal forms in both *-ā* and *-au*. In Table 8.6, however, we can see that several compounds in which *-sāti-* is the second member have forms only in *-ā* in preconsonantal position; these include *svārṣāti-*, *śūrasāti-*, *medhāsāti-*, and *gōṣāti-*, as well as four others that have one occurrence of preconsonantal *-ā* each. Only one compound in *-sāti-*, *vājasāti-*, has a preconsonantal form in *-au*.

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<sup>6</sup> Note that there is disagreement about the analysis of some of these forms. In some cases of *devātātā* and *sārvatātā*, Lanman (1880:386) has suggested that they are instrumental singulars of (synonymous) stems in *-tāt-*, rather than *i*-stem locative forms; he also suggests (following a suggestion by Grassmann 1873:1490) that some of the *sārvatātā* forms should instead be emended to *sārvatāte* and taken as datives. Much of his motivation, however, seems to be a desire to avoid these irregular forms. Even if some of these forms are reanalyzed, the pattern of only *-ā* in the locative singular of the *i*-stem forms holds true, and is supported by sufficient cases.

<sup>7</sup> See Appendix A for a list of all forms.

### 8.3. Summary

I have shown in this chapter that morpholexical factors play a part in the distribution of *-au* and *-ā* in duals and *i*-stem locative singular forms. In the duals, the god-names as a class are more conservative, having few preconsonantal or pāda-final forms in *-au*. The stem *devá-*, by contrast, has a disproportionately high number of forms in *-au*, both preconsonantally and prevocally, setting it apart from the distributional pattern of other specific *a*-stems and of the duals as a whole. In particular contrast to *devá-*, the stem *nā́satya-* has a disproportionately low number of forms in *-au*, attesting none in preconsonantal and pāda-final positions, and only 4 forms in prevocalic position, compared to 19 forms in *-ā* in this environment. Similarly, the pronominal stems such as *tá-* also have only a small number of prevocalic forms in *-ā*. While the reasons for these differences are not necessarily clear,<sup>8</sup> they must be taken into account in explaining this allomorphic alternation.

The morpholexical effects in the locatives are even more striking, particularly with regard to preconsonantal environment. While the rarity of *-au* forms in this position in the duals taken together with the large number of stems makes generalizations difficult in most cases, the more frequent status of preconsonantal *-au* in *i*-stem locatives allows for the discernment of certain stem-specific patterns. Most striking are the stems that have only *-au* or *-ā* in preconsonantal environment. In an example such as (1), therefore,

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<sup>8</sup> One might speculate, for example, that with regard to form such as pronominal *tá-*: as an accented monosyllabic form that occurs in the majority of its Rigvedic examples in pāda-initial position, speakers might be inclined to mark it clearly as an independent word, and this is accomplished by its appearing as *tā́v* before a vowel-initial form rather than as *tā* with coalescence.

while a late date of composition and the phonetic qualities of the following consonant are not completely ruled out as factors that could play a role in the variation seen there, it is clear that to ignore the specific distributional patterns of these stems is to miss out on a key factor affecting the distributions seen there.

These morpholexical factors play a role in the next chapter as well, where I look more closely at the interaction of these various forms in the particular hymns and verses in which they appear.

## CHAPTER 9

### INFLUENCE OF SURROUNDING FORMS

In the preceding chapters, I have examined the effects of factors such as the date of composition, the phonetic environment, and morpholexical characteristics on the distribution of allomorphic *-au* and *-ā* in duals and *i*-stem locative singulars in the Rigveda. The final factors to be considered, which I examine in this chapter, are the various ways in which the forms influence each other. I discuss first the influence at a systemic level, tying this in to the framework of the morphological constellation discussed in Chapter 4, and then I turn my attention to influence at the local level, particularly hymn- and verse-internal. Finally, having established the various factors at work, I look at particular examples of these forms in the Rigveda and discuss how the interaction of these various factors can be used to account for the data.

### 9.1. Influence at the systemic level

I proposed in Chapter 4 that these various morphological categories that have in common the ending *-au* were part of a morphological constellation. In this framework, speakers make local generalizations or create analogical extensions across these disparate forms on the basis of some characteristic property, namely, the ending *-au*. This construct allows us to model the inter-relationships among the morphemes. In this relationship, the allomorphic variation with *-ā* in particular created the basis for interaction between the duals and the *i*-stem locatives in particular, but with connections also established with the perfects, *u*-stem locatives, *aṣṭā́/aṣṭáu*, *asáu*, and *nau*.

Evidence for these systemic interactions and connections can be seen particularly in the shared diachronic development of these forms, by which, as noted previously, the form *-au* was eventually generalized to all environments in the morphological categories in which alternation with *-ā* occurred, with the loss of the allomorph *-ā*. This outcome, as noted in Chapter 4, is particularly striking in the duals, due to the fact that the *-au* variant is less common by far than *-ā* in the R̥gveda. These diachronic developments were already in progress during the period of composition, and glimpses of these parallel changes in progress can be seen. The evidence presented in Chapter 5 showed how *-au* in the duals, in particular, though also to some extent in the locatives, became more common in preconsonantal and pāda-final environments in hymns of a later compositional date. The following lines, repeated from Chapter 5, ex. (41), provide an example of this.

(1) 5.34.6ab, 8ab

vitvákṣaṇaḥ **sámṛtau** cakramāsajó | ásunvato víṣuṇaḥ sunvató vṛdháh  
sám yáj **jánau sudhánau viśváśardhasāv** | áved índro maghávā góṣu śubhríṣu

‘Exceeding strong **in war** he stays the chariot wheel ... When bounteous Indra  
Maghavan came to know **two very rich men** fighting for beautiful cows **with  
all their followers**’

In Chapter 5, I simply noted with regard to this example that this is one of the few cases in the Rigveda in which there is more than one dual or locative form in a particular hymn and all of the forms are in *-au* (in particular, in those preconsonantal and pāda-final environments where it did not normally occur in earlier stages of the language), providing evidence of the spread of the ending *-au* in both morphological categories. We can now take into account the additional information about the morpholexical factors involved, as presented in Chapter 8, where it was shown in Table 8.5 that the locative singular of the *i*-stem *sámṛti*- is found in *-ā* in its other two preconsonantal occurrences. In this example it is therefore likely that this preconsonantal locative in *-au* is indeed a case in which the diachronic development and spread of *-au* are evidenced; the preconsonantal and pāda-final duals in *-au* also speak to this analysis.

In looking at the duals and locatives and their distributional patterns, the most salient difference between the two is, as we have seen, the appearance of *-au* pāda-finally in the locatives rather than the *-ā* of the duals. In an interaction between these allomorphic distributions, one area in which we might expect to see evidence of this would therefore be in pāda-final position, in particular, in the appearance of duals in *-au*

at the end of a pāda.<sup>1</sup> The increased use of dual *-au* in this position can be taken as evidence of a generalization of the locative pattern to the duals. There are at least six such examples in which such an analysis may be profitably applied, given in (2)–(7).

(2) 1.120.2ab, c, 3ab, 4ab

**vidvāṃsāv** íd dúrah pṛched | ávidvān itthāparo acetāḥ  
 nú cin nú mārte **ákrau**  
**tā vidvāṃsā** havāmahe vām | **tā** no **vidvāṃsā** mánma vocetam adyá  
 ví pṛchāmi pākyā ná devān | váṣaṭkṛtasyādbhutásya **dasrā**

‘Here let the ignorant ask the means of **you knowing ones**, for none beside you knoweth aught, Not of a spiritless mortal man; You, **the all-wise ones**, we call. You **all-wise ones**, declare to us this day accepted prayer ...Simply, you **Mighty Ones**, I ask the Gods of that wondrous oblation hallowed by the mystic word’

(3) 2.30.6ab,cd

prá hí krátuṃ vṛhátḥ yám vanuthó | radhrásya stho yájamānasya **codáu**  
**indrāsomā** yuvám asmāṃ aviṣtam | asmín bhayástḥe kṛṇutam u lokám

‘Whomso ye love, his power ye aid and strengthen; ye Twain are the rich worshipper’s **slave-drivers**. Graciously favor us, **Indra and Soma**; give us firm standing in this time of danger’

(4) 5.47.3cd, 5cd

mádhya divó níhitāḥ pṛśnir ásmā | ví cakrame rájasas pāty **ántau**  
 dvé yád īṃ bibhṛtó mātúr anyé | ihéha jāté **yamyā** sábandhū

‘A gay-hued Stone set in the midst of heaven, he hath gone forth and guards mid-air’s **two limits** ...That, separate from his Mother, Two support him, closely-united, **twins**, here made apparent’

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<sup>1</sup> I approach it from this direction based on the fact that the diachronic evidence shows that this variant won out in the end. It is also quite likely that some of the examples of preconsonantal, pāda-final, and prevocalic *-ā* in the *i*-stem locatives reflect the influence of the distributional pattern found in the duals. See below for some examples of this.



(5) 5.62.6ab, cd

ákravihastā sukṛte **paraspā** | yām trāsāthe **varuṇé**lāsv antāh  
rājānā kṣatrām **áhrṇīyamānā** | sahásrasthūṇaṃ bibhṛthaḥ sahā **dváu**

‘With hands that shed no blood, guarding the pious, whom, **Varunas**, ye save  
amid oblations. You **two**, together, **Kings of willing spirit**, uphold dominion  
based on thousand pillars’

(6) 9.70.2ab, 4cd, 6ab

sá bhīkṣamāṇo amṛtasya cāruṇa | ubhé **dyāvā** kāvyenā ví śásrathe  
vratāni pānó amṛtasya cāruṇa | ubhé nṛcákṣā ánu paśyate **vísau**  
sá **mātārā** ná dādṛśāna usríyo | nānadad eti marútām iva svanāh

‘Longing for lovely Amṛta, by his wisdom he divided, each apart from other,  
**earth and heaven** ... While he is watching o’er the lovely Amṛta’s ways, looks  
on **both races** as Beholder of mankind ... Beholding, as it were, Two **Mother**  
**Cows**, the Steer goes roaring on his way even as the Maruts roar’

(7) 10.65.2ab, 5ab, cd

indrāgnī vṛtrahátyeṣu sátpatī | mithó **hinvānā tanvā sámokasā**  
mitrāya śikṣa váruṇāya dāśúṣe | **yā samrājā** mánasā ná prayúchataḥ  
yáyor dhāma dhármaṇā rócate bṛhád | yáyor ubhé ródasī nādhasī **vṛtau**

‘Indra and Agni, Hero-lords when Vṛtra fell, **dwelling together, speeding**  
**emulously on** ... Bring gifts to Mitra and to Varuna **who, Lords of all**, in  
spirit never fail the worshipper, Whose statute shines on high through  
everlasting Law, whose places of sure refuge are the **heavens and earth**’

In each of these cases, a dual in *-au* appears at the end of a pāda, and in each it is the only dual in *-au* in preconsonantal or pāda-final position found in the hymn. That being so, an appeal to a late date of composition, even if supported by independent evidence, would not be able to explain why it is in this specific environment that the duals in *-au* appear. Nor are there any obvious morpholexical explanations; note, for instance, that *dváu* in (5) is the only case example of *dvā-* that does not follow the basic pattern of prevocalic *-āv* versus preconsonantal and pāda-final *-ā* (see Chapter 8, §8.1.1).

It is when the parallelism of the diachronic developments of the duals and the *i*-stem locatives are taken into consideration and analyzed as evidencing connections established by speakers between these two morphological distributions that an explanation for these forms is found. These forms are reflective then of change in progress, showing the influence of the *i*-stem locative distribution on that of the duals. This systemic interaction occurs throughout the Rigveda, becoming more evident as the diachronic change progresses in the later hymns. In most other cases, however, it is only one of several factors that are affecting the distribution, as I demonstrate in the next section.

## **9.2. Local interactions**

In addition to the systemic interactions discussed above, local morphological and phonetic interactions, that is, at the level of the individual hymn or verse, are also essential to an understanding of the distributional facts.

### *9.2.1. Local morphological interactions*

As with the morpholexical factors examined in Chapter 8, local morphological interactions can be clearly seen in the distributions of *-au* and *-ā* in *i*-stem locative singular forms. As discussed in Chapter 2, the *i*-stem locative singulars are connected with the *u*-stem locative singulars; the bringing of *-au* into the *i*-stems from the *u*-stems provides a particularly salient and particularly relevant bit of evidence of this, but the two stem classes were also connected more generally by e.g. parallels between their inflectional paradigms. The connection between these stem classes and, in particular,

between the locative singular forms can also be seen to be a factor that influences the distribution of locative singular *-au* and *-ā* in the *i*-stems within individual hymns in the Rigveda. Specifically, we find cases where the presence of *u*-stem locative singulars in *-au* within the same line as an *i*-stem form seems to encourage the appearance of *i*-stem forms in *-au*, as in (8) and (9).

(8) 6.46.8ab

yád vā **tr̥kṣáu** maghavan **druhyā́v** ā jāne | yát **pūrau** kác ca vṛṣṇyam  
*i*-stem *u*-stem *u*-stem

‘O bounteous one, what vigorous strength **in Trksi** lay, in **Druhyu** or in **Paru**’s kinsmen’

(9) 1.162.9ab

yád áśvasya kraviṣo mákṣikā́śa | yád vā **svārau svádhitau** riptám ásti  
*u*-stem *i*-stem

‘What part of the Steed’s flesh the fly hath eaten, or is left sticking **to** the post or **the axe**’

In these examples, the preconsonantal *i*-stem locatives of *tr̥kṣi-* (proper noun) and *svádhiti-* ‘axe’ appear in *-au*, and in both cases, preconsonantal *u*-stem locatives in *-au* occur in close proximity.<sup>2</sup> I propose that the key factor in these examples is the influence of the surrounding *u*-stems.<sup>3</sup>

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<sup>2</sup> The particular line in (8) was, as noted in Chapter 7, reanalyzed by Pirart (2001); his conclusion was that *druhyā́v ā* was originally *druhyā́ vā́*. It is the preconsonantal *u*-stem locative in the next pāda in this example that is crucial here, and thus my analysis is not affected one way or the other, particularly considering the fact that even in the reanalyzed version, the underlying form of the ending of *druhyú-* would still have been *-au*.

<sup>3</sup> These examples represent the only preconsonantal forms of both of these stems; morpholexical factors are thus irrelevant.

In other cases, the influence of surrounding forms can be seen to be interacting with the morpholexical factors discussed in Chapter 8. For example, as noted in §8.2, the *i*-stem *sāti-* has preconsonantal locative forms in both *-ā* and *-au*; an example is given in (10).

(10) 1.131.1c, 3ab, 3de, 6c (*duals in italics*)

**dyumnāsātā** vārīmabhiḥ  
 ví tvā tatasre mithunā avasyávo | vrajāsya **sātā́** gávyasya niḥsṛjaḥ  
 yád *gavyántā dvā́jánā* | svār *yántā* samūhasi  
**svārṣātā** hāvīmabhiḥ

‘**In acquiring power**, with wide-spread tracts. ...Couples desirous of thine aid are storming thee, pouring their presents forth **in winning** a stall of cattle ...When **two men seeking spoil** or heaven thou bringest **face to face** in war ... our call that **in winning the light**’

In (10), the locative of *sāti-* appears preconsonantly in *-ā*, and within the same hymn are two compounds in *-sāti-* that also appear preconsonantly in *-ā*, *dyumnāsātā* and *svārṣātā*; the tendency of compounds in *-sāti-* to occur with preconsonantal *-ā* was a morpholexical factor discussed in Chapter 8. We can therefore analyze the choice of ending in *sātā́* as having been influenced by the endings of these related compounds. Moreover, within the same verse duals in *-ā* appear in preconsonantal position, lending support to the selection of the allomorphic locative singular ending *-ā*. These factors taken together, that is, the interaction of the morpholexical factors (the distributional patterns of the individual *i*-stems) with the influence of surrounding forms (both the locatives and the duals), can offer an explanation of preconsonantal *sātā́* in this verse.

Another example of a preconsonantal locative singular form of *sāti-* is given in (11).

(11) 6.26.1ab, cd, 2ab, 3ab

śrudhī na indra hváyāmasi tvā | mahó vājasya **sātáu** vāvṛṣāṇāḥ  
sām yád víśó 'yanta **śūrasātā[u]** | ugrām nó 'vaḥ pārye áhan dāḥ  
tvām vājī havate vājineyó | mahó vājasya gádhyasya **sātáu**  
tvām kavīm codayo **'rkāsātau** | tvām kútsāya súṣṇam dāśúṣe vark

‘O Indra, hear us. Raining down the Soma, we call on thee in winning us mighty valor. Give us strong succour on the day of trial, when the tribes gather **in battle**. The warrior, son of warrior sire, invokes thee, **to gain** great strength that may be won as booty ... Thou didst impel the sage **to win the daylight**, didst ruin Susna for the pious Kutsa’

Whereas the preconsonantal form of *sāti-* appeared as *sātā́* in (10), here it appears with the alternate ending as *sātáu*. As was the case in (10), two compounds in *-sāti-* appear in the surrounding verses, *śūrasātau* ‘in battle’ and *arkāsātau* ‘in poetic inspiration’, as well as another locative singular of *sāti-*, but each occurs in pāda-final position and thus with the *-au* ending that is regular to this environment. As in (10), the choice of ending (here, preconsonantal *sātáu*) can be attributed to the influence of the surrounding forms, that is, to the presence of other related forms within the same hymn with the allomorphic ending *-au*.

### 9.2.2. Poetics

A discussion of the influence of surrounding forms leads naturally to the subject of the role played by poetics in this distribution, and indeed, it is often difficult to make a clear distinction between morphological and poetic influence. Poetic influence can operate at the purely surface or phonetic level, but it can also make reference to morphology. The essential character of the Rigveda as a poetic text means that this must be considered a potentially crucial factor. The importance of the role of poetic factors

within the language of the Rigveda in general has received new emphasis in modern scholarship. Watkins (e.g. 1995) and Klein (e.g. 2002) in particular have demonstrated the importance of the role that poetics plays throughout the Rigveda. These principles can be applied to the study of the alternation between *-ā* and *-au*.

The basic principle of rhyme has been involved in examples already seen (e.g. (8) and (9), where the repetition either within or across *pādas* of the ending *-au* results in rhyme), and in dealing with homophonous forms, as we do here, it is impossible to truly separate surface-level from system-level influence in discussing the role of surrounding forms, nor is there any real need to do so. A more specific type of poetic effect that is especially relevant to this study is that of homoioteleuton, which is defined by Klein as “repetition of a word-final linguistic sign: a form-meaning colligation” (2002:200). In this definition, homoioteleuton always involves rhyme, but does not cover all cases of allomorphy in which there is grammatico-semantic identity between word-final morphemes without phonetic identity. In a case therefore of a single morpheme with two allomorphs, such as the locative alternation between *-ā* and *-au*, only cases in which the repeated word-final morpheme is the same allomorph would be able to be used in homoioteleuton. The influence of *u*-stem locatives on *i*-stem locatives seen in (8) and (9) above involved homoioteleuton.

A particularly striking example of this type of poetic effect is seen in (12).

(12) 8.51.1ab, cd

**nīpātithau** maghavan **médhyātithau** | **púṣṭigau** **śrúṣṭigau** sácā  
*i*-stem                      *i*-stem                      *u*-stem      *u*-stem

‘O Bounteous One, with **Nīpātithi** (and) **Medhyātithi**, **Puṣṭigu** (and) **Śruṣṭigu**’

In this example, the *-au* of *nīpātithau* is clearly playing a role in the phonic poetics of this line. Observe, in particular, the homoioteleuton of *nīpātithau* and *médhyātithau*, not merely of the locative ending *-au* but of the whole of *-ātithau*. The *i*-stem locative *médhyātithau*, which has the regular pāda-final occurrence of *-au*, therefore influences the appearance of *-au* in *nīpātithau*. Note how these two forms also play into the overall rhyme of the line, as they rhyme as well with the other homoioteleutic pair, the *u*-stem locatives *pūṣṭigau śrūṣṭigau* (each of these *i*-stem and *u*-stem locatives is a proper name). To discuss the use of preconsonantal *-au* in the particular locative singular form *nīpātithau* in this verse merely on the basis of the following phonetic environment or the date of composition of the hymn would be to overlook the key element in this case.

Homoioteleuton and other poetic effects can also be seen at work in cases of duals. As discussed in Chapter 5, most of the examples of “late” hymns still have variation between *-au* and *-ā*, and thus other factors must be at work in governing these distributions. One such hymn is 10.85, and I present several relevant lines in (13).

(13) 10.85

8cd sūryāyā **aśvínā varā** | agnīr āsīt purogavāḥ  
 9ab sómo vadhūyūr abhavad | **aśvínāstām ubhā varā**  
 10cd **śukrāv anaḍvāhāv** āstām | yād āyāt sūryā grhām  
 11ab ṛksāmābhyām abhī**hitau** | **gāvau** te **sāmanāv** itaḥ  
 14ab yād **aśvínā pṛchāmānāv** āyātām | tricakreṇa vahatūṃ sūryāyāḥ  
 14cd víśve devā ānu tát vām ajānan | putráḥ **pitārāv** avṛṇīta pūṣā  
 18ab pūrvāparām carato māyā**aitāu** | śísū **krīlantau** pári yāto adhvarām  
 26ab pūṣā tvetó nayatu hastagrhya | **aśvínā** tvā prá vahatām ráthena  
 42cd **krīlantau** putráir náptṛbhir | **módamānau** své grhé

‘The **Aśvins** were the **suitors** of Sūryā, and Agni was the one who went in front. Soma became the bridegroom and **the two Aśvins** were **the suitors**... The **two luminaries** were the **two carriage animals** when Sūryā went to the house. Your **two cattle**, **yoked** with the verse and the chant, **went** with the same

accord... When **you Ásvins** came to the wedding in your three-wheeled chariot, **asking** for Sūryā for yourselves, all the gods gave you their consent, and Pūṣan, the son, chose you as his **two fathers**... These two change places through their power of illusion, now forward, now backward. Like **two children at play** they circle the sacrificial ground ... Let Pūṣan lead you from here, taking you by the hand; let **the Ásvins** carry you in their chariot ... Enjoy your whole life-span **playing** with sons and grandsons and **rejoicing** in your own home’ (O’Flaherty 1981:268–71)

Variation between *-au* and *-ā* in preconsonantal and pāda-final environments is found throughout the hymn. What is particularly interesting here is that the “irregular” forms with *-au* in these environments are not scattered randomly throughout the hymn; rather, in each case they appear alongside another irregular form in *-au*: in 11ab, for example, the forms are pāda-final and pāda-initial, mirroring each other’s positions in the pāda; and in 42cd, both forms are pāda-initial, showing parallelism between the pādas.<sup>4</sup>

Another hymn in which similar effects can be seen is 2.40, certain lines of which are given in (14).

(14) 2.40.1, 2ab

sómāpūṣaṇā jánanā rayīṇām | jánanā divó jánanā pṛthivyāḥ  
jātáu víśvasya bhúvanasya gopáu | devā akṛṇvann amṛtasya nābhim  
imáu deváu jāyamānau juṣanta | imáu támāṃsi gūhatām ájuṣṭā

‘Soma and Pusan, Parents of all riches, Parents of earth, Parents of high heaven, brought forth as the protectors of the whole world...’

Again, the variation in preconsonantal position between *-au* and *-ā* does not play out randomly throughout the hymn. Rather, 1ab is marked poetically by the repetition of the

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<sup>4</sup> The forms in this hymn can also be analyzed as displaying morpholexical effects. Note that 3 forms of preconsonantal *ásvínā* occur, but never *ásvínau*, even in this clearly late hymn. Additional interaction among forms can then be seen with the appearance of other preconsonantal duals in *-ā* in the environments surrounding the forms of *ásvínā*.



ending *-ā*, and even more, by the repetition of the entire form *jānanā*.<sup>5</sup> Lines 1cd and 2ab, in contrast, are marked by repetition of *-au*. Other examples of the role of poetics in dual allomorphic distribution are seen in (15) and (16).

(15) 10.132.1cd

ījānām **devāv** **aśvínāv** | abhí sumnāir avardhatām

‘And may **the Asvins, both the Gods**, strengthen the worshipper with bliss’

(16) 1.140.3ab

**kr̥ṣṇaprútau** vevijé asya **saksítā[u]** | **ubhā** tarete abhí **mātārā** śísūm

‘**The two being together, moving in the dark** bestir themselves: **both parents** hasten to the child’

In addition to these examples that involve poetic effects based on both morphology and phonetics, there is at least one example of a purely phonetic factor at work, given in (17).

(17) 7.84.2ab

yuvó rāṣṭrām bṛhád invati **dyáur** | **yáu** setṛbhir arajjúbhiḥ sinītháh

‘Dyaus quickens and promotes your high dominion **who** bind with bonds not wrought of rope or cordage’

In this example, the dual *yáu* in pāda b repeats the same phonetic sequence found in *dyáur* at the end of pāda a. Thus, preconsonantal *-au* in this case is a case of phonetic perseveration across a pāda-break.

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<sup>5</sup> Obviously, “repetition” involves both homoioteleuton and rhyme here.

### 9.3. Concluding examples

I conclude this chapter by examining two additional examples of dual and locative *-au* in the Rigveda, focusing on how all of the factors discussed here, including date of composition, phonetic environment, morpholexical factors, and the influence of surrounding forms interact within these specific cases.

In (18), for example, the locative singular of *yóni-* appears preconsonantly in *-au* in what is a later hymn (Arnold 1905:22); here the age of the hymn interacts with the influence of other forms.

(18) 10.85.18ab, 24cd (*duals in italics*)

pūrvāparāṃ carato māyáy~~ait~~áu | śísū ~~krī~~lantau pári yāto adhvarám  
ṛtasya ~~yón~~au sukṛtasya loké | áriṣṭāṃ tvā sahá pátyā dadhāmi

‘These two change places through their power of illusion, now forward, now backward. Like *two children at play* they circle the sacrificial ground ... **In the seat** of the Law, in the world of good action, I place you unharmed with your husband’ (O’Flaherty 1981:269)

That the age of the hymn is a factor is also evidenced by the appearance of irregular preconsonantal duals in *-au* (preconsonantal duals are found in both *-ā* and *-au* throughout this hymn; see (13)); these forms, though not immediately surrounding *yónau*, may also have contributed to its appearance.

The stem *yóni-* is also involved in (19), taken from 1.144.

(19) 1.144

2ab abhīm ṛtasya dohánā anūṣata | ~~yón~~au devásya sádane páriṽṛtāḥ  
3ab yúyūṣataḥ ~~sáv~~ayasā tād id vápuḥ | samānám árthaṃ ~~vitá~~ritratā mitháh  
4ab yám im ~~dvā~~ ~~sáv~~ayasā saparyátaḥ | samāné ~~yónā~~ ~~mithunā~~ sámokasā  
6cd énī ta eté bṛhatī ~~abhi~~śrīyā | hiraṇyáyī vākvarī barhír āśāte  
7cd yó viśvátaḥ pratyāññ āsi darśató | raṇvāḥ ~~sám~~dr̥ṣṭau pitumām̃ iva kṣáyah

‘To him sang forth the flowing streams of Holy Law, encompassed **in the home** and birth-place of the God ... *Seeking* in course altern to reach the selfsame end *the two copartners* strive to win this beauteous form ... He whom *the two copartners* with observance tend, *the pair who dwell together in* the same **abode** ... And these two Mighty Ones, *bright*, golden closely joined, rolling them round are come unto thy sacred grass ... For fair to see art thou turning to every side, pleasant **to look on** as a dwelling filled with food

In this example, the locative singular of *yóni-* appears preconsonantly as both *yónau* and *yónā*, within three consecutive verses. In the first case, *-au* occurs before *d-*, while in the second, *-ā* occurs before *m-*. Morpholexical factors and the date of composition of the hymn must be ruled out as explanatory factors since the variation is found within the same stem, in the same hymn. But here the influence of the preconsonantal duals in *-ā* that appear in the same line as *yónā* must be taken note of. In particular, the poetics of the line, with *yónā* appearing in sequence with the dual forms *mithunā́* and *sámokasā*, likely played a role in the distribution of the endings. The role of the following phonetic environment (i.e. dissimilation before the labial *m-*), however, cannot be ruled out completely; the complex interaction of factors specific to individual occurrences of forms is the key to understanding the facts presented here. What is seen in these verses, then, is true for a good many of the examples throughout all of the Rígveda: a single isolated factor alone cannot reliably be taken to be the sole reason for the occurrence of *-au* or *-ā* without taking into consideration other of the possible contributing factors.

## CHAPTER 10

### SUMMATION AND CONCLUSIONS

#### 10.1. Summary

The morphological variation and change seen throughout the Rigveda in the distribution of *-au* and *-ā* present a complicated case, but one that reveals the complexity of a living language. The allomorphic distributions of these endings in the duals and *i*-stem locative singulars have been linked in many previous studies, but no practical explanatory account has been offered. Previous accounts have either completely ignored the complexity of the actually attested data, focusing instead on a few examples that enable the projection of a previously regular distribution that subsumes not only the duals and locatives, but often the perfect forms in *-au* as well; or they have proposed an account of the distribution governed by factors such as date of composition and phonetic environment, but again, failing to recognize the full scope of the phenomenon and thus failing to offer a compelling account.

I have presented here a study in which I take into account all of the relevant data of the Rigveda and analyze it from all perspectives. I have shown that explanations for these morphological phenomena are possible, but that they cannot and do not lie in the general application of a single factor such as date of composition or phonetic environment, nor even in the combination of these factors. The full picture of the Rigvedic data reveals the limitations of the explanatory power of these factors, failing as they do to account for hymn-internal variation, variation within phonetic environments, and the clear differences in distribution not only between the duals and the *i*-stem locatives as distinct morphological classes, but also among individual stems and stem classes within the same morphological category.

The complexity of the problem found here cannot be captured within a traditional morphological or phonological framework; accounts that try tend to come to one of two (equally false) conclusions. The first, acknowledging the differences, finds no way of connecting the morphological categories while being faithful to the testimony of the Rigvedic attestations. The second focuses on the apparent similarities found among the distributions, such as *-ā* forms before consonants, and simply ignores the great differences. Two things are crucial for an analysis that avoids these problems: first, a full and accurate accounting of the data itself, and second, a theoretical framework able to accommodate differences among forms or processes while still providing a way of establishing connections among them based on the similarities.

By collecting each form in the Rigveda and categorizing them by stem, by ending, by specific phonetic environment, and so forth, and further by then compiling them

within the relevant individual hymns (see Appendix B), I have been able to analyze the Rigvedic distribution of these endings in their totality. Having a full accounting of the data, I have presented an account of these distributions that is framed within the construct of the morphological constellation (Janda & Joseph 1986, 1999), which not only allows for both differences and similarities among forms, but also specifically expects them to occur. I propose that all forms in the Rigveda that have an ending in *-au*, including the duals, *i*-stem and *u*-stem locatives, perfects, and the other forms detailed in this dissertation, make up a morphological constellation, a group of forms characterized by having an ending *-au* in common, but separated by their distinct differences in distribution of this form, particularly with regard to the presence or absence of a variant in *-ā*, as well as differences in function, etymology, and so forth. As a constellation, these forms and their patterns of distribution therefore interact with each other, and evidence of this is found in both the synchronic and diachronic dimensions. Diachronically, the parallel development of these forms in their generalization of *-au* is striking, and synchronically, the interaction of these forms at both the systemic and local levels provides strong support for the application of this framework to this case.

Within this framework, I showed that explanations for the particular distributions found in the Rigveda can be found in the interaction of many factors, the impact of each of which I looked at in depth. These include the date of composition of the hymns, the phonetic environment, morphological interactions, morpholexical factors, the influence of surrounding forms, and poetics. In particular examples, different factors can be seen to be playing a role. In certain cases, having ruled out other factors, by process of

elimination we can hypothesize that one particular factor was at work; in other cases, it is clear that several factors are working together, and attribution to one in particular is not possible. In fact, it is in the interaction of these various factors on certain forms in particular contexts that explanations are to be found.

## **10.2. General implications of this study**

### *10.2.1. Morphological constellations*

In that the analysis given here is possible only within the framework of the morphological constellation, this study provides yet more support for this construct as an essential tool for analyzing the morphological systems of languages (see also the many references in Chapter 4, especially n. 2). The limitations of other frameworks are clear with regard to their ability to model, and thus to explain, cross-categorical interactions such as those seen here. This framework has been applied to many areas of Sanskrit grammar, with results that far exceed those attained by other models. It is only reasonable to conclude that phenomena such as this are not exceptional, but are rather the norm, and therefore the application of this framework to other as-yet-unexplained aspects of any number of languages is a desideratum.

### *10.2.2. Diachronic generalizations*

The diachronic extension and generalization of the ending *-au* in Sanskrit duals is particularly striking because, as shown in this study, this allomorph is far less frequent than *-ā* in the R̥gveda. In the elimination of an allomorphic alternation such as this, we might reasonably expect a resolution in favor of the far more frequent variant, as is so

common with analogy (see e.g. Manzcak 1993). The fact that the opposite outcome is found in this case, with the less frequent or “exceptional” (Lanman 1880) *-au* winning out and the more frequent or regular *-ā* lost, requires a reassessment at some level of common expectations of language change. In particular, theories that attempt to set up general rules of directionality or typology of language change are challenged by cases such as this. What is crucial to an understanding of the outcome in this case is an appreciation of the complexities of the language, especially with regard to how speakers analyze their language and establish connections among forms and distributions. What might appear to be an unusual result is unproblematic when viewed in this light.

### **10.3. Specific implications of this study and future research**

#### *10.3.1. The etymology of the forms*

The question of the etymological origin and development of these forms and their distributions in Sanskrit is one that must be left to future research. As noted in Chapter 2, my goal in this dissertation was not to arrive at a definitive explanation of the prehistory of these forms. The results of this study, however, do have certain implications for the etymological accounts, such as those presented in Chapter 2.

The distributional data presented here have made abundantly clear the fundamental differences in the allomorphic patterning of *-au* and *-ā* in duals, *i*-stem locatives, 3rd person perfects of verbs in *-ā*, *u*-stem locatives, *aṣṭā́/aṣṭáu*, *asáu*, and *nau*. The unmistakable disparities seen here render untenable any etymological account that attributes all of these forms to a common origin, or even to separate but phonologically



similar processes. Analyses of the perfect forms in *-au*, in particular, have been built upon the idea that *-au* originally alternated with *-ā* in a regular pattern, as in the duals or *i*-stem locatives, but this is mere speculation, and the distribution of *-au* in these forms is significantly different in the Rigveda from that seen in either of those categories.

The data does support the analysis that the ending *-au* reflected an Indic innovation in the duals, *i*-stem locatives, and perfects, but they are not the result of a single innovation. I leave further exploration of this point to future research.

### *10.3.2. Other directions for future research*

A study such as this could have implications for other cases of variation in the Rigveda, such as the allomorphic variation between the 1st person plural verb endings *-mas* and *-masi*, or the phonological variation between syllabic and nonsyllabic readings of *i/y* and *u/v* in Sievers's Law contexts (cf. Hock 1980). There are several such cases throughout the Rigveda, and plenty of work remains to be done in investigating how the interaction of factors such as those seen here could have played a role synchronically and diachronically, and what, if any, connections can be made between the *-au/-ā* alternation and others (i.e. with regard to establishing dialectal variation or diachronic stages represented in the Rigveda).

A specific direction for future research would be an exploration of the further development of these forms and their alternation as they progressed toward Classical Sanskrit. The factors involved in the distribution of *-au* and *-ā* in the Rigveda could be expected to continue to play a role in later stages, even as *-au* continued to spread to new environments on its way toward categoricity. A study of the Atharvavedic evidence in

particular could provide a clearer picture of this change in progress, and the distributions of the endings there might provide evidence in support of the conclusions I have drawn in this dissertation, or open up new avenues of study. I look forward to further explorations along these lines.

APPENDIX A

LIST OF ALL STEMS AND FORMS

**áníša-**

5.86.5cd  
10.106.9cd

**árhantā** cit puró dadhe | **ámśeva devāṅ** árvate  
**kárṇeva** śāsū́r ánu hí smárātho | **ámśeva** no bhajataṃ citráṃ ápnah

**anīša-**

1.158.5cd

śíro yád asya traitanó vitákṣat | svayám dāsá úro **ámśāv** ápi gdha

**aktú-**

6.49.10b

bhúvanasya pitáram gīrbhír ābhī | rudráṃ divā vardháyā rudráṃ **aktau**

**ákra-**

1.120.2c

nū cin nú má́rte **ákrau**

**ákravihasta-**

5.62.6ab

**ákravihastā** sukṛte **paraspā** | yám trāsāthe **varuṇé**lāsv antáh

**agní-**

1.59.3b  
4.8.6c  
5.37.5cd  
10.45.10cd  
6.14.1ab  
7.94.4ab  
8.27.3ab  
8.72.15c  
1.124.1ab  
1.162.19cd  
1.189.8ab  
2.15.4ab  
2.16.1ab  
3.30.2cd  
3.55.3cd  
3.59.5cd  
4.3.11cd  
10.88.2ab  
4.6.4ab  
6.52.17ab  
4.25.1cd  
4.39.3ab  
5.1.12cd  
6.11.5ab  
6.40.3ab  
7.2.4ab  
10.6.3cd  
10.88.1ab  
10.88.7cd  
10.165.4ab  
10.179.3ab

á sū́rye nā raśmáyo dhruvā́so | vaiśvā́naré dadhire **’gnā** vásūni  
yé **agnā** dadhiré dúvaḥ  
priyáḥ sū́rye priyó **agnā** bhavā́ti | yá índrā́ya sutásomo dádā́ṣat  
priyáḥ sū́rye priyó **agnā** bhavā́ty | új jāténa bhinádad új jánitvaiḥ  
**agnā** yó má́rtyo dúvo | dhíyam jujóṣa dhītíbhīḥ  
índre **agnā** námo brhát | suvṛktím érayāmahe  
prá sú na etv adhvaró | **agnā** devéṣu pūrvyáḥ  
índre **agnā** námaḥ svāḥ  
uṣā́ uchántī samidhā́né **agnā[u]** | udyán sū́rya urviyá jyótir aśret  
yá te gātrā́nām ṛtuthā́ kṛnómi | tā́-tā piṇḍā́nām prá juhomy **agnáu**  
ávocāma nivácanā́ny asmin | mā́nasya sū́núḥ sahasā́né **agnáu**  
sá pravolhī́ṇ parigátyā dabhī́ter | vísvam adhā́g āyudham iddhé **agnáu**  
prá vaḥ satā́ṃ jyésthatámāya suṣtutím | **agnāv** iva samidhā́né havír bhare  
sthirā́ya víṣṇe sávanā́ kṛtémā́ | yuktá grāvā́naḥ samidhā́né **agnáu**  
sámiddhe **agnāv** ṛtám íd vadema | mahád devā́nām asuratvám ékam  
tāsmā etát pányatámāya júṣtam | **agnáu** mitrá́ya havír á juhota  
śúnám nárah pári ṣadann uṣā́sam | āvíḥ svār abhavaj jāté **agnáu**  
gīrṇám bhúvanam támasā́pagū́lham | āvíḥ svār abhavaj jāté **agnáu**  
stīrṇé barhíṣi samidhā́né **agnā[u]** | ūrdhvó adhvaryúr jujuṣā́no asthāt  
stīrṇé barhíṣi samidhā́né **agnáu** | sūkténa mahā́ námasā́ vivāse  
kó vā mahé ’vase páryā́ya | sámiddhe **agnáu** sutásoma ṭṭe  
yó áśvasya dadhikrá́vṇo ákārīt | sámiddhe **agnā** uṣáso vyūṣtau  
gáviṣṭhíro námasā́ stómam **agnáu** | divíva rukmám uruvyā́ñcam aśret  
vṛñjé ha yán námasā́ barhír **agnāv** | áyāmi srúg ghṛtávatī suvṛktíḥ  
sámiddhe **agnáu** sutá indra sóma | á tvā vahantu hárayo váhiṣṭhāḥ  
saparyávo bháramā́ṇa abhijñú | prá vṛñjate námasā́ barhír **agnáu**  
á yásmin maná havīmṣy **agnāv** | áriṣṭaratha skabhñā́ti śūṣaiḥ  
havíṣ pāntam ajáram svarvídī | divispṛ́śy āhutam júṣtam **agnáu**  
tāsminn **agnáu** sūktavākéna devā́ | havír víśva ājuhavirus tanūpāḥ  
yád ūlúko vádati moghám etád | yát kapótaḥ padám **agnáu** kṛnóti  
śrātám manya ūdhani śrātám **agnáu** | súśrātám manye tád ṛtám návīyah

**agnī-parjanya-**

6.52.16ab

**agnīparjanyaṅ** ávataṃ dhíyam me | asmín háve suhavā suṣtutím nah

**agnī-śoma-**

1.93.8ab yó **agnīśomā** haviṣaḥ saparyād | devadrīcā mānasā yó ghrtēna  
10.66.7ab **agnīśomā** vṛṣaṇā vājasātaye | puruprasastā vṛṣaṇā ūpa bruve  
1.93.2ab **agnīśomā** yó adyā vām | idam vācaḥ saparyāti  
1.93.3ab **agnīśomā** yā āhutim | yó vām dāśād dhaviṣkṛtim  
1.93.4ab **agnīśomā** cēti tād vīryam vām | yād āmuṣṇītam avasam paṇim gāḥ  
1.93.6cd **agnīśomā** brāhmaṇā vāvṛdhānā | urum yajñāya cakrathur ulokām  
1.93.7ab **agnīśomā** haviṣaḥ prāsthitasya | vītām hāryataṁ vṛṣaṇā juṣēthām  
1.93.9ab **agnīśomā** sāvedasā | sáhūtī vanataṁ girāḥ  
1.93.12ab **agnīśomā** pipṛtām árvato na | ā pyāyantām usríyā havyasūdaḥ  
10.19.1cd **agnīśomā** punarvasū | asmé dhārayataṁ rayim  
1.93.1ab **agnīśomāv** imām sú me | śṛṇutām vṛṣaṇā hāvam  
1.93.5cd yuvām síndhūmṛ abhīśaster avadyād | **agnīśomāv** āmuñcataṁ gr̥bhītān  
1.93.10ab **agnīśomāv** anēna vām | yó vām ghrtēna dāśati  
1.93.11ab **agnīśomāv** imāni no | yuvām havyā jujoṣatam

**agrādvā-**

6.69.6ab indrāviṣṇū haviṣā **vāvṛdhānā** | **agrādvānā** námasā **rātahavyā**

**aghnyā-**

3.33.13cd **māduṣkṛtau** vyēnasā | **aghnyáu** śūnam āratām

**āṅgirasvant-**

8.35.14ab **āṅgirasvantā** utā **vīṣṇuvantā** | **marútvantā** jaritúr gachatho hāvam

**áchokti-**

5.41.16ab kathā dāśema námasā sudānun | evayā marúto **áchoktau**  
5.41.16c práśravaso marúto **áchoktau**

**ajá-**

2.39.2ab **prātaryāvāṇā** rathyēva **vīrá** | **ajéva yamá** váram ā sacethe

**ajára-**

1.112.9ab yābhiḥ síndhum mādhumantam āsaścataṁ | vāsiṣṭham yābhir **ajarāv** ājinvatam

**ájasra-**

10.12.7cd sūrye jyótir ādadhur māsya āktūn | pári dyotanīm carato **ájasrā**

**ajirá-**

1.134.3ab vāyúr yuñkte **róhitā** vāyúr **aruṇā** | vāyú rátthe **ajirá** dhurí vólhave  
3.35.2ab **úpājirá** puruhūtāya sáptī | hárī ráthasya dhūrṣv ā yunajmi  
5.56.6cd yuñgdhvām hárī **ajirá** dhurí vólhave | **vāhiṣṭhā** dhurí vólhave ||

**ajuryá-**

2.39.5ab **vātevājuryá** **nadyēva** rītír | akśí iva **cákṣuśá** yātam arvāk

**ājuṣṭi-**

1.63.5ab tvām ha tyád indrāriṣaṇyan | dīlhasya cin mártynām **ājuṣṭau**

**ānajānā-** [perf.mid.(pass.)part. *añj-*]

1.108.4ab sāmiddheṣv agniṣv **ānajānā** | **yatásrucā** barhír u **tistiráṇā**

**atūrtadakṣa-**

8.26.1c

**átūrtadakṣā vṛṣaṇā** vṛṣaṇvasū**átya-**

4.2.3ab

**átyā** vṛdhasnū **róhitā** ghṛtāsnū | ṛtasya manye mánasā **jáviṣṭhā****ádabdhā-**

3.54.16cd

yuvām hí sthó **rayidáu** no rayīṇām | dātrām rakṣethe ákavair **ádabdhā****adábha-**

5.86.5ab

tá **vṛdhántāv** ánu dyūn | mártāya **devāv adábhā****adas** [pronoun *asau* ]

1.105.16ab

**asáu** yáḥ pánthā ādityó | diví pravácyaṃ kṛtáḥ

1.191.9ab

úd apaptad **asáu** sūryaḥ | purú víśvāni jūrvan

5.17.3ab

asyá **vāsā** u arcīṣā | yá āyukta tujā girā

8.91.2ab

**asáu** yá ēṣi vīrakó | grhām-grhām vicākaśad

8.91.6ab

**asáu** ca yā na urvárā | ād imām tanvām máma

10.132.4ab

**asāv** anyó asura sūyata dyáus | tvām víśveṣām varuṇāsi rājā

10.146.1ab

árayāny árayāny | **asáu** yā préva náśyasi

10.159.1ab

úd **asáu** sūryo agād | úd ayām māmako bhágaḥ**ádābhya-**

1.155.1cd

**yā** sánuni párvatānām **ádābhyā** | mahás tasthátur árvateva sādhúnā

5.75.7cde

tírás cid aryayā pári | vartír yātam **adābhyā** | mādhvī máma śrutam hávam

5.75.8ab

asmín yajñé **adābhyā** | jaritāram śubhas patī

7.66.17ab

kāvyebhir **adābhyā** | ā yātam varuṇa dyumát**āduṣkṛt-**

3.33.13cd

**māduṣkṛtau** vyēnasā | **aghnyáu** śúnam āratām**ādbhuta-**

5.66.4ab

ādḥā hí kāvyā yuvām | dākṣasya pūrbhír **adbhuta****ādri-**

1.70.4ab

**ādrau** cid asmā | antár duroné

5.85.2cd

hṛtsú krátum váruṇo apsv āgním | diví sūryam adadhāt sómam **ādrau**

9.96.10ab

sá pūrvyó vasuvíj jáyamāno | mrjāno apsú duduhāno **ādrau****adrúh-**

3.56.1cd

ná ródasī **adrúhā** vedyābhir | ná párvatā nináme tasthivāmsaḥ

4.56.2cd

ṛtāvarī **adrúhā** deváputre | yajñāsya netrī śucáyadbhir arkáih

5.68.4c

**adrúhā deváu** vardhete

7.66.18ab

divó dhāmabhir varuṇa | mitrás cá yātam **adrúhā**

2.41.21ab

ā vām upástham **adruhá** | devāḥ sīdantu yajñíyāḥ**adruhvan-**

5.70.2ab

tá vām samyág **adruhvāṇā** | iṣam aśyāma dhāyase**adhiṣavanyā-**

1.28.2ab

yātra **dvāv** iva **jaghánā** | **adhiṣavanyā** kṛtā**ádhitī-**

2.4.8ab

nú te pūrvasyāvaso **ádhitau** | ṛtīye vidátthe mánma śamṣi

|   |   |
|---|---|
| <b>adhvagá-</b><br>8.35.8ab                                       | <b>haṃsāv</b> iva patatho <b>adhvagāv</b> iva   sómaṃ sutám <b>mahiṣévāva</b> gachathah   |
| <b>adhvará-</b><br>3.6.10cd                                       | prācī <b>adhvaréva</b> tasthatuḥ suméke   ṛtāvarī ṛtájātasya satyé  |
| <b>adhvaryánt-</b> [pres.act.part. <i>adhvary-</i> ]<br>1.181.1ab | kád u <b>préṣṭāv</b> iṣām rayīṇām   <b>adhvaryántā</b> yád unninīthó apām   |
| <b>anaḍvāh-</b><br>10.85.10cd                                     | <b>śukráv anaḍvāhāv</b> āstām   yád áyāt sūryā grhám  |
| <b>ánapacyuta-</b><br>8.26.7c<br>9.111.3fg                        | <b>maghāvānā suvīrāv ánapacyutā</b><br>vájraś ca yád bhāvatho <b>ánapacyutā</b>   samátstv <b>ánapacyutā</b>  |
| <b>ánabhidruh-</b><br>2.41.5ab                                    | <b>rājānāv ánabhidruhā</b>   dhruvé sádasy uttamé   |
| <b>ánasvant-</b><br>5.27.1ab                                      | <b>ánasvantā</b> sátpatir māmahe me   <b>gāvā</b> cētiṣtho ásuvo maghónah   |
| <b>anindyá-</b><br>1.180.7cd                                      | ádhā cid dhī śmāśvināv <b>anindyā</b>   pāthó hí śmā <b>vṛṣaṇāv</b> ántidevam   |
| <b>anehás-</b><br>6.75.10ab                                       | bráhmaṇāsaḥ pítaraḥ sómyāsaḥ   śivé no dyāvāpṛthiví <b>anehásā</b>  |
| <b>ánta-</b><br>4.1.11cd<br>5.47.3cd                              | apād aśīrṣā guhámāno <b>ántā</b>   áyoyuvāno vṛṣabhásya nīlé<br>mádhye divó níhitaḥ pṛśnir ásmā   ví cakrame rájasas pāty <b>ántau</b>  |
| <b>áparājīta-</b><br>3.12.4ab<br>8.38.2ab                         | <b>tośā vṛtrahāṇā</b> huve   <b>sajítvānāparājītā</b><br><b>tośāsā rathayāvānā</b>   <b>vṛtrahāṇāparājītā</b>   |
| <b>apás-</b><br>10.106.1ab  | <b>ubhā</b> u nūnám tād id arthayethe   ví tanvāthe dhíyo vástrāpáseva  |
| <b>apnarāj-</b><br>10.132.7ab                                     | yuvám hy <b>apnarājāv</b> áśīdatam   tíṣṭhad rátham ná dhūrśadam vanarśadam   |
| <b>apratí-</b><br>8.32.16c  | ná sómo <b>apratā</b> pape  |
| <b>abhiśrī-</b><br>1.144.6cd<br>6.70.1ab                          | énī ta eté bṛhatí <b>abhiśríyā</b>   hiraṇyáyī vákvarī barhír āśāte<br>ghṛtavatī bhúvanānām <b>abhiśríyā</b>   urví pṛthví madhudúghe <b>supésasā</b>   |
| <b>abhíṣṭi-</b><br>1.158.1ab<br>4.16.4cd<br>4.16.9ab<br>5.41.9cd  | vásū <b>rudrá</b> purumántū <b>vṛdhántā</b>   daśasyátam no <b>vṛṣaṇāv abhíṣṭau</b><br>andhā támāṃsi dúdhitā vicákṣe   nṛbhyaś cakāra nṛtamo <b>abhíṣṭau</b><br>áchā kavím nṛmaṇo gā <b>abhíṣṭau</b>   <b>svārṣātā</b> maghavan nādhāmānam<br>panitā āptyó yajatāḥ sádā no   vārdhān nah śáṃsam náryo <b>abhíṣṭau</b> |

6.33.5ab nūnām na indrāparāya ca syā | bhāvā mṛlīkā utā no **abhīṣṭau**  
 6.67.11ab avór itthā vām chardīṣo **abhīṣṭau** | yuvór **mitrāvaruṇāv** áskṛdhoyu  
 7.19.8ab priyāśa ít te maghavann **abhīṣṭau** | náro madema śaraṇé sákhāyaḥ  
 7.19.9ab sadyās cin nú té maghavann **abhīṣṭau** | náraḥ śamsanty ukthaśāsa ukthā  
 10.6.1ab ayám sá yāsya śármann ávobhir | agnér édhate jaritā**bhīṣṭau**  
 10.61.22cd rákṣā ca no maghónaḥ pāhí sūrín | anehāsas te harivo **abhīṣṭau**

**ámartya-**

7.73.1cd **purudāmsā purutámā purājā** | **ámartyā** havate **aśvínā** gīḥ  
 8.5.31c íṣo dāsīr **amartyā**  
 8.26.17c śrutām ín me **amartyā**

**ámardhant-**

3.25.4c **ámardhantā** somapéyāya **devā**

**amṛta-**

5.42.18cd á no rayīm vahatam ótā vīrān | á víśvāny **amṛtā** sáubhagāni  
 5.43.17cd á no rayīm vahatam ótā vīrān | á víśvāny **amṛtā** sáubhagāni  
 5.76.5cd á no rayīm vahatam ótā vīrān | á víśvāny **amṛtā** sáubhagāni  
 5.77.5cd á no rayīm vahatam ótā vīrān | á víśvāny **amṛtā** sáubhagāni

**áyatant-**

2.24.5cd **áyatantā** carato anyád-anyad íd | yá cakāra vayúnā bráhmaṇas pátih

**arajjú-**

2.13.9cd **arajjú** dásyūn sám unab dabhítaye | suprávyò abhavaḥ sāsya ukthiyāḥ

**arati-**

5.2.1cd ánīkam asya ná mináj jánāsaḥ | purāḥ paśyanti níhitam **aratáu**

**aratní-**

10.160.4cd nír **aratnáu** maghāvā tām dadhāti | brahmadvíṣo hanty ánānudiṣṭaḥ

**ariprá-**

8.8.9cd **áripṛā vṛtrahantamā** | tá no bhūtaṃ **mayobhúvā**

**áriṣanya-**

2.39.4cd **śvāneva** no **áriṣanyā** tanúnām | **khṛgaleva** visrásāḥ pātam asmān

**aruṇá-**

1.134.3ab vāyúr yuñkte **róhitā** vāyúr **aruṇā** | vāyú ráthe **ajirá** dhurí vólhave

**aruṣá-**

1.94.10ab yád áyukthā **aruṣā róhitā** ráthe | **vātajūtā** vṛṣabhásyeva te rávaḥ  
 2.10.2cd **śyāvā** ráthaṃ vahato **róhitā** vā | **utāruṣāha** cakre víbhṛtraḥ  
 4.2.3cd antár īyase **aruṣā** yujānó | yuṣmāṃś ca devān víśa á ca mártān  
 6.27.7ab yāsya **gāvāv aruṣā** sūyavasyū | antár ū śú cárato **rérihāṇā**  
 7.16.2ab sá yojate **aruṣā** víśvábhojasā | sá dudravat svāhutaḥ

**arepás-**

5.73.4cd nānā **jātāv arepāsā** | sám asmé bándhum éyathuḥ  
 5.51.6cd tāñ juṣethām **arepāsāv** | abhí práyaḥ



**arkásāti-**

1.174.7ab  
6.20.4ab  
6.26.3ab

rāpat kavír indrā**rkásātau** | kṣāṃ dāsāyopabārhanīm kaḥ  
śatāir apadran paṇāya indrātra | dāśoṇaye kavāye **'rkásātau**  
tvām kavīm codayo **'rkásātau** | tvām kútsāya śúṣṇaṃ dāsúṣe vark

**arcimánt-**

10.61.15ab

utá **tyā** me **ráudrāv arcimántā** | **nāsatyāv** indra gūrtāye yájadhyai

**árṇasāti-**

1.63.6ab  
2.20.8ab  
4.24.4ab

tvām ha tyád indrā**árṇasātau** | svārmīhe nára **ājā** havante  
tāsmā tavasyām ánu dāyi satrā | indrāya devébhir **árṇasātau**  
kratūyānti kṣitāyo yóga ugra | āśuṣāṇāso mithó **árṇasātau**

**árdha-**

2.27.15cd

**ubhā kṣáyāv** ājāyan yāti pṛtsú | **ubhāv árdhau** bhavataḥ sādhú asmai

**aryá-**

7.65.2ab

tá hí devánām **ásurā táv aryā** | tá naḥ kṣitīḥ karatam ūrjāyantīḥ

**árvanta-**

8.25.24c  
10.105.2ab

mahó **vājínāv árvantā** sácāsanam  
hārī yāsya **suyújā** vívratā vér | **árvantānu sēpā**

**arvāñc-**

1.47.8ab  
1.55.7ab  
1.137.3de  
2.39.3cd  
5.76.1cd

**arvāñcā** vām sáptayo 'dhvaraśríyo | váhantu sávanéd úpa  
dānāya mánah somapāvann astu te | **'rvāñcā** hārī vandanaśrud á kṛdhi  
asmatrā gantam úpa no | **'rvāñcā** sómapītaye  
**cakravākéva** prāti vástor **usrā** | **arvāñcā** yātam **rathyēva śakrā**  
**arvāñcā** nūnām **rathyehā** yātam | pīpivāṃsam **ásvinā** gharmám ácha

**arvācíná-**

5.74.9cd  
8.22.3cd

**arvācínā vicetasā** | víbhiḥ **śyenéva** dīyatam  
**arvācínā** sv ávase karāmahe | **gántārā** daśúšo grhám

**árhant-** [part. *arh-*]

5.86.5cd

**árhantā** cit puró dadhe | **ámśeva devāv** árvate

**avadyagohana-**

1.34.3ab

samāné áhan trír **avadyagohanā** | trír adyá yajñám mádhunā mimikṣatam

**aváni-**

5.54.2cd

sám vidyútā dádhati vāśati tritáḥ | sváranty āpo **'vánā** párijrayaḥ

**avítṛ-**

10.39.3ab  
1.181.1cd

amājúraś cid bhavatho yuvām bhágo | anāśós cid **avítārā**pamásya cit  
ayām vām yajñó akṛta prásastiṃ | vásudhitī **ávitārā** janānām

**aśnánt-** [part. *aś-*]

7.67.7cd  
8.5.31ab

áheḷatā mánasā yātam arvāg | **aśnántā** havyām mánuṣṣu vikṣú  
á vahethe parākāt | pūrvír **aśnántāv ásvinā**

**ásva-**

1.174.5ab  
3.35.3cd

váha kútsam indra yásmiñ cākán | syūmanyú **ṛjrá** vátasyá**śvā**  
grásetām **ásvā** ví mucchá **śónā** | divé-dive sadṛṣīr addhi dhānāḥ

4.33.10ab yé hārī medháyokthā mādanta | indrāya cakrūḥ **suyújā** yé **áśvā**  
4.34.9ab yé **áśvínā** yé **pitārā** yá ūtī | dhenúṃ tatakṣúr ṛbhávo yá **áśvā**  
6.59.3ab **okivāṃsā** suté sácāṃ | **áśvā** sáptī ivādane  
6.67.4ab **áśvā** ná yā **vājínā** pūtābandhū | ṛtā yád gárbham áditir bháradhyai  
7.104.6ab **indrāsomā** pári vāṃ bhūtu viśváta | iyāṃ matīḥ kakṣy<sup>áśve</sup>**vea vājínā**  
10.22.4ab yujāno **áśvā** vātasya dhúnī | devó devásya vajrivaḥ  
10.22.5ab tvāṃ **tyā** cid vātasy<sup>áśvā</sup>**gā** | **ṛjrá** tmánā váhadhyai

#### **áśvāmagha-**

7.71.1cd **áśvāmaghā gómaghā** vāṃ huvema | divā náktam śárum asmád yuyotam

#### **áśvín-**

1.22.2c **áśvínā** tā havāmahe  
1.44.8ab savitāram uśásam **áśvínā** bhágam | agnīm vyūṣṭiṣu kṣápaḥ  
1.89.3cd aryamāṇam váruṇam sómam **áśvínā** | sárasvatī naḥ subhágā máyas karat  
1.111.4cd **ubhá mitráváruṇā** nūnám **áśvínā** | té no hinvantu sātāye dhiyé jiṣé  
1.156.4ab tām asya rájā váruṇas tām **áśvínā** | krátum sacanta mārutasya vedhásah  
1.157.1cd áyukṣātām **áśvínā** yátave rátham | prāsāvīd devāḥ savitā jágat prthak  
1.161.6ab indro hārī yuyujé **áśvínā** rátham | bṛhaspátir viśvárūpām úpājata  
1.181.2cd manojúvo vṛṣaṇo vītáprṣṭhā | éhá svarājo **áśvínā** vahantu  
3.20.1ab agnīm uśásam **áśvínā** dadhikrām | vyūṣṭiṣu havate váhnir uktháih  
3.20.5cd **áśvínā mitráváruṇā** bhágam ca | vásūn rudrām ādityām ihá huve  
3.58.4ab ā manyethām ā gatam kác cid évair | vísve jánāso **áśvínā** havante  
4.2.4ab aryamāṇam váruṇam mitráṃ eṣām | indráviṣṇū marúto **áśvínótā**  
4.34.9ab yé **áśvínā** yé **pitārā** yá ūtī | dhenúṃ tatakṣúr ṛbhávo yá **áśvā**  
4.45.5ab svadhvarāso mádhumanto agnáya | **usrā** jarante prāti vástor **áśvínā**  
5.26.9ab édám marúto **áśvínā** | mitráḥ sīdantu váruṇaḥ  
5.43.8ab áchā mahī bṛhatī śáṃtamā gír | dūtó ná gantv **áśvínā** huvádhyai  
5.46.4cd utárbháva utá rāyé no **áśvínā** | utá tvāṣṭotá vibhvānu maṃsate  
5.51.11ab svastí no mimītām **áśvínā** bhágaḥ | svastí devy áditir anarváṇaḥ  
5.76.2ab ná saṃskṛtām prá mimīto **gámiṣṭhā** | ánti nūnám **áśvínópastutehá**  
5.76.3cd divā náktam ávasā śáṃtamena | nédānīm pītír **áśvínā** tatāna  
5.77.1cd prātár hí yajñám **áśvínā** dadhāte | prá saṃsanti kaváyaḥ pūrvabhájah  
5.77.2ab prātár yajadhvam **áśvínā** hinota | ná sāyám asti devayá ájuṣtam  
6.62.1ab stuṣé **nārā** divó asyá prasántā | **áśvínā** huve járamāṇo arkáih  
7.9.5cd sárasvatīm marúto **áśvínāpo** | yáksi devān ratnadhéyāya vísván  
7.35.4ab sám no agnír jyótiranīko astu | sám no **mitráváruṇāv áśvínā** sám  
7.41.1ab prātár agnīm prātár indram havāmahe | prātár **mitráváruṇā** prātár **áśvínā**  
7.44.1ab dadhikrām vaḥ prathamám **áśvínóśasam** | agnīm sámiddham bhágam útāye huve  
7.44.2cd ilām devīm barhíṣi sādáyanto | **áśvínā víprā suhávā** huvema  
7.51.3cd indro agnír **áśvínā** tuṣṭuvāná | yūyám pāta svastíbhiḥ sádā naḥ  
7.73.1cd **purudámśā purutámā purājā** | **ámartyā** havate **áśvínā** gīḥ  
7.74.5ab ádhā ha yánto **áśvínā** | prkṣaḥ sacanta sūrāyaḥ  
8.5.4c stuṣé káṇvāso **áśvínā**  
8.8.8ab kím anyé páry āsate | asmát stómebhir **áśvínā**  
8.9.17ab prá bodhayoṣo **áśvínā** | prá devi sūnṛte mahi  
8.9.19cd yád vā vāṇīr ánūṣata | prá devayánto **áśvínā**  
8.10.3ab **tyā** nv **áśvínā** huve | **sudámśasā** grbhé **kṛtā**  
8.18.8ab utá **tyā dáivyā bhiśájā** | sám naḥ karato **áśvínā**  
8.18.20ab bṛhád várūtham marútām | devām trātāram **áśvínā**  
8.22.3ab ihá **tyā purubhútāmā** | **devā** námobhir **áśvínā**  
8.22.11ab yád ádhrigāvo ádhrigū | idā cid áhno **áśvínā** hāvāmahe  
8.22.13ab **tāv** idā cid áhānām | **tāv áśvínā** vándamāna úpa bruve

|            |  |
|------------|--|
| 8.22.15ab  | á súgmyāya súgmyam   prātā ráthen <b>áśvínā</b> vā sakṣāṇī                       |
| 8.25.14ab  | utá naḥ sīndhur apām   tán marútas tād <b>áśvínā</b>                             |
| 8.26.10ab  | <b>áśvínā</b> sv ṛṣe stuhi   kuvít te śrávato hávam                              |
| 8.26.13c   | <b>saparyántā</b> śubhé cakrāte <b>áśvínā</b>                                    |
| 8.73.6ab   | <b>áśvínā yāmahūtāmā</b>   nédiṣṭham yāmy āpyam                                  |
| 8.73.17ab  | <b>áśvínā</b> sú vicākaśad   vṛkṣām paraśumām iva                                |
| 8.94.4c    | utá svarājo <b>áśvínā</b>  |
| 9.7.7ab    | sá vāyúm indram <b>áśvínā</b>   sākám mádena gachati                             |
| 9.8.2ab    | punānāśaś camūśado   gáchanto vāyúm <b>áśvínā</b>                                |
| 9.81.4cd   | bṛhaspátir marúto vāyúr <b>áśvínā</b>   tvāṣṭā savitā suyámā sárasvatī           |
| 10.35.6cd  | āyukṣātām <b>áśvínā</b> tūtujim rátham   svasty āgnīm samidhānám īmahe           |
| 10.35.11cd | bṛhaspátim pūṣānam <b>áśvínā</b> bhágam   svasty āgnīm samidhānám īmahe          |
| 10.40.2ab  | kúha svid doṣā kúha vāstor <b>áśvínā</b>   kúhābhipitvām karataḥ kúhoṣatuḥ       |
| 10.40.14ab | kvā svid adyā katamāsv <b>áśvínā</b>   vikṣú <b>dasrā</b> mādayete śubhás patī   |
| 10.64.3cd  | <b>sūryāmāsā candrámasā</b> yamám divi   tritām vātam uśásam aktúm <b>áśvínā</b> |
| 10.66.5ab  | sárasvān dhībhír váruṇo dhṛtávrataḥ   pūṣā víṣṇur mahimā vāyúr <b>áśvínā</b>     |
| 10.73.3cd  | tvám indra sālāvṛkán saháśram   āsán dadhiṣe <b>áśvínā</b> vavṛtyāḥ              |
| 10.73.4cd  | vasāvyām indra dhārayaḥ saháśrā   <b>áśvínā</b> sūra dadatur maghāni             |
| 10.85.8cd  | sūryāyā <b>áśvínā varā</b>   agnír āsīt purogavāḥ                                |
| 10.85.9ab  | sómo vadhūyúr abhavad   <b>áśvínāstām ubhā varā</b>                              |
| 10.85.26ab | pūṣā tvetó nayatu hastagr̥hya   <b>áśvínā</b> tvā prá vahatām ráthena            |
| 10.93.6ab  | utá no <b>devāv áśvínā</b> śubhás patī   dhāmabhir <b>mitráváruṇā</b> uruṣyatām  |
| 10.93.7ab  | utá no <b>rudrá</b> cin mṛtatām <b>áśvínā</b>   víśve devāso ráthaspátir bhágaḥ  |
| 10.125.1cd | ahám <b>mitráváruṇobhā</b> bibharmy   ahám indrágnī ahám <b>áśvínobhā</b>        |
| 10.128.7cd | imám yajñám <b>áśvínobhā</b> bṛhaspátir   devāḥ pāntu yájamānam nyarthāt         |
| 10.131.5ab | putrám iva <b>pitárāv áśvínobhā</b>   indrávathuḥ kávyair damśánābhiḥ            |
| 10.184.3ab | hiranyáyi arāṇī   yám nirmánthato <b>áśvínā</b>                                  |
| 1.22.1ab   | <b>prātaryúja</b> ví bodhaya   <b>áśvínāv</b> éhá gachatām                       |
| 1.186.10ab | pró <b>áśvínāv</b> ávase kṛṇudhvam   prá pūṣānam svátavaso hí sánti              |
| 2.31.4cd   | īlā bhágo bṛhaddivótá ródasī   pūṣā púramdhir <b>áśvínāv</b> ádhā patī           |
| 3.58.1cd   | á dyotanīm vahati śubhráyāmā   uśása stómo <b>áśvínāv</b> ajīgaḥ                 |
| 4.25.3cd   | káśyā <b>áśvínāv</b> índro agnīḥ sutásya   amśóḥ pibanti mánasāvivēnam           |
| 8.8.12cd   | stómaḥ me <b>áśvínāv</b> imám   abhí váhnī anūṣātām                              |
| 8.9.13ab   | yád adyā <b>áśvínāv</b> ahám   huvéya vājasātaye                                 |
| 8.10.2cd   | bṛhaspátim víśvān devām ahám huva   indráviṣṇu <b>áśvínāv áśuhéśasā</b>          |
| 10.17.2cd  | utā <b>áśvínāv</b> abharad yát tād āsīd   ájahād u <b>dvā mithunā</b> saranyūḥ   |
| 10.132.1cd | tjánām <b>devāv áśvínāv</b>   abhí sumnáir avardhatām                            |
| 10.184.2cd | gárbham te <b>áśvínau devāv</b>   á dhattām <b>púṣkarasrajā</b>                  |
| 1.3.1ab    | <b>áśvínā</b> yájvarīr īšo   drávatpāṇī śubhas patī                              |
| 1.3.2ab    | <b>áśvínā púrudamśasā</b>   <b>nārā</b> śávīrayā dhiyā                           |
| 1.15.11ab  | <b>áśvínā</b> píbatam mádhu   dídyagnī <b>śucivratā</b>                          |
| 1.22.3ab   | yā vām kásā mádhumatī   <b>áśvínā</b> sūnṛtāvatī                                 |
| 1.22.4c    | <b>áśvínā</b> somíno gr̥hám  |
| 1.47.3ab   | <b>áśvínā</b> mádhumattamam   pātām sómam <b>ṛtāvṛdhā</b>                        |
| 1.92.16ab  | <b>áśvínā</b> vartír asmád á   gómad <b>dasrā</b> híraṇyavat                     |
| 3.58.7ab   | <b>áśvínā</b> vāyúnā yuvám <b>sudakṣā</b>   niyúdbhiḥ ca <b>sajóśasā</b> yuvānā  |
| 3.58.8ab   | <b>áśvínā</b> pári vām īṣaḥ purūcír   īyúr gīrbhír yátamānā amṛdhrāḥ             |
| 3.58.9ab   | <b>áśvínā</b> madhuśúttamo yuvákuḥ   sómas tám pātām á gatam duroṇé              |
| 5.74.10ab  | <b>áśvínā</b> yád dha kárhi cic   chuśrūyátam imám hávam                         |
| 5.75.3ab   | á no rátnāni <b>bíbhratāv</b>   <b>áśvínā</b> gáchatam yuvám                     |
| 8.8.1ab    | á no víśvābhir ūtíbhír   <b>áśvínā</b> gáchatam yuvám                            |
| 8.85.1ab   | á me hávam <b>nāsatyā</b>   <b>áśvínā</b> gáchatam yuvám                         |
| 5.78.2ab   | <b>áśvínā hariṇāv</b> iva   <b>gaurāv</b> ivānu yávasam                          |

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| 5.78.3ab  | <b>áśvinā</b> vājinīvasū   juṣéthāṃ yajñám iṣṭāye                                     |
| 8.8.5ab   | ā no yātam úpaśruty   <b>áśvinā</b> sómapīṭaye  |
| 8.8.16ab  | prāsmā ūrjaṃ ghr̥taścútam   <b>áśvinā</b> yáchatam yuvám                              |
| 8.8.18cd  | <b>rājantāv</b> adhvarāṇām   <b>áśvinā</b> yāmahūtiṣu                                 |
| 8.8.19ab  | ā no gantaṃ <b>mayobhúvā</b>   <b>áśvinā śambhúvā</b> yuvám                           |
| 8.22.6cd  | tā vām adyā sumatībhiḥ śubhas paṭi   <b>áśvinā</b> prá stuvīmahi                      |
| 8.26.19ab | smád etāyā sukīrtiyā   <b>áśvinā</b> śvetāyā dhiyā                                    |
| 8.27.8ab  | ā prá yāta māruto viṣṇo <b>áśvinā</b>   pūṣan mākīnayā dhiyā                          |
| 8.35.19cd | <b>sajóśasā</b> uśásā sūryeṇa ca   <b>áśvinā</b> tiróahnyam                           |
| 8.35.20cd | <b>sajóśasā</b> uśásā sūryeṇa ca   <b>áśvinā</b> tiróahnyam                           |
| 8.35.21cd | <b>sajóśasā</b> uśásā sūryeṇa ca   <b>áśvinā</b> tiróahnyam                           |
| 8.83.7c   | itā māruto <b>áśvinā</b>  |
| 8.85.9ab  | nū me gīro <b>nāsatyā</b>   <b>áśvinā</b> právatam yuvám                              |
| 8.87.6cd  | tā valgū <b>dasrā purudáṃsasā</b> dhiyā   <b>áśvinā</b> śruṣṭy ā gatam                |
| 1.30.18c  | samudré <b>áśvinéyate</b>   |
| 1.34.1ab  | trís cin no adyā bhavataṃ <b>navedasā</b>   vibhúr vām yāma utá rātir <b>áśvinā</b>   |
| 1.34.2cd  | trāya skambhāsa skabhitāsa ārābhe   trír náktam yāthás trír v <b>áśvinā</b> dívā      |
| 1.34.3cd  | trír vājavatīr iṣo <b>áśvinā</b> yuvám   doṣā asmábhyam uśásas ca pinvatam            |
| 1.34.4cd  | trír nāndyām vahataṃ <b>áśvinā</b> yuvám   trīḥ pṛkṣo asmé akṣáreva pinvatam          |
| 1.34.5ab  | trír no rayīm vahataṃ <b>áśvinā</b> yuvám   trír <b>devātātā</b> trír utāvatam dhíyaḥ |
| 1.34.6ab  | trír no <b>áśvinā</b> divyāni bheṣajā   trīḥ pāṛthivāni trír u dattam adbhyāḥ         |
| 1.34.7ab  | trír no <b>áśvinā</b> <b>yajatā</b> divé-dive   pári tridhātu pṛthivīm aśāyatam       |
| 1.34.8ab  | trír <b>áśvinā</b> síndhubhiḥ saptámātr̥bhis   trāya āhāvās tredhā haviṣ kṛtām        |
| 1.34.11ab | ā <b>nāsatyā</b> tribhír ekādaśáir ihā   devébhir yātam madhupéyam <b>áśvinā</b>      |
| 1.34.12ab | ā no <b>áśvinā</b> trivṛtā ráthena   arvāñcam rayīm vahataṃ suvīram                   |
| 1.46.1c   | stuṣé vām <b>áśvinā</b> brhát   |
| 1.46.6ab  | yā naḥ pīparad <b>áśvinā</b>   jyótiṣmatī támas tirāḥ                                 |
| 1.46.7c   | yuñjāthām <b>áśvinā</b> rátham  |
| 8.73.1ab  | úd īrāthām ṛtāyaté   yuñjāthām <b>áśvinā</b> rátham                                   |
| 1.46.15ab | <b>ubhā</b> pibatam <b>áśvinā</b>   <b>ubhā</b> naḥ sárma yachatam                    |
| 1.47.1cd  | tām <b>áśvinā</b> pibatam tiróahnyam   dhattām rátnāni dāsūse                         |
| 1.47.2ab  | trivandhurēṇa trivṛtā supéśasā   ráthenā yātam <b>áśvinā</b>                          |
| 8.8.11ab  | ātaḥ sahásranir̥ijā   ráthenā yātam <b>áśvinā</b>                                     |
| 8.8.14cd  | ātaḥ sahásranir̥ijā   ráthenā yātam <b>áśvinā</b>                                     |
| 8.73.2ab  | nimiśás cij jávīyasā   ráthenā yātam <b>áśvinā</b>                                    |
| 8.85.8ab  | trivandhurēṇa trivṛtā   ráthenā yātam <b>áśvinā</b>                                   |
| 1.47.4cd  | kāṇvāso vām sutāsomā abhídyavo   yuvām havante <b>áśvinā</b>                          |
| 8.5.17c   | yuvām havante <b>áśvinā</b>   |
| 1.47.5ab  | yābhiḥ kāṇvam abhíṣtibhiḥ   právatam yuvám <b>áśvinā</b>                              |
| 1.47.6ab  | sudāse <b>dasrā</b> vásu <b>bibhratā</b> ráthe   pṛkṣo vahataṃ <b>áśvinā</b>          |
| 1.47.10cd | śásvat kāṇvānām sádasi priyé hí kaṃ   sómam papáthur <b>áśvinā</b>                    |
| 1.89.4cd  | tád grāvāṇaḥ somasúto mayobhúvas   tád <b>áśvinā</b> śṛṇutam <b>dhiṣṇyā</b> yuvám     |
| 1.92.17c  | ā na ūrjam vahataṃ <b>áśvinā</b> yuvám  |
| 1.157.4ab | ā ná ūrjam vahataṃ <b>áśvinā</b> yuvám   mádhumatyā naḥ kásayā mimikṣatam             |
| 1.109.4cd | <b>tāv áśvinā bhadrahastā</b> supāṇī   ā dhāvataṃ mádhunā pṛñktām apsú                |
| 1.112.1cd | yābhir bhāre kārámámśāya jínvathas   tābhir ū śú ūtibhir <b>áśvinā</b> gatam          |
| 1.112.2cd | yābhir dhíyó 'vathaḥ kármann iṣṭāye   tābhir ū śú ūtibhir <b>áśvinā</b> gatam         |
| 1.112.3cd | yābhir dhenúm asvām pínvatho <b>narā</b>   tābhir ū śú ūtibhir <b>áśvinā</b> gatam    |
| 1.112.4cd | yābhis trimántur ábhavad vicakṣanás   tābhir ū śú ūtibhir <b>áśvinā</b> gatam         |
| 1.112.5cd | yābhiḥ kāṇvam prá siśāsantam ávatam   tābhir ū śú ūtibhir <b>áśvinā</b> gatam         |
| 1.112.6cd | yābhiḥ karkándhum vayyām ca jínvathas   tābhir ū śú ūtibhir <b>áśvinā</b> gatam       |
| 1.112.7cd | yābhiḥ pṛsnigum purukútsam ávatam   tābhir ū śú ūtibhir <b>áśvinā</b> gatam           |
| 1.112.8cd | yābhir vártikām grāsītām ámuñcatam   tābhir ū śú ūtibhir <b>áśvinā</b> gatam          |

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| 1.112.9cd  | yābhiḥ kútsam śrutáryam náryam ávataṃ   tābhīr ū śu ūtibhir <b>aśvinā</b> gamam |
| 1.112.10cd | yābhir vāsam aśvyāṃ preṇīm ávataṃ   tābhīr ū śu ūtibhir <b>aśvinā</b> gamam     |
| 1.112.11cd | kakṣívantaṃ stotāraṃ yābhir ávataṃ   tābhīr ū śu ūtibhir <b>aśvinā</b> gamam    |
| 1.112.12cd | yābhis trisóka usríyā udājata   tābhīr ū śu ūtibhir <b>aśvinā</b> gamam         |
| 1.112.13cd | yābhir vípraṃ prá bharádvājam ávataṃ   tābhīr ū śu ūtibhir <b>aśvinā</b> gamam  |
| 1.112.14cd | yābhiḥ pūrbhídye trasádasyum ávataṃ   tābhīr ū śu ūtibhir <b>aśvinā</b> gamam   |
| 1.112.15cd | yābhir vyāśvam utá pr̥thim ávataṃ   tābhīr ū śu ūtibhir <b>aśvinā</b> gamam     |
| 1.112.16cd | yābhiḥ śārīr ājataṃ syūmaraśmāye   tābhīr ū śu ūtibhir <b>aśvinā</b> gamam      |
| 1.112.17cd | yābhiḥ śáryātam ávatho mahādhane   tābhīr ū śu ūtibhir <b>aśvinā</b> gamam      |
| 1.112.18cd | yābhir mánuṃ śūram iṣā samāvatam   tābhīr ū śu ūtibhir <b>aśvinā</b> gamam      |
| 1.112.19cd | yābhiḥ sudāsa ūhāthuh sudevyaṃ   tābhīr ū śu ūtibhir <b>aśvinā</b> gamam        |
| 1.112.20cd | omyāvatim subhārām ṛtastúbham   tābhīr ū śu ūtibhir <b>aśvinā</b> gamam         |
| 1.112.21cd | mádhu priyāṃ bharatho yát saráḍbhyas   tābhīr ū śu ūtibhir <b>aśvinā</b> gamam  |
| 1.112.22cd | yābhī rātham ávatho yābhir árvatas   tābhīr ū śu ūtibhir <b>aśvinā</b> gamam    |
| 1.112.23cd | yābhir dhvasāntim puruśāntim ávataṃ   tābhīr ū śu ūtibhir <b>aśvinā</b> gamam   |
| 1.112.24ab | āpnasvatim <b>aśvinā</b> vācam asmé   kṛtām no <b>dasrā vṛṣaṇā</b> manīṣām      |
| 1.112.25ab | dyūbhir aktūbhiḥ pári pātam asmān   āriṣṭebhir <b>aśvinā</b> saubhagebhiḥ       |
| 1.116.3ab  | túgro ha bhujiyūm <b>aśvinodameghé</b>   rayim ná kás cin mamṛvām ávāhāḥ        |
| 1.116.6ab  | yām <b>aśvinā</b> dadāthuh śvetām áśvam   aghāśvāya śásvad ít svastí            |
| 1.116.8cd  | ṛbīse átrim <b>aśvinā</b> vanītam   ún ninyathuh sárvagaṇam svastí              |
| 1.116.18ab | yád áyātam dívodāsāya vartír   bharádvājāyā <b>aśvinā háyantā</b>               |
| 1.116.21ab | ékasyā vāstor ávataṃ rāṇāya   vāsam <b>aśvinā</b> sanāye sahasrā                |
| 1.117.1ab  | mádhvaḥ sómasyā <b>aśvinā</b> mādāya   pratnó hótā vivāstate vām                |
| 1.117.2ab  | yó vām <b>aśvinā</b> mánaso jávyān   ráthaḥ svásvo vísa ājigāti                 |
| 1.117.4ab  | ásvam ná gūlhām <b>aśvinā</b> durévair   ṛṣim <b>narā vṛṣaṇā</b> rebhām apsú    |
| 1.117.5cd  | śubhé rukmām ná darśatām níkhātam   úd ūpathur <b>aśvinā</b> vandanāya          |
| 1.117.8ab  | yuvām śyāvāya rúsatim adattam   mahāḥ kṣoṇásyā <b>aśvinā</b> káṇvāya            |
| 1.117.9ab  | purū várpāmsy <b>aśvinā</b> dádhanā   ní pedāva ūhathur āśum ásvam              |
| 1.117.10cd | yád vām pajrásō <b>aśvinā</b> hávante   yātām iṣā ca vidúṣe ca vājam            |
| 1.117.11ab | sūnór mānenā <b>aśvinā gr̥ṇānā</b>   vājam víprāya <b>bhuraṇā rádantā</b>       |
| 1.117.12cd | hiraṇyasyeva kalāśam níkhātam   úd ūpathur daśamé <b>aśvinā</b> han             |
| 1.117.13ab | yuvām cyāvānam <b>aśvinā</b> járantam   pūnar yúvānam cakrathuh śacībhiḥ        |
| 1.117.15ab | ājohavīd <b>aśvinā</b> taugryó vām   prólhaḥ samudrām avyathír jaganvān         |
| 1.117.16ab | ājohavīd <b>aśvinā</b> vārtikā vām   āsnó yát śim ámuñcatam vṛkasya             |
| 1.117.18ab | śunām andhāya bhāram ahvayat sā   vṛkīr <b>aśvinā vṛṣaṇā nárēti</b>             |
| 1.117.19ab | mahī vām ūtīr <b>aśvinā</b> mayobhūr   utá srāmām <b>dhiṣṇyā</b> sám riñīthaḥ   |
| 1.117.20ab | ádhenum <b>dasrā</b> staryām víśaktām   āpinvatam śayāve <b>aśvinā</b> gām      |
| 1.117.21ab | yávam vṛkeṇā <b>aśvinā vāpantā</b>   iṣam <b>duhántā</b> mānuṣāya <b>dasrā</b>  |
| 1.117.22ab | ātharvañāyā <b>aśvinā</b> dadhīce   ásvyam śírah práty airayatam                |
| 1.117.23ab | sádā kavī sumatīm ā cake vām   víśvā dhīyo <b>aśvinā</b> prāvataṃ me            |
| 1.117.24ab | hiraṇyahastam <b>aśvinā rárāṇā</b>   putrām <b>narā</b> vadhrimatyā adattam     |
| 1.117.24cd | trídihā ha śyāvam <b>aśvinā</b> víkastam   ūj jīvāsa airayatam sudānū           |
| 1.117.25ab | etāni vām <b>aśvinā</b> víryāni   prá pūrvyāny āyāvo ’votan                     |
| 1.118.1ab  | ā vām rátho <b>aśvinā</b> śyenápatvā   sumṛīkākḥ svāvām yātv arvān              |
| 1.118.2cd  | pínvatam gā jínvatam árvato no   vardháyatam <b>aśvinā</b> vīrām asmé           |
| 1.118.3cd  | kím aṅgá vām práty ávartim <b>gāmiṣṭhā</b>   āhúr víprāso <b>aśvinā</b> purājāḥ |
| 3.58.3cd   | kímaṅgá vām práty ávartim <b>gāmiṣṭhā</b>   āhúr víprāso <b>aśvinā</b> purājāḥ  |
| 1.118.4ab  | ā vām śyenāso <b>aśvinā</b> vahantu   ráthe yuktāsa āśávaḥ patamgāḥ             |
| 1.118.8ab  | yuvām dhenūṃ śayāve nādhītāya   āpinvatam <b>aśvinā</b> pūrvyāya                |
| 1.118.9ab  | yuvām śvetām pedāva índrajūtam   ahihānam <b>aśvinā</b> dattam ásvam            |
| 1.118.10ab | tā vām <b>narā</b> sv ávase <b>sujātā</b>   hávāmahe <b>aśvinā</b> nādhāmānāḥ   |
| 1.118.11cd | háve hí vām <b>aśvinā</b> rātāhavyaḥ   śásvattamāyā uśāso <b>vyūṣṭau</b>        |

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| 1.119.2cd  | svádāmi gharmāṃ prāti yanty ūtāya   ā vām ūrjānī rātham <b>aśvinā</b> ruhat         |
| 1.119.3cd  | yuvōr āha pravaṇē cekite rātho   yād <b>aśvinā</b> vāhathaḥ sūrīm ā vāram           |
| 1.119.5ab  | yuvōr <b>aśvinā</b> vāpuṣe yuvāyūjaṃ   rātham vānī yematur asya śārdhyam            |
| 1.119.10ab | yuvām pedave puruvāram <b>aśvinā</b>   sprdhām śvetām tarutāram duvasyathaḥ         |
| 1.120.1ab  | kā rādhad dhótrāśvinā vām   kó vām jóṣa ubháyoḥ                                     |
| 1.120.6ab  | śrutām gāyatrām tákavānasya   ahām cid dhī rirēbhāśvinā vām                         |
| 1.139.3ab  | yuvām stómebhir devayānto <b>aśvinā</b>   āśrāvāyanta iva ślókam āyāvo              |
| 1.157.2ab  | yād yuñjāthe vṛṣaṇam <b>aśvinā</b> rātham   ghṛtēna no mādhunā kṣatram ukṣatam      |
| 1.180.4cd  | tād vām <b>narāv aśvinā</b> pásvaiṣṭī   ráthyeva cakrá prāti yanti mādharmaḥ        |
| 1.180.10ab | tām vām rātham vayām adyā huvema   stómair <b>aśvinā</b> suvitāya návyam            |
| 1.181.5cd  | hārī anyāsyā pīpāyanta vājair   <b>mathrá</b> rájāmsy <b>aśvinā</b> ví ghōṣaiḥ      |
| 1.181.7ab  | āsarji vām sthāvira <b>vedhasā</b> gír   bālhé <b>aśvinā</b> tredhā kṣarantī        |
| 1.181.9ab  | yuvām pūśévāśvinā púramdhir   agnīm uṣām ná jarate haviṣmān                         |
| 1.182.2cd  | pūrnām rātham vahethe mādharma ācitam   téna dāśvāmsam úpa yātho <b>aśvinā</b>      |
| 1.182.4ab  | jambháyatam abhíto ráyataḥ súno   hatām mṛdho vidáthus tāny <b>aśvinā</b>           |
| 2.39.7cd   | imā giro <b>aśvinā</b> yuṣmayāntīḥ   kṣṇótreneva svādhitiṃ sám śiśitam              |
| 2.39.8ab   | etāni vām <b>aśvinā</b> vārdhanāni   bráhma stómaṃ grtsamadāso akran                |
| 2.41.7ab   | gómād ū sú <b>nāsatyā</b>   áśvāvad yātam <b>aśvinā</b>                             |
| 2.41.9ab   | tā na ā volham <b>aśvinā</b>   rayīm piśāṅgasamdrśam                                |
| 3.58.5ab   | tiráḥ purú cid <b>aśvinā</b> rájāmsy   āṅgūśó vām <b>maghavānā</b> jáneṣu           |
| 4.13.1cd   | yātām <b>aśvinā</b> sukṛto duroṇām   út sūryo jyótiṣā devā eti                      |
| 4.15.9ab   | eṣā vām <b>devāv aśvinā</b>   kumārāḥ sāhadevyāḥ                                    |
| 4.15.10ab  | tām yuvām <b>devāv aśvinā</b>   kumārām sāhadevyām                                  |
| 4.43.4ab   | kā vām bhūd úpamātiḥ káyā na   <b>aśvinā</b> gamatho hūyāmānā                       |
| 4.44.1ab   | tām vām rātham vayām adyā huvema   prthujráyam <b>aśvinā</b> sámgaṭiṃ góḥ           |
| 4.44.2ab   | yuvām śríyam <b>aśvinā</b> devātā tām   dívo <b>napātā</b> vanathaḥ śácībhiḥ        |
| 4.44.3cd   | ṛtāsyā vā vanúse pūrvyāya   námo yemānā <b>aśvinā</b> vavartat                      |
| 4.44.6cd   | náro yād vām <b>aśvinā</b> stómam āvan   sadhástutim ājamīlháso agman               |
| 4.45.3cd   | ā vartanīm mādhunā jinvathas pathó   dṛtiṃ vahethe mādhumantam <b>aśvinā</b>        |
| 4.45.7ab   | prā vām avocam <b>aśvinā</b> dhiyamdhā   rāthaḥ svāsvo ajáro yó ásti                |
| 5.41.3ab   | ā vām <b>yésthāśvinā</b> huvādhyai   vātasya pátman ráthyasya <b>puṣṭáu</b>         |
| 5.49.1cd   | ā vām <b>narā purubhuja</b> vavṛtyām   divé-dive cid <b>aśvinā</b> sakhīyan         |
| 5.73.1ab   | yād adyā sthāḥ parāvāti   yād arvāváty <b>aśvinā</b>                                |
| 5.73.7cd   | yād vām dámsobhir <b>aśvinā</b>   átrir <b>narāvavártati</b>                        |
| 5.73.9ab   | satyām íd vā u <b>aśvinā</b>   yuvām āhur <b>mayobhúvā</b>                          |
| 5.74.1ab   | kūṣṭho <b>devāv aśvinā</b>   adyā divó manāvasū                                     |
| 5.74.8ab   | ā vām rátho ráthānām   yésthō yātv <b>aśvinā</b>                                    |
| 5.75.2ab   | atyāyātam <b>aśvinā</b>   tiró vísvā ahām sánā                                      |
| 5.75.5cde  | víbhiś cyāvānam <b>aśvinā</b>   ní yātho ádvayāvinam   mādhvī máma śrutam hávam     |
| 5.75.6cde  | vāyo vahantu pītāye   sahā sumnébhir <b>aśvinā</b>   mādhvī máma śrutam hávam       |
| 5.75.8cde  | avasyúm <b>aśvinā</b> yuvām   grñāntam úpa bhūṣatho   mādhvī máma śrutam hávam      |
| 5.76.1cd   | <b>arvāncā</b> nūnām <b>rathye</b> há yātam   pīpivāmsam <b>aśvinā</b> gharmām ácha |
| 5.76.4ab   | idām hí vām pradívi sthānam óka   imé grhā <b>aśvinedām</b> duroṇām                 |
| 5.77.3cd   | mánojavā <b>aśvinā</b> vātaramhā   yénātiyāthó duritāni vísvā                       |
| 5.78.4cd   | śyenāsyā cij jávasā nūtanena   ágachatam <b>aśvinā</b> sámptamena                   |
| 5.78.5cd   | śrutām me <b>aśvinā</b> hávam   saptāvadhrim ca muñcatam                            |
| 5.78.6cd   | māyābhir <b>aśvinā</b> yuvām   vṛkṣām sám ca ví cācathaḥ                            |
| 7.67.3ab   | abhí vām nūnām <b>aśvinā</b> súhotā   stómaiḥ śiṣakti <b>nāsatyā</b> vivakvān       |
| 7.67.4ab   | avór vām nūnām <b>aśvinā</b> yuvākur   huvé yād vām suté mādhvī vasūyūḥ             |
| 7.67.5ab   | prácīm u <b>devāśvinā</b> dhiyam me   ámrđhrām sātāye kṛtam vasūyúm                 |
| 7.67.6ab   | aviṣṭām dhīṣv <b>aśvinā</b> na āsú   prajāvad réto áhrayam no astu                  |
| 7.68.1ab   | ā <b>śubhrā</b> yātam <b>aśvinā</b> svāśvā   giro <b>dasrā jujuṣānā</b> yuvākoḥ     |
| 7.68.3ab   | prā vām rátho mánojavā iyarti   tiró rájāmsy <b>aśvinā</b> śatótiḥ                  |

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| 7.68.6ab   | utá tyád vām juraté <b>aśvinā</b> bhūc   cyāvānāya pratītyaṃ havirdé            |
| 7.68.7ab   | utá tyám bhujiyúm <b>aśvinā</b> sákḥāyo   mádhya jahur durévāsaḥ samudré        |
| 7.68.8cd   | <b>yāv</b> aghnyām ápinvatam apó ná   staryām cic chakty <b>aśvinā</b> śácībhiḥ |
| 7.69.2cd   | viśo yéna gáchatho devayántīḥ   kútrā cid yāmam <b>aśvinā</b> <b>dádḥānā</b>    |
| 7.69.5cd   | téna naḥ sám yór uśáso <b>vyūṣṭau</b>   ny <b>aśvinā</b> vahataṃ yajñé asmín    |
| 7.69.7cd   | patatríbhir aśramáir avyathíbhir   daṃśánābhir <b>aśvinā</b> <b>pāráyantā</b>   |
| 7.70.1ab   | ā <b>viśvavārāśvinā</b> gataṃ naḥ   prá tát sthānam avāci vām prthivyām         |
| 7.70.3ab   | yāni sthānāny <b>aśvinā</b> dadhāthe   divó yahvīṣv ōsadhīṣu vikṣú              |
| 7.70.5ab   | <b>śuśruvāṃsā</b> cid <b>aśvinā</b> purūṇy   abhí bráhmāṇi cakṣāthe ṛṣīṇām      |
| 7.70.7ab   | iyām manīṣā iyām <b>aśvinā</b> gír   imām suvṛktīm <b>vṛṣaṇā</b> juṣethām       |
| 7.71.6ab   | iyām manīṣā iyām <b>aśvinā</b> gír   imām suvṛktīm <b>vṛṣaṇā</b> juṣethām       |
| 7.71.2ab   | upāyātaṃ dāsūṣe mártýāya   ráthena vāmám <b>aśvinā</b> <b>váhantā</b>           |
| 7.71.3cd   | ṣyūmagabhastim ṛtayúgbhir áśvair   <b>aśvinā</b> vásumantaṃ vahethām            |
| 7.72.5ab   | ā paścātān <b>nāsatyā</b> purástād   <b>aśvinā</b> yātam adharād údaktāt        |
| 7.73.5ab   | ā paścātān <b>nāsatyā</b> purástād   <b>aśvinā</b> yātam adharād údaktāt        |
| 7.74.1ab   | imā u vām díviṣṭaya   usrá havante <b>aśvinā</b>                                |
| 7.74.3ab   | ā yātam úpa bhūṣataṃ   mádhvaḥ pibataṃ <b>aśvinā</b>                            |
| 7.74.4cd   | makṣūyúbhir <b>narā</b> háyebhir <b>aśvinā</b>   ā <b>devā</b> yātam asmayú     |
| 8.5.2c     | sácerthe <b>aśvinoṣasam</b>   |
| 8.5.7c     | yātām áśvebhir <b>aśvinā</b>  |
| 8.5.10ab   | ā no gómantaṃ <b>aśvinā</b>   suvīraṃ suráthaṃ rayím                            |
| 8.5.14ab   | asyá pibataṃ <b>aśvinā</b>   yuvám mādasya cārūṇaḥ                              |
| 8.5.16c    | vāghádbhir <b>aśvinā</b> gataṃ  |
| 8.5.18c    | yuvābhyām bhūtv <b>aśvinā</b>   |
| 8.26.16c   | yuvābhyām bhūtv <b>aśvinā</b>   |
| 8.5.19c    | tátaḥ pibataṃ <b>aśvinā</b>   |
| 8.5.25c    | átrim ṣiñjāram <b>aśvinā</b>  |
| 8.5.27ab   | etāvad vām vṛṣaṇvasū   áto vā bhūyo <b>aśvinā</b>                               |
| 8.5.28ab   | ráthaṃ hiraṇyavandhuraṃ   hiraṇyābhīsum <b>aśvinā</b>                           |
| 8.5.31ab   | ā vahethe parākāt   pūrvír <b>aśnántāv aśvinā</b>                               |
| 8.5.32ab   | ā no dyumnáir ā śrávobhir   ā rāyā yātam <b>aśvinā</b>                          |
| 8.5.37ab   | tā me <b>aśvinā</b> sanīnām   vidyātaṃ návānām                                  |
| 8.8.2ab    | ā nūnām yātam <b>aśvinā</b>   ráthena sūryatvacā                                |
| 8.9.14ab   | ā nūnām yātam <b>aśvinā</b>   imā havyāni vām hitā                              |
| 8.87.5ab   | ā nūnām yātam <b>aśvinā</b>   áśvebhiḥ prūṣitápsubhiḥ                           |
| 8.8.3cd    | pībātho <b>aśvinā</b> mádhū   káṇvānām sávane sutám                             |
| 8.8.6cd    | ā yātam <b>aśvinā</b> gataṃ   úpemām suṣṭutīm máma                              |
| 8.35.22cde | ā yātam <b>aśvinā</b> gataṃ   avasyúr vām ahám huve   dhattám rátnāni dāsūṣe    |
| 8.35.23cde | ā yātam <b>aśvinā</b> gataṃ   avasyúr vām ahám huve   dhattám rátnāni dāsūṣe    |
| 8.35.24cde | ā yātam <b>aśvinā</b> gataṃ   avasyúr vām ahám huve   dhattám rátnāni dāsūṣe    |
| 8.8.9ab    | ā vām vípra ihāvase   áhvat stómebhir <b>aśvinā</b>                             |
| 8.8.10cd   | viśvāny <b>aśvinā</b> yuvám   prá dhītāny agachataṃ                             |
| 8.8.13ab   | ā no viśvāny <b>aśvinā</b>   dhattám rádhāmsy áhrayā                            |
| 8.8.21cd   | tābhiḥ śv āsmām <b>aśvinā</b>   právataṃ vājasātaye                             |
| 8.8.22ab   | prá vām stómāḥ suvṛktáyo   gíro vardhantv <b>aśvinā</b>                         |
| 8.9.1ab    | ā nūnām <b>aśvinā</b> yuvám   vatsásya gantaṃ ávase                             |
| 8.9.2c     | ṇmṇám tád dhattam <b>aśvinā</b>   |
| 8.9.3ab    | yé vām dámsāmsy <b>aśvinā</b>   víprasaḥ parimāmṛśúḥ                            |
| 8.9.4ab    | ayám vām gharmó <b>aśvinā</b>   stómena pári śicyate                            |
| 8.9.5c     | téna māvīṣtam <b>aśvinā</b>   |
| 8.9.8ab    | ā nūnām raghúvartaniṃ   ráthaṃ tiṣṭhātho <b>aśvinā</b>                          |
| 8.9.9cd    | yád vā vāñībhir <b>aśvinā</b>   evét káṇvāsya bodhatam                          |
| 8.9.10cd   | pṛthī yád vām vainyáḥ sādaneṣv   evéd áto <b>aśvinā</b> cetayethām              |

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| 8.9.12ab   | yád indreṇa sarátham yátho <b>aśvinā</b>   yád vā vāyúnā bhávathaḥ <b>sámokasā</b> |
| 8.9.21ab   | yán nūnám dhībhír <b>aśvinā</b>   pitúr <b>yónā</b> niśídathaḥ                     |
| 8.10.1cd   | yád vā samudré ádhy ākrte grhé   áta ā yātam <b>aśvinā</b>                         |
| 8.10.6cd   | yád vā svadhābhír adhitíṣṭhatho rátham   áta ā yātam <b>aśvinā</b>                 |
| 8.22.1cd   | yám <b>aśvinā suhavā</b> rudravartanī   ā sūryāyai tastháthuḥ                      |
| 10.39.11cd | yám <b>aśvinā suhavā</b> rudravartanī   purorathám kṛṇúthāḥ pátnyā sahá            |
| 8.22.5ab   | rátho yó vām trivandhuró   hiraṇyabhīsur <b>aśvinā</b>                             |
| 8.22.9ab   | ā hí ruhátam <b>aśvinā</b>   ráthe kóse hiraṇyáye vṛṣaṇvasū                        |
| 8.22.10cd  | tābhír no makṣū túyam <b>aśvinā</b> gataḥ   bhiṣajyátam yád āturam                 |
| 8.22.17ab  | ā no áśvāvad <b>aśvinā</b>   vartír yāsiṣṭam <b>madhupātāmā narā</b>               |
| 8.26.4ab   | ā vām vāhiṣṭho <b>aśvinā</b>   rátho yātu śrutó <b>narā</b>                        |
| 8.26.5ab   | juhurāṇā cid <b>aśvinā</b>   ā manyethām vṛṣaṇvasū                                 |
| 8.26.7ab   | úpa no yātam <b>aśvinā</b>   rāyā viśvapúṣā sahá                                   |
| 8.26.14c   | vartír <b>aśvinā</b> pári yātam asmayū   |
| 8.35.1cd   | <b>sajóṣasā</b> uśásā sūryeṇa ca   sómam pibatam <b>aśvinā</b>                     |
| 8.35.2cd   | <b>sajóṣasā</b> uśásā sūryeṇa ca   sómam pibatam <b>aśvinā</b>                     |
| 8.35.3cd   | <b>sajóṣasā</b> uśásā sūryeṇa ca   sómam pibatam <b>aśvinā</b>                     |
| 8.35.4cd   | <b>sajóṣasā</b> uśásā sūryeṇa ca   iṣam no volham <b>aśvinā</b>                    |
| 8.35.5cd   | <b>sajóṣasā</b> uśásā sūryeṇa ca   iṣam no volham <b>aśvinā</b>                    |
| 8.35.6cd   | <b>sajóṣasā</b> uśásā sūryeṇa ca   iṣam no volham <b>aśvinā</b>                    |
| 8.35.7cd   | <b>sajóṣasā</b> uśásā sūryeṇa ca   trír vartír yātam <b>aśvinā</b>                 |
| 8.35.8cd   | <b>sajóṣasā</b> uśásā sūryeṇa ca   trír vartír yātam <b>aśvinā</b>                 |
| 8.35.9cd   | <b>sajóṣasā</b> uśásā sūryeṇa ca   trír vartír yātam <b>aśvinā</b>                 |
| 8.35.10cd  | <b>sajóṣasā</b> uśásā sūryeṇa ca   ūrjam no dhattam <b>aśvinā</b>                  |
| 8.35.11cd  | <b>sajóṣasā</b> uśásā sūryeṇa ca   ūrjam no dhattam <b>aśvinā</b>                  |
| 8.35.12cd  | <b>sajóṣasā</b> uśásā sūryeṇa ca   ūrjam no dhattam <b>aśvinā</b>                  |
| 8.35.13cd  | <b>sajóṣasā</b> uśásā sūryeṇa ca   ādityáir yātam <b>aśvinā</b>                    |
| 8.35.14cd  | <b>sajóṣasā</b> uśásā sūryeṇa ca   ādityáir yātam <b>aśvinā</b>                    |
| 8.35.15cd  | <b>sajóṣasā</b> uśásā sūryeṇa ca   ādityáir yātam <b>aśvinā</b>                    |
| 8.35.16cd  | <b>sajóṣasā</b> uśásā sūryeṇa ca   sómam sunvató <b>aśvinā</b>                     |
| 8.35.17cd  | <b>sajóṣasā</b> uśásā sūryeṇa ca   sómam sunvató <b>aśvinā</b>                     |
| 8.35.18cd  | <b>sajóṣasā</b> uśásā sūryeṇa ca   sómam sunvató <b>aśvinā</b>                     |
| 8.42.4ab   | ā vām grāvāno <b>aśvinā</b>   dhībhír víprā acucyavuh                              |
| 8.42.5ab   | yáthā vām átrir <b>aśvinā</b>   gīrbhír vípro ájohavīt                             |
| 8.57.2cd   | asmákam yajñám sávanam <b>juṣāṇā</b>   pátam sómam <b>aśvinā</b> dídyagnī          |
| 8.57.3ab   | panāyyam tád <b>aśvinā</b> kṛtām vām   vṛṣabhó divó rájasah pṛthivyāḥ              |
| 8.73.3ab   | úpa sṛṇūtam átraye   hiména gharmám <b>aśvinā</b>                                  |
| 8.73.7ab   | ávantam átraye grhám   kṛṇutám yuvám <b>aśvinā</b>                                 |
| 8.73.12ab  | samānám vām sajātyām   samāno bándhur <b>aśvinā</b>                                |
| 8.73.13ab  | yó vām rájāmsy <b>aśvinā</b>   rátho viyāti ródasī                                 |
| 8.85.2ab   | imám me stómam <b>aśvinā</b>   imám me sṛṇutam hávam                               |
| 8.85.3ab   | ayám vām kṛṣṇo <b>aśvinā</b>   hávate vājinīvasū                                   |
| 8.85.6ab   | gáchatam dāsúṣo grhám   itthá stuvató <b>aśvinā</b>                                |
| 8.87.1ab   | dyumnī vām stómo <b>aśvinā</b>   krívir ná séka ā gatam                            |
| 8.87.2ab   | pibatam gharmám mádhumantam <b>aśvinā</b>   ā barhīḥ sīdatam <b>narā</b>           |
| 8.87.4ab   | pibatam sómam mádhumantam <b>aśvinā</b>   ā barhīḥ sīdatam sumát                   |
| 10.36.6ab  | divisprśam yajñám asmákam <b>aśvinā</b>   jīrādhvaram kṛṇutam sumnám iṣṭáye        |
| 10.39.1ab  | yó vām párijmā suvṛd <b>aśvinā</b> rátho   doṣám uśáso hávyo haviṣmatā             |
| 10.39.2cd  | yaśásam bhāgám kṛṇutam no <b>aśvinā</b>   sómam ná cárum maghávatsu nas kṛtam      |
| 10.39.6ab  | iyám vām ahve sṛṇutam me <b>aśvinā</b>   putráyeva <b>pitārā</b> máhyam śikṣatam   |
| 10.39.9ab  | yuvám ha rebhám <b>vṛṣaṇā</b> gúhā hitám   úd airayatam mamṛvāmsam <b>aśvinā</b>   |
| 10.39.10ab | yuvám śvetám pedáve <b>śvināśvam</b>   navábhír vājair navatī ca vājīnam           |
| 10.39.12ab | ā téna yātam mánaso jávīyasā   rátham yám vām ṛbhávaś cakrúr <b>aśvinā</b>         |



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| 10.39.13ab | tá vartír yātaṃ <b>jayúṣā</b> ví párvataṃ   ápinvataṃ śayáve dhenúṃ <b>aśvinā</b>      |
| 10.40.5ab  | yuvám ha ghóṣā páry <b>aśvinā</b> yatí   rájña ūce duhitā pṛché vāṃ <b>narā</b>        |
| 10.40.6ab  | yuvám kavī ṣṭhaḥ páry <b>aśvinā</b> ráthaṃ   víso ná kútso jaritúr naśāyathaḥ          |
| 10.40.6cd  | yuvór ha mákṣā páry <b>aśvinā</b> mádhv   āsā bharata niṣkṛtám ná yóṣaṇā               |
| 10.40.7ab  | yuvám ha bhujoyúm yuvám <b>aśvinā</b> vásaṃ   yuvám śiñjāram uśánām úpārathuḥ          |
| 10.40.8ab  | yuvám ha kṛśám yuvám <b>aśvinā</b> śayúm   yuvám vidhántaṃ vidháyām uruṣyathaḥ         |
| 10.40.8cd  | yuvám saníbhya stanáyantam <b>aśvinā</b>   ápa vrajám ūṛṇuthaḥ saptāsyam               |
| 10.40.11cd | priyósriyasya vṛṣabhásya retíno   gṛhám gamemā <b>aśvinā</b> tát uśmasi                |
| 10.40.12ab | ā vām aganumatír vājinīvasū   ny <b>aśvinā</b> hṛtsú kāmā ayaṃsata                     |
| 10.41.2cd  | víso yéna gáchatho yájvarír <b>narā</b>   kíréś cid yajñám hótṛmantam <b>aśvinā</b>    |
| 10.41.3cd  | víprasya vā yát sávanāni gáchatho   áta ā yātaṃ madhupéyam <b>aśvinā</b>               |
| 10.52.2cd  | áhar-ahar <b>aśvinā</b> dhvaryavam vāṃ   brahmā samíd bhavati sáhutir vām              |
| 10.61.4ab  | kṛṣṇā yád góṣv aruñṣu sídad   divó <b>nápātāśvinā</b> huve vām                         |
| 10.65.12ab | bhujoyúm ámhasaḥ pipṛtho nír <b>aśvinā</b>   śyávam putráṃ vadhrimatyā ajinvataṃ       |
| 10.85.14ab | yád <b>aśvinā</b> pṛchámānāv áyātaṃ   tricakreṇa vahatúm sūryāyāḥ                      |
| 10.92.13cd | ātmānam vásyo abhí vātam arcata   tát <b>aśvinā</b> <b>suhavā</b> yāmani śrutam        |
| 10.131.4ab | yuvám surāmam <b>aśvinā</b>   <b>námucāv</b> āsuré sácā                                |
| 10.143.4ab | citē tát vām <b>surādhasā</b>   rātiḥ sumatír <b>aśvinā</b>                            |
| 5.75.7ab   | <b>aśvināv</b> éhá gachataṃ   <b>násatyā</b> má ví venataṃ                             |
| 5.78.1ab   | <b>aśvināv</b> éhá gachataṃ   <b>násatyā</b> má ví venataṃ                             |
| 1.30.17ab  | <b>aśvināv</b> áśvāvatyā   iṣā yātaṃ śávīrayā  |
| 1.116.5cd  | yád <b>aśvinā</b> ūhāthur bhujoyúm ástaṃ   śatāritrām nāvam ātasthivāṃsam              |
| 1.116.13cd | śrutám tác chāsúr iva vadhrimatyā   hiraṇyahastam <b>aśvināv</b> adattam               |
| 1.116.25ab | prá vām dáṃsāmsy <b>aśvināv</b> avocam   asyá pátiḥ syām sugávaḥ suvīrah               |
| 1.117.7cd  | ghóṣāyai cit pitṛśáde duroṇé   pátiṃ júryantyā <b>aśvināv</b> adattam                  |
| 1.117.17cd | ākṣī rjráśve <b>aśvināv</b> adhataṃ   jyótir andhāya cakrathur vicákṣe                 |
| 1.118.7ab  | yuvám átrayé ’vanītāya taptám   ūrjam omānam <b>aśvināv</b> adhataṃ                    |
| 1.157.5cd  | yuvám agnīm ca <b>vṛṣaṇāv</b> apás ca   vānaspátīṃr <b>aśvināv</b> áirayethām          |
| 1.180.7cd  | ádhá cid dhí śmā <b>aśvināv</b> <b>anindyā</b>   pāthó hí śmā <b>vṛṣaṇāv</b> ántidevam |
| 1.180.8ab  | yuvám cid dhí śmā <b>aśvināv</b> ánu dyūn   vírudrasya prasrávaṇasya <b>sātáu</b>      |
| 1.182.7cd  | parṇā mṛgásya patáror ivārábha   úd <b>aśvinā</b> ūhathuḥ śrómatāya kám                |
| 1.183.6ab  | átāriṣma támasas pāram asyá   práti vām stómo <b>aśvināv</b> adhāyi                    |
| 1.184.6ab  | átāriṣma támasas pāram asyá   práti vām stómo <b>aśvināv</b> adhāyi                    |
| 1.184.5ab  | esá vām stómo <b>aśvināv</b> akāri   mǎnebhír <b>maghavānā</b> suvṛktí                 |
| 5.75.1cde  | stotā vām <b>aśvināv</b> řṣiḥ   stómena práti bhūṣati   mádhvī máma śrutam hávam       |
| 7.40.5cd   | vidé hí rudró rudríyam mahitvám   yāsiṣtám vartír <b>aśvināv</b> írávat                |
| 7.67.10ab  | nū me hávam ā řṇutaṃ yuvānā   yāsiṣtám vartír <b>aśvināv</b> írávat                    |
| 7.69.8ab   | nū me hávam ā řṇutaṃ yuvānā   yāsiṣtám vartír <b>aśvināv</b> írávat                    |
| 7.72.4ab   | ví céd uchánty <b>aśvinā</b> uśásah   prá vām bráhmāni kārāvo bharante                 |
| 7.73.2cd   | asnītám mádhvo <b>aśvinā</b> upāká   ā vām voce vidátheṣu práyasvān                    |
| 8.10.5ab   | yád ady <b>aśvināv</b> ápāg   yát prák sthó vājinīvasū                                 |
| 10.39.14ab | etám vām stómam <b>aśvināv</b> akarma   átakṣāma bhṛgavo ná rátham                     |

#### **aṣṭá-**

|            |   |
|------------|---|
| 10.27.15ab | saptá vīrásó adharád úd āyann   <b>aṣṭóttarāttāt</b> sám ajagmíran té       |
| 8.2.41c    | <b>aṣṭá</b> parāḥ sahásrā   |
| 1.35.8ab   | <b>aṣṭáu</b> vy ákhyat kakúbhaḥ pṛthivyās   trí dhánva yójanā saptá síndhūn |
| 1.126.5ab  | pūrvām ánu práyatim ā dade vas   trín yuktám <b>aṣṭáv</b> arídhāyaso gāḥ    |
| 10.72.8ab  | <b>aṣṭáu</b> putrásó áditer   yé jātās tanvās pári                          |
| (2.18.4cd  | <b>aṣṭābhír</b> daśábhiḥ somapéyam   ayám sutáḥ sumakha má mṛdhas kaḥ)      |

#### **aṣṭhivánt-**

|          |  |
|----------|--|
| 7.50.2ab | yád vijāman páruṣi vándanam bhúvad   <b>aṣṭhivántau</b> pári <b>kulpháu</b> ca déhat |
|----------|--|

**sánt-** [pres.act.part. *as-*]

1.21.4ab **ugrá sántā** havāmaha | úpedam sávanam sutám  
4.36.3cd jívī yát **sántā pítārā sanājúra** | púnar yúvānā carāthāya táksatha  
9.68.5cd **yūnā** ha **sántā** prathamam ví jajñatur | gúhā hitam jánima nēmam údyatam  
6.62.1ab stuṣé **nārā** divó asyá prasántā | **aśvínā** huve járamāṇo arkáih  
1.184.1cd **nāsatyā** kúha cit **sántāv** aryó | divó **nápātā** sudāstarāya  
10.117.9cd yamáyoś cin ná samā vīryāṇi | jñātī cit **sántau** ná samam pṛñītaḥ

**asaścát-**

1.160.2ab **uruvyacasā** mahinī **asaścátā** | pitā mātā ca bhúvanāni rakṣataḥ  
7.67.9ab **asaścátā** maghavadbhyo hí bhūtām | yé rāyā maghadéyam junānti

**asutṛp-**

10.14.12ab **urūṇasāv asutṛpā udumbaláu** | yamasya **dūtáu** carato jánām ānu

**ásura-**

7.65.2ab tá hí devānām **ásurā táv aryā** | tá naḥ kṣitīḥ karatam ūrjáyantīḥ  
8.25.4ab **mahāntā mitrávaruṇā** | **samrājā devāv ásurā**  
7.36.2ab imām vām **mitrávaruṇā** suvṛktīm | iṣam ná kṛṇve **asurā** návīyah

**asnātī-**

4.30.17ab utá **tyā** turváśyádū | **asnātārā** śacīpātīḥ

**asrídḥ-**

3.58.7cd **nāsatyā** tiróahnyam **juṣāṇā** | sómam pibatam **asrídḥā** sudānū  
4.32.24c babhrū yāmeṣv **asrídḥā**

**1st person pronoun**

7.88.5ab kvá tyāni **nau** sakhyā babhūvuḥ | śacāvahe yád avṛkām purá cit  
8.62.11cd arātīvā cid adrivo | ānu **nau** sūra maṁsate  
10.10.4cd gandharvó apsv ápyā ca yóṣā | sá no nābhiḥ paramam jāmi tán **nau**  
10.10.5ab gárbhe nú **nau** janitā dāmpatī kar | devás tváṣṭā savitā vsvárūpaḥ  
10.10.5cd nákir asya prá minanti vratāni | véda **nāv** asyá pṛthiví utá dyáuḥ  
10.85.47ab sám añjantu vísve devāḥ | sám āpo hṛdayāni **nau**  
10.85.47cd sám mātariśvā sám dhātā | sám u déṣṭrī dadhātu **nau**  
10.88.17ab yātrā vādete ávaraḥ páraś ca | yajñanyòḥ kataró **nau** ví veda  
10.95.1cd ná **nau** mántrā ánudītāsa eté | máyas karan páratāre canāhan

**aharvíd-**

8.5.9ab utá no gómatīr iṣa | utá sātīr **aharvidā**  
8.5.21ab utá no divyā iṣa | utá síndhūṇr **aharvidā**

**áhrṇīyamāna-**

5.62.6cd **rājānā** kṣatrām **áhrṇīyamānā** | sahásrasthūṇam bibhṛthaḥ sahá **dváu**

**āgati-**

2.5.6cd táśām adhvaryúr **āgatau** | yávo vṛṣṭíva modate

**āgamiṣṭha-**

5.76.2cd dívābhipitvé `vasā**gamiṣṭhā** | práty ávartim dāśúṣe sám bhaviṣṭhā

**āji-**

1.63.6ab tvām ha tyád indrá**ṇasātau** | svārmīlḥe nára **ājā** havante  
1.102.3cd **ājā** na indra mánasā puruṣtuta | tvāyadbhyo maghavañ chárma yacha naḥ

|            |   |
|------------|---|
| 1.102.10ab | tvám jigetha ná dhánā rurodhitha   árbheṣv <b>ājā</b> maghavan mahātsu ca     |
| 1.116.2cd  | tād rāsabho <b>nāsatyā</b> sahāsram   <b>ājā</b> yamāsyā pradhāne jigāya      |
| 1.116.15ab | caritraṃ hí vēr ivāchedi parṇām   <b>ājā</b> khelāsyā páritakmyāyām           |
| 7.83.2ab   | yātrā nárah samáyante kṛtádhvajo   yásminn <b>ājā</b> bhávati kíṃ caná priyám |
| 9.66.8c    | vípram <b>ājā</b> vivásvataḥ  |
| 1.51.3cd   | saséna cid vimadāyāvaho vásv   <b>ājā</b> v ádriṃ vāvasānāsyā nartāyan        |
| 1.52.15ab  | ārcann átra marútaḥ sásminn <b>ājáu</b>   víśve devāso amadann ánu tvā        |
| 1.112.10ab | yābhir víspālām dhanasām atharvyām   sahāsramīlha <b>ājā</b> v ájinvatam      |
| 1.176.5cd  | <b>ājā</b> v índrasyendo   právo vājeṣu vājīnam                               |
| 3.32.6ab   | tvám apó yád dha vṛtrám jaghanvām   átyām iva prásrjaḥ sártav <b>ājau</b>     |
| 3.53.24cd  | hinvánty áśvam áraṇam ná nityam   jyāvājam pári ṇayanty <b>ājáu</b>           |
| 4.16.19ab  | ebhir ṇbhir indra tvāyúbhiḥ tvā   maghávadbhir maghavan víśva <b>ājáu</b>     |
| 6.19.3cd   | yūthéva paśvāḥ paśupá dāmūnā   asmām̐ indrābhy ā vavṛtsv <b>ājáu</b>          |
| 6.20.13ab  | táva ha tyád indra víśvam <b>ājáu</b>   sastó dhúnícúmurī yā ha síṣvap        |
| 8.96.14cd  | nábho ná kṛṣṇám avatasthivāṃsam   íṣyāmi vo vṛṣaṇo yúdhyatā <b>ājáu</b>       |
| 9.91.1ab   | ásarji vākvā ráthyē yáthā <b>ājáu</b>   dhiyā manótā prathamó manīṣī          |
| 9.97.13cd  | índrasyeva vagnúr ā śṛṇva <b>ājáu</b>   pracetáyann arṣati vācam émām         |
| 9.97.20ab  | araśmāno yé 'rathā áyuktā   átyāso ná sasṛjānāsa <b>ājáu</b>                  |
| 10.61.1ab  | idám itthā ráudram gūrtāvaca   bráhma krátvā śácyām antár <b>ājáu</b>         |
| 10.61.8ab  | sá īm vṛṣā ná phénam asyad <b>ājáu</b>   smád ā páraid ápa dabhráacetāḥ       |
| 10.68.2cd  | jáne mitró ná dāmpatī anakti   bṛhaspate vājáyāśūṃr iv <b>ājáu</b>            |
| 10.75.9ab  | sukhām rátham yuyuje síndhur asvínam   téna vājam saniṣad asmínn <b>ājáu</b>  |
| 10.102.1cd | asmínn <b>ājáu</b> puruhūta śravāyē   dhanabhakṣēṣu no 'va                    |

#### **āñi-**

|          |   |
|----------|---|
| 1.63.3cd | tvám súṣṇam vṛjáne prkṣā <b>āñáu</b>   yūne kútsāya dyumáte sácāhan |
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#### **ādityá-**

|           |   |
|-----------|---|
| 1.136.3de | jyótiṣmat kṣatrám āsāte   <b>ādityā</b> dánunas pátī                      |
| 2.41.6ab  | tā samrājā ghṛtāsutī   <b>ādityā</b> dánunas pátī                         |
| 5.69.4ab  | yā <b>dhartārā</b> rájaso rocanāsyā   utā <b>ādityā</b> divyā párthivasya |
| 5.67.1ab  | bāl itthā <b>deva</b> niṣkṛtām   <b>ādityā</b> yajatām brhāt              |
| 7.85.4ab  | sá sukrátur ṛtacíd astu hótā   yā <b>āditya</b> śávasā vām námasvān       |

#### **āyú-**

|           |  |
|-----------|--|
| 1.114.8ab | mā nas toké tánaye mā na <b>āyáu</b>   mā no góṣu mā no áśveṣu rīriṣaḥ |
| 8.52.1cd  | yáthā trité chānda indra jújoṣasy   <b>āyáu</b> mādayase sácā          |

#### **ārya-**

|           |  |
|-----------|--|
| 4.30.18ab | utā <b>tyā</b> sadyā <b>āryā</b>   saráyor indra pārátāḥ |
|-----------|--|

#### **āsuhéśas-**

|          |  |
|----------|--|
| 8.10.2cd | bṛhaspátim vísvān devām̐ ahām huva   índrāvīṣṇū <b>asvínāv āsuhéśasā</b> |
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#### **yánt-** [pres.act.part. *i-*]

|            |  |
|------------|--|
| 1.27.7c    | sá <b>yántā</b> śásvatīr íṣaḥ  |
| 1.131.3de  | yád <b>gavyántā dvā jánā</b>   svār <b>yántā</b> samūhasi                    |
| 1.183.5cd  | dīsam ná diṣtām rjūyéva <b>yántā</b>   ā me hávam <b>nāsatyópa</b> yātam     |
| 1.164.38cd | tā <b>śásvantā viṣūcinā</b> viyāntā   ny ānyām cikyúr ná ní cikyur anyám     |
| 10.61.6cd  | manānág réto jahatur viyāntā   <b>sānau</b> niṣiktam sukrátasya <b>yónau</b> |
| 1.139.4fg  | pathéva <b>yántāv anuśāsata</b> rájo   'ñjasā <b>śāsata</b> rájaḥ            |

*íta-* [past.pass.part. *i-*]

3.39.3cd vápūṃṣi **jātā mithunā** sacete | **tamohánā** tapuṣo budhna **etā** [check accent]  
10.178.2cd úrvī ná pṛthvī báhule gábhīre | má vām **étau** má páretau riṣāma

*idam* [pronominal stem]

2.40.2ab **imáu deváu jāyamānau** juṣanta | **imáu** támāṃsi gūhatām ájuṣtā  
10.137.2ab **dvāv imáu vātau** vāta | ā síndhor ā parāvataḥ  
1.165.4cd ā śāsate prāti haryanty ukthā | **imā** hārī vahatas tā no ácha

*indra-*

4.41.1ab **índrā** kó vām **varuṇā** sumnám āpa | stómo haviṣmāṃ amṛto ná hótā  
4.41.2ab **índrā** ha yó **varuṇā** cakrá āpī | **deváu** mártāḥ sakhyāya práyasvān  
4.41.3ab **índrā** ha rátanā **varuṇā dhéṣṭhā** | itthā nṛbhyāḥ śāsamānébhyas tā  
4.41.4ab **índrā** yuvám **varuṇā** didyúm asminn | ójīṣṭham **ugrā** ní vadhiṣṭam vājram  
4.41.5ab **índrā** yuvám **varuṇā** bhūtām asyā | dhiyāḥ **pretārā vṛṣabhéva** dhenóḥ  
4.41.6cd **índrā** no átra **varuṇā** syātām | ávobhir **dasmā** páritakmyāyām  
5.45.4ab sūktébhir vo vácobhir devājuṣṭair | **índrā** nv āgní ávase huvádhyai  
6.57.1ab **índrā** nú **pūṣāṇā** vayám | sakhyāya svastāye  
6.59.3cd **índrā** nv āgní ávasehá **vajríṇā** | vayám **devā** havāmahe  
6.60.1ab śnáthad vṛtrám utá sanoti vājam | **índrā** yó agnī sáhurī saparyāt  
6.68.5ab sá ít sudānuḥ svávāṃ ṛtāvā | **índrā** yó vām **varuṇā** dāsati tmán

*indravant-*

1.116.21cd nír ahatam duchúnā **indravantā** | pṛthuśrávaso **vṛṣaṇāv** árātīḥ

*indraváh-*

1.111.1ab tákṣan rátham suvṛtam vidmanāpasas | tákṣan hārī **indraváhā** vṛṣaṇvasū  
8.98.9c **indraváhā vacoyúja**  
4.35.5cd śácyā hārī **dhánutarāv** ataṣṭa | **indraváhāv** ṛbhavo vājaratnāḥ

*indrāpūśán-*

7.35.1cd sám **indrāsómā** suvitāya sám yóḥ | sám na **indrāpūśāṇā vājasātau**

*indrāvāruṇa-*

6.68.3ab tā gr̥ṇīhi namasyèbhiḥ sūśāiḥ | sumnébhir **indrāvāruṇā cakānā**  
7.35.1ab sám na indrāgnī bhavatām ávobhiḥ | sám na **indrāvāruṇā rātāhavyā**  
7.82.2ab samrāl anyāḥ svarāl anyā ucyate vām | **mahántāv indrāvāruṇā** mahāvasū  
6.68.1cd ā yá **indrāvāruṇāv** iṣé adyá | mahé sumnāya mahá āvavártat  
6.68.10ab **indrāvaruṇā sutapāv** imám sutám | sómam pibatam mádyam **dhṛtavratā**  
6.68.11ab **indrāvaruṇā** mádhumattamasya | vṛṣṇaḥ sómasya **vṛṣaṇā** vṛsethām  
7.82.1ab **indrāvaruṇā** yuvám adhvarāya no | viśé jánāya máhi śárma yachatam  
7.82.3cd **indrāvaruṇā** máde asya māyino | ápinvatam apítaḥ pínvatam dhíyah  
7.82.4cd **īśānā** vásva ubháyasya kārāva | **indrāvaruṇā suhāvā** havāmahe  
7.82.5ab **indrāvaruṇā** yád imāni cakráthur | vísvā jātāni bhúvanasya majmánā  
7.82.7ab ná tám āmho ná duritāni mártiyam | **indrāvaruṇā** ná tápaḥ kútaś caná  
7.83.3ab sám bhūmyā ántā dhvasirá adṛkṣata | **indrāvaruṇā** divi ghóṣa áruhat  
7.83.4ab **indrāvaruṇā** vadhānābhir apratí | bhedám **vanvántā** prá sudāsam āvatam  
8.59.1ab imāni vām bhāgadhéyāni sisrata | **indrāvaruṇā** prá mahé sutéṣu vām  
8.59.2ab niṣṣidhvarīr ósadhīr āpa āstām | **indrāvaruṇā** mahimānam áśata  
8.59.6ab **indrāvaruṇā** yád ṛṣibhyo manīṣám | vácó matím śrutám adattam ágre  
8.59.7ab **indrāvaruṇā** saumanasám ádrptam | rāyás pōsam yájamāneṣu dhattam  
1.17.3ab anukāmam tarpayethām | **indrāvaruṇā** rāyá ā  
1.17.7ab **indrāvaruṇā** vām ahám | huvé citráya rádhase

|           |  |
|-----------|--|
| 1.17.8ab  | <b>indrāvaruṇā</b> nú nú vām   síśasantīṣu dhīṣv ā                                   |
| 1.17.9ab  | prā vām aśnotu suṣṭutīr   <b>indrāvaruṇā</b> yām huvé                                |
| 3.62.1cd  | kvā tyād <b>indrāvaruṇā</b> yāso vām   yéna smā sínāṃ bhārathaḥ sákhibhyaḥ           |
| 3.62.2cd  | <b>sajóśāv indrāvaruṇā</b> marúdbhir   divā prthivyā śṛṇutam hávam me                |
| 3.62.3ab  | asmé tád <b>indrāvaruṇā</b> vásu ṣyād   asmé rayír marutaḥ sárvavīraḥ                |
| 4.41.1cd  | yó vām ḥrdí krátumāṇī asmád uktāḥ   paspársad <b>indrāvaruṇā</b> námasvān            |
| 4.42.9ab  | purukútsānī hí vām ádāśad   dhavyébhir <b>indrāvaruṇā</b> námobhiḥ                   |
| 7.84.1ab  | ā vām <b>rājānāv</b> adhvaré vavṛtyām   havyébhir <b>indrāvaruṇā</b> námobhiḥ        |
| 4.42.10cd | tām dhenúm <b>indrāvaruṇā</b> yuvām no   viśvāhā dhattam ánapasphurantīm             |
| 6.68.4cd  | práibhya <b>indrāvaruṇā</b> mahitvā   dyáuś ca prthivi bhūtam urvī                   |
| 6.68.7ab  | utá naḥ sutrátró devágopāḥ   sūribhya <b>indrāvaruṇā</b> rayīḥ ṣyāt                  |
| 6.68.8ab  | nú na <b>indrāvaruṇā gr̥ṇānā</b>   pr̥ñktām rayīm sauśravasāya <b>devā</b>           |
| 7.82.8cd  | yuvór hí sakhyám utá vā yád āpyam   mārḍīkām <b>indrāvaruṇā</b> ní yachatam          |
| 7.82.9ab  | asmākam <b>indrāvaruṇā</b> bhāre-bhare   <b>puroyodhā</b> bhavataṃ <b>kṛṣṭyojasā</b> |
| 7.83.1cd  | dāsā ca vṛtrā hatám āryāni ca   sudāsam <b>indrāvaruṇā</b> vasāvatam                 |
| 7.83.2cd  | yātrā bháyante bhúvanā swardṛśas   tátṛā na <b>indrāvaruṇā</b> dhi vocatam           |
| 7.83.7ab  | dāsa rājānaḥ sámītā áyayavaḥ   sudāsam <b>indrāvaruṇā</b> ná yuyudhuḥ                |
| 7.83.9cd  | hāvāmahe vām <b>vṛṣaṇā</b> suvṛktibhir   asmé <b>indrāvaruṇā</b> śárma yachatam      |
| 7.84.4ab  | asmé <b>indrāvaruṇā</b> viśvāvāram   rayīm dhattam vásumantaṃ purukšum               |
| 8.59.3ab  | satyám tád <b>indrāvaruṇā</b> kṛśasya vām   mádhva ūrmīm duhate saptá vāñīḥ          |
| 8.59.4cd  | yā ha vām <b>indrāvaruṇā</b> ghṛtaścútas   tābhir dhattam yájamānāya śikṣatam        |
| 8.59.5cd  | asmān sv <b>indrāvaruṇā</b> ghṛtaścútas   trībhiḥ sāptébhir avataṃ śubhas patī       |
| 7.83.5ab  | <b>indrāvaruṇāv</b> abhy ā tapanti mā   aghāny aryó vanúśām árātayaḥ                 |
| 6.68.6cd  | asmé sá <b>indrāvaruṇāv</b> ápi ṣyāt   prā yó bhanákti vanúśām áśastīḥ               |
| 7.83.8ab  | dāśarājñé páriyattāya viśvátaḥ   sudāsa <b>indrāvaruṇāv</b> áśikṣatam                |
| 7.85.2cd  | yuvām tām <b>indrāvaruṇāv</b> amitrān   hatám párācaḥ sárvā viśūcaḥ                  |

#### **indrāsoma-**

|           |  |
|-----------|--|
| 7.35.1cd  | sám <b>indrāsómā</b> suvitāya sám yóḥ   sám na <b>indrāpūśāṇā vājasātau</b>    |
| 2.30.6cd  | <b>indrāsomā</b> yuvām asmām̐ aviṣṭam   asmín bhayásthe kṛṇutam u lokám        |
| 6.72.1ab  | <b>indrāsomā</b> máhi tád vām mahitvām   yuvām mahāni prathamāni cakrathuḥ     |
| 6.72.2ab  | <b>indrāsomā</b> vāsáyatha uṣāsam   út sūryam nayatho jyótiṣā sahá             |
| 6.72.4ab  | <b>indrāsomā</b> pakvám āmāsv antár   ní gávām íd dadhathur vaksāṇāsu          |
| 6.72.5ab  | <b>indrāsomā</b> yuvám aṅgá tárutram   apatyasācam śrútyam rarāthe             |
| 7.104.1ab | <b>indrāsomā</b> tápatam rákṣa ubjátam   ny ārpayatam <b>vṛṣaṇā</b> tamovṛdhaḥ |
| 7.104.2ab | <b>indrāsomā</b> sám agháśamsam abhy   āgham tápur yayastu carúr agnivām̐ iva  |
| 7.104.3ab | <b>indrāsomā</b> duṣkṛto vavré antár   anārambhaṇé támasi prā vidhyatam        |
| 7.104.4ab | <b>indrāsomā</b> vartáyatam divó vadhām   sám prthivyā agháśamsāya tárhaṇam    |
| 7.104.5ab | <b>indrāsomā</b> vartáyatam divás páry   agnitaptébhir yuvám áśmahanmabhiḥ     |
| 7.104.6ab | <b>indrāsomā</b> pári vām bhūtu viśváta   iyām matīḥ kakṣyāśveva <b>vājina</b> |
| 7.104.7cd | <b>indrāsomā</b> duṣkṛte má sugám bhūd   yó naḥ kadā cid abhidāsati druhā      |
| 6.72.3ab  | <b>indrāsomāv</b> áhim apāḥ pariṣṭhām   hathó vṛtrám ánu vām dyāur amanyata    |

#### **írya-**

|            |  |
|------------|--|
| 10.106.4cd | <b>íryeva</b> puṣṭyái <b>kirāṇeva</b> bhujoyái   śruṣṭivāneva hávam ā gamiṣtam |
|------------|--|

#### **iśáyant-** [caus.part. *iṣ-*]

|         |   |
|---------|---|
| 8.26.3c | pūrvīr iśá <b>iśáyantāv</b> áti kṣapāḥ                    |
| 8.5.5ab | <b>mámhiṣṭhā vājasātamā</b>   <b>iśáyantā</b> śubhás patī |

#### **iṣitá-** [past.part. *iṣ-*]

|           |   |
|-----------|---|
| 3.12.1c   | asyá pātam dhiyéṣitá  |
| 7.33.13ab | satré ha <b>jātāv iṣitá</b> námobhiḥ   kumbhé rétaḥ siṣicatuḥ samānám |

**iṣirā-**

5.75.5ab

**bodhīnmanasā rathyā | iṣirā havanaśrūtā****iṣṭi-**

1.62.3ab

īndrasyāṅgirasāṃ **ceṣṭāu** | vidāt sarāmā tánayāya dhāsīm

1.148.3cd

prā sū nayanta grbhāyanta **iṣṭāv** | ásvāso ná rathyò rārahāñāḥ

2.28.7ab

mā no vadhāir varuṇa yé ta **iṣṭāv** | énaḥ kṛṇvāntam asura bhrīṇānti

4.6.7ab

ná yāsya sātur jānitor ávāri | ná **mātārāpitārā** nú cid **iṣṭāu**

6.11.3cd

vépiṣṭho āṅgirasāṃ yád dha vípro | mádhu chandó bhānati rebhá **iṣṭāu**

10.44.9cd

asmín sú te sāvane astv okyām | sutá **iṣṭāu** maghavan bodhy ābhagaḥ**ihéhamāṭṭ-**

6.59.2cd

samāno vām janitā **bhrātarā** yuvām | **yamāv ihéhamātarā****īlitā-** [past.pass.part. īḷ-]

5.5.7ab

vātasya pátmann **īlitā** | **dáivya hótārā** mánuṣaḥ

10.24.4cd

vimadéna yád **īlitā** | **násatyā** nirámanthatam**īśāná-** [mid. part. īś-]

5.71.2c

**īśāná** pipyataṃ dhíyaḥ

7.94.2c

**īśāná** pipyataṃ dhíyaḥ

9.19.2c

**īśāná** pipyataṃ dhíyaḥ

7.82.4cd

**īśāná** vásva ubháyasya kārāva | **índravaruṇā suhāvā** havāmahe**ukthāvāhas-**

6.59.10ab

īndrāgnī **ukthavāhasā** | stómebhir **havanaśrutā****ukthaśás-**

2.39.1cd

**brahmāṇeva** vidátha **ukthaśásā** | **dūtéva hávyā jányā** purutrā**ukthyā-**

8.9.21c

yád vā sumnébhir **ukthyā****ugrá-**

1.21.4ab

**ugrá śántā** havāmaha | úpedāṃ sávanam sutām

5.63.3ab

**samrájā ugrā vṛṣabhā** divás páti | pṛthivya **mitráváruṇā** vícarṣaṇī

6.60.5ab

**ugrá vighanínā** mṛdha | indrāgnī havāmahe

10.106.4ab

āpī vo asmé **pitāreva putrá** | **ugréva** rucā nṛpátīva turyái

1.157.6cd

átho ha kṣatrām ádhi dhattha **ugrá** | yó vām havísmān mánasā dadāśa

4.41.4ab

**índrā** yuvām **varuṇā** didyúm asminn | ójīṣṭham **ugrá** ní vadhiṣṭam vájram

6.62.3ab

tā ha tyád vartír yád áradhram **ugrá** | itthā dhíya ūhathuḥ śásvad áśvaiḥ

6.72.5cd

yuvām śúṣmaṃ náryam carṣaṇībhyaḥ | sám vivyathuḥ pṛtanāśāham **ugrá**

10.106.7ab

**pajréva** cárcaram járam marāyu | kṣádmevārtheṣu tartarītha **ugrá****udanyajā-**

10.106.6cd

**udanyajéva jémanā** maderū | tā me jarāyv ajāram marāyu**úditī-**

1.108.12ab

yád indrāgnī **úditā** sūryasya | mádhya divāḥ svadhāyā mādāyethe

1.115.6ab

adyā devā **úditā** sūryasya | nír āmhasaḥ piprtā nír ayadyāt

5.62.8ab

hiraṇyarūpam uśāso **vyūṣṭāv** | áyasthūnam **úditā** sūryasya

5.69.3ab

pṛtār devīm áditim johavīmi | madhyāmdina **úditā** sūryasya

5.76.3ab

utā yātam samgavé prātār áhno | madhyāmdina **úditā** sūryasya

|                  |  |
|------------------|--|
| 6.51.1cd         | rtásya súci darśatām ánīkaṃ   rukmó ná divá <b>úditā</b> vy ádyaut                             |
| 7.6.7ab          | ā devó dade budhnyā vásūni   váiśvānarā <b>úditā</b> sūryasya                                  |
| 7.41.4cd         | utó <b>ditā</b> maghavan sūryasya   vayāṃ devānāṃ <b>sumatáu</b> syāma                         |
| 7.76.3ab         | tānīd āhāni bahulāny āsan   yā prācīnam <b>úditā</b> sūryasya                                  |
| 8.72.17ab        | sómasya <b>mitrávaruṇā</b>   <b>úditā</b> sūra ā dade  |
| 8.103.11ab       | <b>úditā</b> yó nīditā véditā vásv   ā yajñīyo vavártati                                       |
| <b>udumbalā-</b> |  |
| 10.14.12ab       | <b>urūṇasāv asutṛpā udumbaláu</b>   yamásya <b>dūtáu</b> carato jánāṃ ánu                      |
| <b>udbhíd-</b>   |  |
| 10.76.1cd        | ubhé yáthā no áhanī <b>sacābhúvā</b>   sádaḥ-sado varivasyāta <b>udbhída</b>                   |
| <b>upamá-</b>    |  |
| 8.29.9ab         | sádo <b>dvā</b> cakrāte <b>upamá</b> divi   <b>samrājā</b> sarpírāsutī                         |
| <b>úpastuti-</b> |  |
| 10.167.3cd       | tāvāhām adyá maghavann <b>úpastutau</b>   dhātar vídhātaḥ kalásāṃ abhakṣayam                   |
| <b>upástha-</b>  |  |
| 1.35.6ab         | tisró dyāvah savitúr <b>dvā upásthām</b>   ékā yamásya bhúvane virāṣāt                         |
| 1.124.5cd        | vy ù prathate vitarāṃ várīya   <b>óbhā</b> prñántī pitrór <b>upásthā</b>                       |
| <b>úpeti-</b>    |  |
| 3.18.1ab         | bhāvā no agne sumánā <b>úpetau</b>   sákheva sákhye <b>pitáreva</b> sādhuḥ                     |
| <b>ubhá-</b>     |  |
| 1.22.2ab         | yā suráthā rathítama   <b>ubhá devā divispṛśā</b>  |
| 1.23.2ab         | <b>ubhá devā divispṛśā</b>   indravāyū havāmahe  |
| 1.46.15ab        | <b>ubhá</b> pibatam <b>aśvinā</b>   <b>ubhá</b> naḥ śárma yachatam                             |
| 1.111.4cd        | <b>ubhá mitrávaruṇā</b> nūnám <b>aśvinā</b>   té no hinvantu sātāye dhiyé jiṣé                 |
| 1.120.12c        | <b>ubhá</b> tā básri náśyataḥ  |
| 1.124.5cd        | vy ù prathate vitarāṃ várīya   <b>óbhā</b> prñántī pitrór <b>upásthā</b>                       |
| 1.140.3ab        | <b>kṛṣṇaprútau</b> vevijé asya <b>sakṣítā[u]</b>   <b>ubhá</b> tarete abhí <b>mātārā</b> śísūm |
| 1.141.4cd        | <b>ubhá</b> yád asya janúṣaṃ yád ínvata   ād íd yáviṣtho abhavad ghṛṇā súciḥ                   |
| 1.182.4cd        | vācam-vācam jaritū ratnínīm kṛtam   <b>ubhá</b> śámsaṃ <b>nāsatyāvatam</b> máma                |
| 1.185.9ab        | <b>ubhá śámsā nāryā</b> mām aviṣtām   ubhé mām ūtí ávasā sacetām                               |
| 2.27.15cd        | <b>ubhá kṣáyāv</b> ājáyan yāti prtsú   <b>ubhāv árdhau</b> bhavataḥ sādhuḥ asmai               |
| 3.3.11cd         | <b>ubhá pitārā</b> maháyann ajāyata   agnír dyāvāpṛthiví <b>bhūriretasā</b>                    |
| 4.4.14cd         | <b>ubhá śámsā</b> sūdaya satyatāte   ’nuṣthuyā kṛṇuhy ahrayāṇa                                 |
| 5.38.3cd         | <b>ubhá devāv</b> abhiṣtaye   divás ca gmás ca rājathaḥ  |
| 5.44.12cd        | <b>ubhá</b> sá várā prāty eti bhāti ca   yád īṃ gaṇám bhájate suprayāvabhiḥ                    |
| 5.46.2cd         | <b>ubhá nāsatyā</b> rudró ádha gnāḥ   pūṣā bhágaḥ sárasvatī juṣanta                            |
| 5.68.2ab         | <b>samrājā</b> yā ghṛtāyonī   mitrás <b>cobhá</b> varuṇas ca                                   |
| 5.86.1ab         | índrāgnī yám ávatha   <b>ubhá</b> vājeṣu mártyam   |
| 6.60.13ab        | <b>ubhá</b> vām índrāgnī áhuvádhyā   <b>ubhá</b> rādhasaḥ sahá mādayádhyai                     |
| 6.60.13cd        | <b>ubhá dātārāv</b> iṣām rayīṇām   <b>ubhá</b> vājasya sātāye huve vām                         |
| 6.69.8ab         | <b>ubhá</b> jigyathur ná párā jayethe   ná párā jigye katarás canáinoḥ                         |
| 7.1.17c          | <b>ubhá</b> kṛṇvánto vahatū miyédhe  |
| 7.37.3cd         | <b>ubhá</b> te <b>pūrṇā</b> vásunā gábhastī   ná sūnṛtā ní yamate vasavyā                      |
| 7.93.1cd         | <b>ubhá</b> hí vām <b>suhávā</b> jóhavīmi   tá vājaṃ sadyá usaté <b>dhéṣthā</b>                |
| 8.5.29c          | <b>ubhá cakra</b> hiraṇyáya  |
| 8.31.8c          | <b>ubhá hiraṇyapeśasā</b>  |
| 8.61.18cd        | <b>ubhá</b> te bāhū <b>vṛṣaṇā</b> śatakrato   ní yā vájraṃ mimikṣātuḥ                          |

8.72.12c **ubhā kárṇā hiraṇyáyā**  
8.77.11cd **ubhā** te bāhū **rāṇyā súsamskr̥ta** | ṛdūpé cid **ṛdūvṛdhā**  
8.86.1ab **ubhā** hí **dasrā bhiśájā mayobhúvā** | **ubhā** dákṣasya vácaso babhūvátuḥ  
8.101.7cd **ubhā** yātaṃ **nāsatyā sajóṣasā** | prāti havyāni vītāye  
9.5.7ab **ubhā devā nṛcákṣasā** | **hótārā dáivyā** huve  
10.14.7cd **ubhā rájānā** svadháyā mādantā | yamám paśyāsi váruṇaṃ ca devám  
10.85.9ab sómo vadhūyúr abhavad | **aśvínāstām ubhā varā**  
10.86.14cd utāhám admi píva íd | **ubhā** kukṣí pṛṇanti me  
10.87.3ab **ubhóbhayāvinn** úpa dhehi **dámṣṭrā** | himsrāḥ śísānó `varam páraṃ ca  
10.105.2c **ubhā** rajī ná **keśínā** pátir dán  
10.125.1cd ahám **mitráváruṇobhā** bibharmy | ahám indrāgní ahám **aśvínobhā**  
10.128.7cd imám yajñám **aśvínobhā** bṛhaspátir | devāḥ pāntu yájamānaṃ nyarthāt  
10.131.5ab putráṃ íva **pítārāv aśvínobhā** | indrávátuḥ kávyair damśánābhiḥ  
1.179.6cd **ubháu várnāv** řsir ugrāḥ pupoṣa | satyā devéřv āśiřo jagāma  
2.27.15cd **ubhā kṣáyāv** ājāyan yāti pṛtsú | **ubhāv árdhau** bhavataḥ sādhú asmai  
7.104.13cd hánti rákřo hánty āsad vādantam | **ubhāv** indrasya **prásitau** řayāte  
10.83.7cd juhómi te dharuṇaṃ mādho ágram | **ubhā** upāṃśú **prathamā** pibāva  
10.106.1ab **ubhā** u nūnám tád id arthayethe | ví tanvāthe dhiyo vástrāpáseva  
10.136.5cd **ubháu samudráv** ā křeti | yás ca pūrva utāparaḥ

#### **urú-**

2.27.16cd aśvíva tām āti yeřaṃ ráthena | ářiřtā **urāv** ā řarman syāma  
3.1.11ab **uráu** mahām anibādhé vavardha | āpo agníṃ yaśásaḥ sám hí pūrvīḥ  
3.6.8ab **uráu** vā yé antárikře mādanti | divó vā yé rocané sánti devāḥ  
3.54.9cd devāso yátra panitāra évair | **uráu** pathí vyūte tasthúr antāḥ  
5.42.17a **uráu** devā anibādhé syāma  
5.43.16a **uráu** devā anibādhé syāma  
5.52.7ab yé vāvṛdhanta pāthivā | yá **urāv** antárikřa ā  
7.39.3ab jmayā átra vásavo ranta devā | **urāv** antárikře marjayanta řubhrāḥ  
8.98.9ab yuñjánti hárī řirásya gāthayā | **uráu** rátha urúyuge  
9.97.16ab juřtví na indo supáthā sugāny | **uráu** pavasva várivāṃsi kṛṇván  
10.70.6cd ā vām devāsa uřatī uřanta | **uráu** řidantu subhage upářthe  
10.131.1cd ápódico ápa řūrādharaća | **uráu** yáthā táva řarman mādema

#### **urukramá-**

7.99.6ab iyám manīřā bṛhatī **bṛhántā** | **urukramā** tavásā vardháyantī

#### **urukřáyā-**

1.2.9ab kaví no **mitráváruṇā** | **tuvijātā urukřáyā**

#### **urukřití-**

9.84.1cd kṛdhí no adyā várivaḥ svastimád | **urukřitáu** gṛṇīhi dáivyaṃ jánam

#### **urugāyá-**

4.14.1cd ā **nāsatyorugāyā** ráthena | imám yajñám úpa no yātam ácha

#### **urucákřas-**

8.101.2ab **várřiřthakřatrā urucákřasā nárā** | **rájānā řirghařrúttamā**

#### **uruvyácasā-**

1.160.2ab **uruvyácasā** mahinī **asaścátā** | pitā mātā ca bhúvanāni rakřataḥ

#### **uruśámřa-**

3.62.17ab **uruśámřā namovṛdhā** | mahnā dákřasya řājathaḥ



**urūṇasá-**  
10.14.12ab

**urūṇasāv asutṛpā udumbaláu** | yamásya **dūtáu** carato jánāṃ ánu

**uśás-**  
7.42.5cd  
8.27.2ab  
1.188.6c  
3.4.6ab  
3.14.3ab  
5.1.4cd  
1.73.7cd

á náktā barhíḥ sadatām **uśásā** | **uśántā mitráváruṇā** yajehá  
á paśúm gāsi prthivīm vānaspátin | **uśásā** náktam óśadhíḥ  
**uśásāv** éhá sīdatām  
á bhādamāne **uśásā** úpāke | utá smayete **tanvā** vírūpe  
drávatām ta **uśásā** vājáyantī | ágne vātasya pathyābhir ácha  
yád īm súvāte **uśásā** vírūpe | śvetó vājī jāyate ágre áhnām  
náktā ca cakrúr **uśásā** vírūpe | kṛṣṇām ca vārṇam aruṇām ca sám dhuḥ

**uśásānāktā-**  
1.122.2ab  
1.186.4ab  
7.2.6ab  
2.3.6ab  
2.31.5ab  
4.55.3cd  
5.41.7cd  
10.36.1ab  
10.70.6ab  
10.110.6ab

pátnīva pūrváhūtim vāvṛdhādhyā | **uśásānāktā** purudhá vídāne  
úpa va eṣe námasā jigīṣā | **uśásānāktā** sudúgheva dhenúḥ  
utá yóṣaṇe divyé mahī na | **uśásānāktā** sudúgheva dhenúḥ  
sādhv ápāmsi sanátā na ukṣité | **uśásānāktā** vayyēva raṇvité  
utá tyé devī subhāge **mithūdṛśā** | **uśásānāktā** jāgatām apījívā  
ubhé yáthā no áhanī nipāta | **uśásānāktā** karatām ádabdhe  
**uśásānāktā** vidúṣīva víśvam | á hā vahato mártýāya yajñām  
**uśásānāktā** brhatī **supésasā** | dyāvākṣāmā váruṇo mitró aryamá  
devī divó **duhitārā** suśilpé | **uśásānāktā** sadatām ní **yónau**  
á suṣváyantī yajaté úpāke | **uśásānāktā** sadatām ní **yónau**

**uṣṭṛ-**  
10.106.2ab

**uṣṭāreva** phárvareṣu śrayethe | prāyogéva **śvātryā** śásur éthaḥ

**usrá-**  
2.39.3cd  
4.45.5ab  
6.62.1cd

**cakravākéva** prāti vástor **usrā** | **arvāñcā** yātaṃ **rathyéva śakra**  
svadhvarāso mádhumanto agnáya | **usrā** jarante prāti vástor **aśvínā**  
yā sadyá **usrā** vyūṣi jmó ántān | yúyūṣataḥ páry urū várāṃsi

**ūrmí-**  
9.12.3ab  
9.21.3c  
9.39.4c  
9.85.10cd  
1.27.6ab  
9.14.1ab  
9.72.7ab  
9.73.2ab

madacyút kṣeti sādane | síndhor **ūrmā** vipascít  
síndhor **ūrmā** vy ákṣaran  
síndhor **ūrmā** vy ákṣarat  
apsú drapsám vāvṛdhānām samudrá á | síndhor **ūrmā** mádhumantaṃ pavitra á  
vibhaktāsi citrabhāno | síndhor **ūrmā** upāká á  
pári prāsiṣyadat kavíḥ | síndhor **ūrmāv** ádhi śritāḥ  
**nābhā** prthivyā dharúṇo mahó divó | apām **ūrmáu** síndhuṣv antár ukṣitāḥ  
samyák samyāñco mahiṣā aheṣata | síndhor **ūrmāv** ádhi venā avīvipan

**rjrá-**  
1.174.5ab  
4.16.11cd  
8.1.32ab  
10.22.5ab  
8.68.15ab

váha kútsam indra yásmiñ cākán | syūmanyú **rjrá** vātasyáśvā  
**rjrá** vājaṃ ná gádhyam yúyūṣan | kavír yád áhan páryāya bhūṣāt  
yá **rjrá** máhyam māmahé | sahá tvacā hiraṇyáyā  
tvám **tyā** cid vātasyáśvāgā | **rjrá** tmánā váhadhyai  
**rjráv** indrotá á dade | hári ṛkṣasya **sūnávi**

**rtá-**  
10.106.5ab

vámṣageva **pūṣaryā** śimbátā | mitréva **rtá** śatārā śátapantā

**rtaspṛś-**

|                               |  |
|-------------------------------|--|
| 1.2.8ab                       | ṛténa <b>mitrāvaruṇāv</b>   <b>ṛtāvṛdhāv</b> ṛtasprśā  |
| <b>ṛtāvan-</b>                |  |
| 5.65.2cd                      | tā sātpatī <b>ṛtāvṛdha</b>   <b>ṛtāvānā</b> jáne-jane  |
| 8.23.30c                      | <b>ṛtāvānā samrājā pūtadakṣasā</b>   |
| 8.25.1c                       | <b>ṛtāvānā</b> yajase <b>putadakṣasā</b>   |
| 8.25.7c                       | <b>ṛtāvānā samrājā</b> námase <b>hitā</b>  |
| 8.25.8ab                      | <b>ṛtāvānā</b> ní ṣedatuḥ   sāmrajyāya sukrátū   |
| 8.25.4c                       | <b>ṛtāvānāv</b> ṛtām ā ghoṣato bṛhát   |
| 1.136.4fg                     | táthā <b>rājānā</b> karatho yád ímaha   <b>ṛtāvānā</b> yád ímahe                             |
| 1.151.8ab                     | yuvām yajñáih <b>prathamā</b> góbhīr añjata   <b>ṛtāvānā</b> mánaso ná práyuktiṣu            |
| 1.151.4ab                     | prá sá kṣítir asura yā máhi priyá   <b>ṛtāvānāv</b> ṛtām ā ghoṣatho bṛhát                    |
| <b>ṛtāvṛdh-</b>               |  |
| 1.106.3ab                     | ávantu naḥ pitáraḥ supravācanā   utá devī deváputre <b>ṛtāvṛdhā</b>                          |
| 1.159.1ab                     | prá <b>dyāvā</b> yajñáih pṛthivī <b>ṛtāvṛdhā</b>   mahí stuṣe vidátḥṣu <b>práčetāsā</b>      |
| 5.65.2cd                      | tā sātpatī <b>ṛtāvṛdha</b>   <b>ṛtāvānā</b> jáne-jane  |
| 9.9.3c                        | mahān mahí <b>ṛtāvṛdhā</b>   |
| 1.47.1ab                      | ayām vām mádhumattamaḥ   sutáḥ sóma <b>ṛtāvṛdhā</b>  |
| 2.41.4ab                      | ayām vām <b>mitrāvaruṇā</b>   sutáḥ sóma <b>ṛtāvṛdhā</b>                                     |
| 1.47.3ab                      | <b>ásvinā</b> mádhumattamaḥ   pātām sómam <b>ṛtāvṛdhā</b>                                    |
| 1.47.5cd                      | tābhiḥ śv ásmāṁ avataḥ śubhas patī   pātām sómam <b>ṛtāvṛdhā</b>                             |
| 3.62.18c                      | pātām sómam <b>ṛtāvṛdhā</b>  |
| 7.66.19c                      | pātām sómam <b>ṛtāvṛdhā</b>  |
| 8.87.5cd                      | <b>dāsrā</b> hiraṇyavartanī śubhas patī   pātām sómam <b>ṛtāvṛdhā</b>                        |
| 6.59.4ab                      | yá indrāgnī sutēṣu vām   stávat téṣv <b>ṛtāvṛdhā</b>   |
| 1.23.5ab                      | ṛténa <b>yāv</b> <b>ṛtāvṛdhāv</b>   ṛtasya jyótiṣas patī                                     |
| 1.2.8ab                       | ṛténa <b>mitrāvaruṇāv</b>   <b>ṛtāvṛdhāv</b> ṛtasprśā  |
| <b>ṛtvij-</b>                 |  |
| 8.38.1ab                      | yajñásya hí sthá <b>ṛtvijā</b>   sásnī vājeṣu kármasu  |
| 10.70.7cd                     | <b>puróhitāv</b> <b>ṛtvijā</b> yajñé asmín   <b>vidúṣṭarā</b> dráviṇam ā yajethām            |
| <b>ṛdūvṛdh-</b>               |  |
| 8.77.11cd                     | <b>ubhā</b> te bāhú <b>rāṇyā súsaṃskṛta</b>   ṛdūpé cid <b>ṛdūvṛdhā</b>                      |
| <b>ṛbhumánt-</b>              |  |
| 8.35.15ab                     | <b>ṛbhumántā</b> vṛṣaṇā vājavantā   <b>marútvantā</b> jaritúr gachatho hávam                 |
| <b>ṛṣvā-</b>                  |  |
| 6.47.8cd                      | <b>ṛṣvā</b> ta indra sthávīrasya bāhú   úpa stheyāma śaraṇā <b>bṛhántā</b>                   |
| 10.73.3ab                     | <b>ṛṣvā</b> te <b>pādā</b> prá yáj jigāsy   ávardhan vājā utá yé cid átra                    |
| 1.28.8ab                      | tā no adyá vanaspatī   <b>ṛṣvāv</b> ṛṣvébhiḥ soṭṛbhiḥ  |
| <b>étagva-</b>                |  |
| 7.70.2cd                      | yó vām samudrán sarítah píparty   <b>étagvā</b> cin ná <b>suyújā</b> yujánáh                 |
| 8.70.7cd                      | <b>étagvā</b> cid yá <b>étaśā</b> yuyójate   hárī índro yuyójate                             |
| <b>eta-</b> [pronominal stem] |  |
| 3.43.4ab                      | ā ca tvām <b>etā</b> <b>vṛṣaṇā</b> váhāto   hárī <b>sákhāyā</b> <b>sudhúrā</b> <b>svāngā</b> |
| 7.36.4ab                      | girā yá <b>etā</b> yunájad dhárī ta   índra <b>priyā</b> <b>suráthā</b> sūra dhāyú           |
| 8.45.39ab                     | ā ta <b>etā</b> <b>vacoyújā</b>   hárī grbhṇe <b>sumádrathā</b>                              |
| 10.27.20ab                    | <b>etáu</b> me <b>gávau</b> pramarásya <b>yuktáu</b>   mó śú prá sedhír múhur ín mamandhi    |

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| 10.85.18ab<br><i>étaśa-</i><br>8.70.7cd  | pūrvāparāṃ carato māyáyaitáu   śísū <b>krīlantau</b> pári yāto adhvarám<br><b>étagvā</b> cid yá <b>étaśā</b> yuyójate   hārī indro yuyójate  |
| <i>éti-</i><br>10.178.2cd  | úrvī ná pṛthvī báhule gábhīre   má vām <b>étau</b> má páretau riśāma   |
| <i>éṣṭi-</i><br>6.21.8cd   | tvāṃ hy āpīḥ pradīvi piṭṛṇām   śásvad babhútha suháva <b>éṣtau</b>   |
| <i>okivāṃs-</i><br>6.59.3ab  | <b>okivāṃsā</b> suté sácāṃ   <b>áśvā</b> sáptī ivādane   |
| <i>óṣṭha-</i><br>2.39.6ab  | <b>óṣṭhāv</b> iva mádhv āsné <b>vádantā</b>   <b>stánāv</b> iva pipyatam jīvāse naḥ  |
| <i>ka-</i> [pronominal stem]<br>10.90.11cd   | múkham kím asya <b>káu</b> bāhū   <b>kā</b> ūrú <b>pādā</b> ucyete   |
| <i>kakṣyaprā-</i><br>1.10.3ab  | yukṣvā hí <b>keśínā</b> hārī   <b>vṛṣaṇā</b> <b>kakṣyaprā</b>  |
| <i>kará-</i><br>1.116.13ab   | ájohavīn <b>nāsatyā</b> <b>karā</b> vām   mahé yāman <b>purubhujā</b> púramdhiḥ  |
| <i>karaṇā-</i><br>1.119.7ab  | yuvām vāndanam níṛṭtam jaraṇyáyā   rátham ná <b>dasrā</b> <b>karaṇā</b> sám invathaḥ   |
| <i>karásna-</i><br>3.18.5cd<br>6.19.3ab  | stotúr duroṇé subhágasya revát   <b>srprā</b> <b>karásnā</b> dadhiṣe vápūṃṣi<br>pṛthū <b>karásnā</b> <b>bahulā</b> gábhastī   asmadryāk sám mimīhi śrávāṃsi  |
| <i>kárṇa-</i><br>4.23.8cd<br>4.29.3ab<br>6.9.6ab<br>6.38.2ab<br>8.72.12c<br>10.106.9cd<br>2.39.6cd | ṛtasya ślóko <b>badhirā</b> tatarda   <b>kárṇā</b> budhānāḥ śucāmāna āyóḥ<br>śráváyéd asya <b>kárṇā</b> vājayádhyai   júṣtām ānu prá díśam mandayádhyai<br>ví me <b>kárṇā</b> patayato ví cákṣur   vídām jyótir hṛdaya āhitam yát<br>dūrāc cid ā vasato asya <b>kárṇā</b>   ghóṣād índrasya tanyati bruvānāḥ<br><b>ubhā</b> <b>kárṇā</b> <b>hiraṇyáyā</b><br><b>kárṇeva</b> śāsura ānu hí smārātho   <b>ámśeva</b> no bhajatam citrām āpnaḥ<br><b>nāseva</b> nas tanvò <b>rakṣitārā</b>   <b>kárṇāv</b> iva <b>suśrútā</b> bhūtam asmé |
| <i>kalása-</i><br>6.69.2ab   | yá víśvāsām <b>janitārā</b> matīnām   índrāviṣṇū <b>kalásā</b> <b>somadhánā</b>  |
| <i>kavichád-</i><br>3.12.3ab   | índram agníṃ <b>kavichádā</b>   yajñásya jūtyā vṛṇe  |
| <i>kaśaplaká-</i><br>8.33.19cd   | má te <b>kaśaplakáu</b> dṛśan   strī hí brahmā babhúvitha  |
| <i>káśāvant-</i><br>8.25.24ab  | smádabhīṣū <b>káśāvantā</b>   víprā náviṣṭhayā matí  |
| <i>cakānā-</i> [perf.mid.part. <i>kā-</i> ]  |  |

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| 6.68.3ab<br><i>kāmya-</i><br>1.6.2ab<br>1.8.10ab   | tā gṛṇīhi namasyēbhīḥ sūśāiḥ   sumnébhir <b>indrāvāruṇā cakānā</b><br>yuñjānty asya <b>kāmyā</b>   hārī <b>vīpakṣasā</b> rāthe<br>evā hy āsya <b>kāmyā</b>   stōma ukthāṃ ca śāṃsyā   |
| <i>kirāṇa-</i><br>10.106.4cd   | īryeva puṣṭyāi <b>kirāṇeva</b> bhujoyāi   śruṣṭivāneva hāvam ā gamiṣtam   |
| <i>kīnāra-</i><br>10.106.10cd  | <b>kīnāreva</b> svēdam <b>āsiṣvidānā</b>   kṣāmevorjā sūyavasāt sacethe   |
| <i>kukṣī-</i><br>9.80.3ab<br>9.109.18ab  | ēndrasya <b>kukṣā</b> pavate madīntama   ūrjaṃ vāsānaḥ śrāvase sumaṅgālaḥ<br>prā soma yāhīndrasya <b>kukṣā</b>   nṛbhir yemānó ādribhiḥ sutāḥ   |
| <i>kumārīn-</i><br>8.31.8ab  | <b>putrīṇā</b> tā <b>kumārīṇā</b>   vīśvam āyur vy āsnutaḥ  |
| <i>kulphā-</i><br>7.50.2ab   | yād vijāman páruṣi vāndanam bhúvad   <b>aṣṭhīvāntau</b> pári <b>kulpháu</b> ca déhat  |
| <i>cakrāṇā-</i> [perf.mid.part. <i>kr-</i> ]<br>4.41.10cd  | tā <b>cakrāṇā</b> ūtibhir návyasībhir   asmatrá ráyo niyútaḥ sacantām   |
| <i>kṛtā-</i> [past.pass.part. <i>kr-</i> ]<br>1.28.2ab<br>8.10.3ab                                 | yātra <b>dvāv</b> iva <b>jaghānā</b>   <b>adhiṣavanyā</b> <b>kṛtā</b><br><b>tyā</b> nv āśvīnā huve   <b>sudāmsasā</b> grbhé <b>kṛtā</b>   |
| <i>kārtva-</i><br>1.161.3cd  | dhenūḥ <b>kārtvā yuvaśā</b> <b>kārtvā dvā</b>   tāni bhrātar ānu vaḥ kṛtv yémasi  |
| <i>kṛṣṭyojas-</i><br>7.82.9ab  | asmākam <b>indrāvaruṇā</b> bhāre-bhare   <b>puroyodhā</b> bhavataṃ <b>kṛṣṭyojasā</b>  |
| <i>kṛṣṇaprūt-</i><br>1.140.3ab   | <b>kṛṣṇaprútau</b> vevijé asya <b>sakṣitā[u]</b>   <b>ubhā</b> tarete abhí <b>mātārā</b> śísuṃ  |
| <i>késavant-</i><br>10.105.5ab   | ādhi yás tastháu <b>késavantā</b>   <b>vyācasvantā</b> ná puṣṭyāi   |
| <i>keśín-</i><br>1.10.3ab<br>1.82.6ab<br>3.6.6ab<br>3.41.9ab<br>8.17.2ab<br>8.14.12ab<br>10.105.2c | yukṣvā hí <b>keśínā</b> hārī   <b>vṛṣaṇā</b> <b>kakṣyaprā</b><br>yunājmi te bráhmaṇā <b>keśínā</b> hārī   úpa prā yāhi dadhiśé gābhastyoḥ<br>rtāsya vā <b>keśínā</b> yogyābhir   <b>ghṛtasnūvā rōhitā</b> dhurí dhiṣva<br>arvāñcam tvā sukhé rāthe   váhatām indra <b>keśínā</b><br>ā tvā <b>brahmayújā</b> hārī   váhatām indra <b>keśínā</b><br>índram ít <b>keśínā</b> hārī   somapéyāya vakṣataḥ<br><b>ubhā</b> rají ná <b>keśínā</b> pátir dán |
| <i>krātu-</i><br>10.95.3cd   | avíre <b>krátau</b> ví davidyutan ná   úrā ná māyúm citayanta dhúnayaḥ  |
| <i>krátumant-</i><br>10.59.1ab   | prā tāry āyuh pratarāṃ návīya   <b>sthātāreva</b> <b>krátumatā</b> ráthasya   |

1.183.2ab suvṛd rátho vartate yánn abhí kṣām | yát tīṣṭhathaḥ **krátumantānu** pṛkṣé  
*kratuvid-*  
 2.39.2cd méne iva **tanvā** śumbhamāne | dāmpatīva **kratuvidā** jáneṣu

*cakramāṇa-* [perf.part. *kram-*]

6.62.2ab tā yajñām ā śúcibhiś **cakramāṇā** | ráthasya bhānūṃ rurucū rájjobhiḥ

*krīḍant-* [past.pass. part. *krīḍ-*]

10.85.18ab pūrvāparāṃ carato māyáyaitáu | śísū **krīlantau** pári yāto adhvarám

10.85.42cd **krīlantau** putráir náptṛbhīr | **módamānau** své grhé

*kṣatriya-*

8.25.8c **dhṛtāvratā kṣatriyā** kṣatrám āsatuḥ

7.64.2ab ā **rājānā** maha ṛtasya **gopā** | síndhupatī **kṣatriyā** yātam arvāk

*kṣam-*

10.12.1ab **dyāvā** ha **kṣāmā** prathamé ṛténa | abhiśrāvé bhavataḥ **satyavācā**

*ksáya-*

2.27.15cd **ubhā kṣáyāv** ājāyan yāti pṛtsú | **ubhāv árdhau** bhavataḥ sādhú asmai

*kṣáyant-* [part. *kṣi-/kṣā-*]

7.64.1ab diví **kṣáyantā** rájasah pṛthivyām | prá vām ghṛtāsya nirñijo dadīran

7.93.2cd **kṣáyantau** rāyó yávasasya bhūreḥ | pṛñktām vājasya sthāvīrasya ghṛṣveḥ

*kṣétrasāti-*

7.19.3cd prá páurukutsim trasádasyum āvaḥ | **kṣétrasātā** vṛtrahátyeṣu pūrúm

*kharamajrá-*

10.106.7cd ṛbhū nápat **kharamajrá** kharájrur | vāyúr ná parpharat kṣayad rayññām

*khṛgala-*

2.39.4cd śvāneva no **áriṣaṇyā** tanúnām | **khṛgaleva** visrásah pātam asmān

*gábhasti-*

1.62.12ab sanād evá táva ráyo **gábhastau** | ná kṣīyante nópa dasyanti dasma

2.18.8cd úpa jyéṣṭhe várūthe **gábhastau** | prāyé-prāye jigīváṃsah syāma

6.20.9ab sá īm spṛdho vanate ápratīto | bíbhrad vájraṃ vṛtrahāṇaṃ **gábhastau**

10.44.2ab suṣṭhāmā ráthaḥ **suyāmā** hárī te | mimyákṣa vājro nṛpate **gábhastau**

10.61.3cd ā yáḥ sáryābhis tuvinṛmṇó asya | ásrīñītādísam **gábhastau**

10.73.8ab tvám etāni papriṣe ví náma | íśāna indra dadhiṣe **gábhastau**

*gmánt-* [part. *gam-*]

10.22.6ab ádha **gmántośánā** pṛchate vām | kádarthā na ā grhám

10.32.1ab prá sú **gmántā** dhiyasānāsya sakṣāṇi | varébhīr varāṃ abhí sú prasídataḥ

1.122.11ab ádha **gmántā** náhuṣo hávaṃ sūrēḥ | śrótā rājāno amṛtasya mandrāḥ

*gántṛ-* [gam-]

1.17.2ab **gántārā** hí stho 'vase | hávaṃ víprasya mávataḥ

8.5.5c **gántārā** dāśúṣo grhám

8.13.10c **gántārā** dāśúṣo grhám namasvīnaḥ

8.22.3cd **arvácínā** sv ávase karāmahe | **gántārā** dāśúṣo grhám

***gámiṣṭha-***

- 1.118.3cd kím aṅgá vāṃ práty ávartim **gámiṣṭhā** | āhúr víprāso **aśvinā** purājāḥ  
 3.58.3cd kím aṅgá vāṃ práty ávartim **gámiṣṭhā** | āhúr víprāso **aśvinā** purājāḥ  
 5.76.2ab ná saṃskṛtām prá mimīto **gámiṣṭhā** | ánti nūnám **aśvinópastutehá**

***gambhīracetas-***

- 8.8.2cd bhújī **hīraṇyapeśasā** | kāvī **gāmbhīracetasā**

***jāgrvāṃs-*** [intens.part. *gr-*]

- 1.136.3c **jāgrvāṃsā** divé-dive

***gáviṣṭi-***

- 1.91.23cd mǎ tvǎ tanad íṣiṣe vīryāsya | ubháye**bhyaḥ** prá cikitsā **gáviṣṭau**  
 3.47.4ab yé tvāhihátye maghavann ávardhan | yé śāmbaré harivo yé **gáviṣṭau**  
 6.31.3ab tvām kútsenābhí śúṣṇam indra | aśúṣam yudhya kúyavam **gáviṣṭau**  
 6.47.20cd bṛhaspate prá cikitsā **gáviṣṭāv** | itthā saté jaritrá indra pánthām  
 8.57.3cd saháśram śáṃsā utá yé **gáviṣṭau** | sárvaṃ ít tām úpa yātā píbadhyai  
 10.61.23ab ádha yád **rājānā gáviṣṭau** | sárat saraṇyúḥ kārāve jaraṇyúḥ  
 10.102.2cd rathīr abhūn mudgalānī **gáviṣṭau** | bhāre kṛtām vy áced indrasenā

***gavyánt-*** [part. *gavy-*]

- 1.131.3de yád **gavyántā dvā jánā** | svār **yántā** samūhasi

***grṇānā-*** [aor.mid.part. *gir-/gṛ-*]

- 1.117.11ab sūnór mānenāśvinā **grṇānā** | vǎjam víprāya **bhuraṇā rádantā**  
 6.63.2ab áram me gantaṃ hávanāyāsmái | **grṇānā** yáthā píbātho ándhaḥ  
 3.62.18ab **grṇānā** jamádagninā | **yónāv** ṛtāsya sīdatam  
 8.101.8cd práciṃ hótrām **pratirántāv** itam **narā** | **grṇānā** jamádagninā  
 6.68.8ab nú ná **indrāvaruṇā grṇānā** | pṛñktām rayim sauśravasāya **devā**

***giri-***

- 8.45.5ab práti tvā śavasí vadad | **girāv** ápso ná yodhiṣat

***gírvaṇastama-*** [*gírvaṇas-*]

- 5.86.4cd pátī turāsya rádhaso | **vidvāṃsā gírvaṇastamā**

***gr̥dhra-***

- 2.39.1ab **grāvāṇeva** tát íd ártham jarethe | **gr̥dhreva** vṛkṣám nidhimántam ácha

***gó-***

- 3.33.1cd **gáveva** śubhré **mātārā** rihāṇé | vípāt chutudrí páyasā javete  
 5.27.1ab **ánasvantā** sátpatir māmāhe me | **gāvā** cétīṣtho ásuro maghónaḥ  
 3.53.17ab **sthiráu gāvau** bhavatām vīlúr ákṣo | méṣā ví varhi mǎ yugám ví śāri  
 6.27.7ab yásya **gāvāv aruṣā** sūyavasyú | antár ū śú cárato **rérihāṇā**  
 10.27.20ab **etáu me gāvau** pramarāsya **yuktáu** | mó śú prá sedhīr múhur ín mamandhi  
 10.85.11ab ṛksāmābhyām abhíhitau | **gāvau** te **sāmanāv** itaḥ

***gojít-***

- 1.102.6ab **gojítā** bāhú ámitakratuḥ simáḥ | kárman-karmañ chatámūtiḥ khajamkaráḥ

***gópati-***

- 10.19.3ab púnar etǎ ní vartantām | asmín puṣyantu **gópatau**

**góparīṇas-**  
10.62.10ab

utá **dāsā** parivīṣe | smáddiṣṭī **góparīṇasā**

**gopā-**  
7.91.2ab  
8.25.1ab  
10.40.12cd  
2.40.1cd  
5.62.9ab  
7.64.2ab  
5.63.1ab

**uśántā dūtā** ná dábhāya **gopā** | māsás ca pāthāḥ śarádaś ca pūrvīḥ  
tā vāṃ víśvasya **gopā** | **devā** devéṣu **yajñīyā**  
ábhūtaṃ **gopā mithuṇā** śubhas patī | priyā aryamṇó dúryāṃ asīmahi  
**jātáu** víśvasya bhúvanasya **gopáu** | devā akrṇvann amṛtasya nábhim  
yád bāmhiṣṭhaṃ nātivídhe sudānū | áchidraṃ śárma bhuvanasya **gopā**  
ā **rājānā** maha ṛtasya **gopā** | síndhupati **kṣatriyā** yātam arvāk  
ṛtasya **gopāv** ádhi tiṣṭhatho ráthaṃ | **sátyadharmāṇā** paramé vyòmani

**gómaghā-**  
7.71.1cd

**áśvāmaghā gómaghā** vāṃ huvema | dívā náktam śárum asmád yuyotam

**góṣātī-**  
8.84.7c  
10.38.1cd

**góṣātā** yásya te girāḥ  
yátra **góṣātā** dhṛṣitéṣu khādiṣu | víṣvak pátanti didyávo nṛṣāhye

**gāurá-**  
7.69.6ab  
5.78.2ab  
8.87.1cd  
8.87.4cd

**nārā gauréva** vidyútaṃ **trṣāṇā** | asmākam adyá sávanópa yātam  
**áśvinā hariṇāv** iva | **gaurāv** ivānu yávasam  
mádhvaḥ sutásya sá diví priyó **narā** | pātāṃ **gaurāv** ivériṇe  
tā **vāvṛdhānā** úpa suṣṭutīm divó | gantāṃ **gaurāv** ivériṇam

**grāvan-**  
2.39.1ab

**grāvāṇeva** tát íd árthaṃ jarethe | **gr̥dhreva** vṛkṣām nidhimántam ácha

**gharmā-**  
10.106.8ab  
10.114.1ab

**gharméva** mádhu jaṭháre sanérū | **bhāgevitā** turphārī **phārivāram**  
**gharmā sámantā** trivṛtaṃ vy āpatuṣ | táyor júṣṭim mātariśvā jagāma

**gharmyeṣṭhā-**  
10.106.5cd

**vājevocā** váyasā **gharmyeṣṭhā** | **méseveṣā** saparyā púrīṣā

**ghṛni-**  
6.3.7cd

**ghṛṇā** ná yó dhrájasā pátmanā yánn | á ródasī vásunādām supátnī

**ghṛtapṛc-**  
6.70.4ab

ghṛténa dyāvāpṛthiví abhívṛte | **ghṛtaśríyā ghṛtapṛcā ghṛtāvṛdhā**

**ghṛtaśrí-**  
6.70.4ab

ghṛténa dyāvāpṛthiví abhívṛte | **ghṛtaśríyā ghṛtapṛcā ghṛtāvṛdhā**

**ghṛtasnú-**  
3.6.6ab

ṛtasya vā **keśínā** yogyābhīr | **ghṛtasnúvā róhitā** dhurí dhiṣva

**ghṛtānna-**  
6.67.8cd

tád vāṃ mahitvām **ghṛtānnāv** astu | yuvām dāsúṣe ví cayiṣṭam áṃhaḥ

**ghṛtāvṛdh-**  
6.70.4ab

ghṛténa dyāvāpṛthiví abhívṛte | **ghṛtaśríyā ghṛtapṛcā ghṛtāvṛdhā**

|   |   |
|---|---|
| <b>ghṛṣu-</b><br>6.46.4ab   | bādhase jánān <b>vṛṣabhéva</b> manyúnā   <b>ghṛṣau</b> mīlhā ṛcīsama  |
| <b>ghorá-</b><br>6.67.4cd   | prá yā máhi <b>mahāntā jáyamānā</b>   <b>ghorā</b> mártāya ripáve ní dīdhaḥ   |
| <b>cakrá-</b><br>8.5.29c  | <b>ubhā cakrá hiraṇyáyā</b>   |
| <b>cakravāká-</b><br>2.39.3cd   | <b>cakravākéva</b> prāti vástor <b>usrā</b>   <b>arvāñcā</b> yātaṃ <b>rathyéva śakrá</b>  |
| <b>cakrí-</b><br>1.185.1cd<br>2.34.9cd<br>2.34.14.cd<br>5.30.8cd<br>10.89.4cd | viśvaṃ tmánā bibhṛto yád dha náma   ví vartete áhanī <b>cakríyeva</b><br>vartáyata tápuṣā <b>cakríyābhí</b> tám   áva rudrā asáso hantanā vādhaḥ<br>tritó ná yān páñca hóṭīn abhiṣṭaya   āvavártad ávarāñ <b>cakríyāvase</b><br>ásmānaṃ cit svaryāṃ vartamānam   prá <b>cakríyeva</b> ródasī marúdbhyaḥ<br>yó ákṣeṇeva <b>cakríyā</b> śácībhir   víṣvak tastāmbha pṛthivīm utá dyām |
| <b>cákṣus-</b><br>2.39.5ab  | <b>vátevājuryā nadyéva</b> rītír   akṣí iva <b>cákṣuṣā</b> yātam arvák  |
| <b>caturakṣá-</b><br>10.14.10ab<br>10.14.11ab                                 | áti drava <b>sārameyáu śvānau</b>   <b>caturakṣáu śabálau</b> sādhnā pathá<br><b>yáu te śvānau</b> yama <b>rakṣitārau</b>   <b>caturakṣáu</b> pathirákṣī <b>nṛcákṣasau</b>  |
| <b>candrámās-</b><br>10.64.3cd  | <b>sūryāmāsā candrámasā</b> yamám diví   tritām vātam uśásam aktúm <b>aśvínā</b>  |
| <b>camasá-</b><br>4.33.5ab  | jyeṣṭhá āha <b>camasā dvā</b> karéti   kánīyān trīn kṛṇavāméty āha  |
| <b>camū-</b><br>3.55.20ab   | mahí sám airac <b>camvā</b> samīcī   ubhé té asya vásunā nyṛṣṭe   |
| <b>cárant-</b> [part. <i>car-</i> ]<br>10.92.12cd                             | <b>sūryāmāsā vicárantā</b> divikṣítā   dhiyā śamīnahuṣī asyá bodhatam   |
| <b>carú-</b><br>10.167.4ab  | prásūto bhakṣám akaraṃ <b>carāv</b> ápi   stómaṃ cemám prathamáh sūrír ún mṛje  |
| <b>carṣaṇīsáh-</b><br>7.94.7ab  | índrāgnī ávasā gatam   asmábhyaṃ <b>carṣaṇīsahā</b>   |
| <b>citrá-</b><br>10.106.3ab   | <b>sākamyújā</b> śakunásyeva <b>pakṣā</b>   <b>paśvéva citrá</b> yájur ā gamiṣtam   |
| <b>citráratha-</b><br>4.30.18c  | árṇacitrárathāvadhīḥ  |
| <b>codáyant-</b> [part. <i>cud-</i> ]<br>1.117.3cd<br>10.110.7cd              | <b>minántā</b> dásyor áśivasya māyā   anupūrvám <b>vṛṣaṇā codáyantā</b><br><b>pracodáyantā</b> vidátheṣu kārū   prācīnaṃ jyótiḥ pradísā <b>diśántā</b>  |



***codá-***

2.30.6ab prá hí krátuṃ vṛhátho yáṃ vanuthó | radhrásya stho yájamānasya **codáu**

***coditṛ-***

5.43.9cd yā rādhasā **coditārā** matīnām | yā vājasya **draviṇodā** utá tmán

***cyavāna-*** [mid.part. *cyu-*]

6.62.7cd **daśasyántā** śayāve pipyathur gām | iti **cyavānā** sumatīm bhuraṇyū

***chardiṣpā-***

8.9.11ab yātām **chardiṣpā** utá naḥ **paraspā** | bhūtām **jagatpā** utá nas **tanūpā**

***jagatpā-***

8.9.11ab yātām **chardiṣpā** utá naḥ **paraspā** | bhūtām **jagatpā** utá nas **tanūpā**

***jaghána-***

1.28.2ab yátra **dvāv** iva **jaghánā** | **adhiṣavaṇyā** kṛtā

***jāyamāna-*** [part. *jan-*]

6.67.4cd prá yā máhi **mahántā jāyamānā** | **ghorā** mártāya ripāve ní dīdhaḥ

2.40.2ab **imáu deváu jāyamānau** juṣanta | **imáu** támāṃsi gūhatām ájuṣtā

***jajñāna-*** [perf.mid.part *jan-*]

1.23.4c **jajñānā** pūtádakṣasā

***janáyant-*** [caus.part. *jan-*]

7.99.4ab urúm yajñāya cakrathur ulokām | **janáyantā** sūryam uṣásam agnīm

***jātá-*** [past.pass.*jan-*]

1.181.4ab ihéha **jātá** sám avāvaśītām | arepāsā tanvā nāmabhiḥ sváiḥ

1.184.3cd vacyánte vām kakuhá apsú **jātá** | yugá jūrṇéva váruṇasya bhūreḥ

3.39.3cd vápūṃsi **jātá mithunā** sacete | **tamohánā** tápuṣo budhná **étā**

4.43.3cd divá **ājātā divyā suparṇā** | káyā śácīnām bhavathaḥ **śáciṣthā**

2.40.1cd **játáu** víśvasya bhúvanasya **gopáu** | devá akrṇvann amṛtasya nábhim

5.73.4cd nānā **játāv arepāsā** | sám asmé bándhum éyathuḥ

7.33.13ab satre ha **játāv iṣitā** námobhiḥ | kumbhé rétaḥ siṣicatuḥ samānám

***jána-***

1.131.3de yád gavyántā **dvā jánā** | svār **yántā** samūhasi

9.86.42cd **dvā jánā** yātáyann antár īyate | **nārā** ca sámśam dáivyam ca dhartári

5.34.8ab sám yáj **jánau sudhánau víśváśardhasāv** | áved índro maghávā góṣu śubhrīṣu

***jánana-***

2.40.1ab **sómāpūṣaṇā jánanā** rayīnām | **jánanā** divó **jánanā** pṛthivyāḥ

***janitṛ-***

6.69.2ab yā víśvāsām **janitārā** matīnām | índrāviṣṇū **kalásā somadhánā**

***jánya-***

2.39.1cd **brahmāṇeva** vidátha **ukthaśāsā** | **dūtéva** hávyā **jányā** purutrā

***jayús-***

1.117.16cd ví **jayúṣā** yayathuḥ sánv ádrer | jātām viśváco ahatam viṣeṇa

6.62.7ab ví **jayúṣā rathyā** yātam ádriṃ | śrutāṃ hávaṃ **vṛṣaṇā** vadhrimatyāḥ  
10.39.13ab tā vartír yātaṃ **jayúṣā** ví párvatam | ápinvataṃ śayáve dhenúm **aśvinā**

**járant-** [part. *jar-*]

1.161.7ab nís cármaṇo gām ariṇīta dhītíbhír | yā **járantā yuvaśā** tākṛṇotana

**jaraṇá-**

4.33.3ab púnar yé cakrúḥ **pitārā** yúvānā | **sánā yūpeva jaraṇā śáyānā**  
10.40.3ab prātár jarethe **jaraṇéva** kápayā | vástor-vastor **yajatā** gachatho gṛhám

**jáviṣṭha-**

4.2.3ab **átyā** vṛdhasnū **róhitā** ghṛtásnū | ṛtasya manye mánasā **jáviṣṭhā**

**jīrī-**

9.66.9ab mrjánti tvā sám agrúvo | ávye **jīráv** ádhi ṣváṇi

**jujuṣāṇá-** [perf.mid.part. *jus-*]

1.118.7cd yuvám kánvāyápiriptāya cákṣuḥ | práty adhattaṃ suṣtutím **jujuṣāṇā**  
2.39.8cd tāni **narā jujuṣāṇópa** yātaṃ | bṛhád vademā vidáthe suvírāḥ  
7.68.1ab ā **śubhrā** yātaṃ **aśvinā sváśvā** | gíro **dasrā jujuṣāṇā** yuvākoḥ

**juṣāṇá-** [aor.mid.part. *jus-*]

1.118.10cd ā na úpa vásumatā ráthena | gíro **juṣāṇā** suvitāya yātam  
3.58.7cd **nāsatyā** tiróahnayaṃ **juṣāṇā** | sómaṃ pibatam **asrídḥā** sudānū  
5.75.3cde **rúdrā** hiraṇyavartanī | **juṣāṇā** vājinīvasū | mādḥvī máma śrutam hávam  
8.57.2cd asmākam yajñám sávanam **juṣāṇā** | pātám sómam **aśvinā** dīdyagnī  
7.66.19ab ā yātaṃ **mitrāvaruṇā** | **juṣāṇāv** āhutiṃ **narā**

**jéman-**

10.106.6cd **udanyajéva jémanā** maderū | tā me jarāyv ajāram marāyu

**jyēṣṭhatama-**

6.67.1ab víśveṣāṃ vaḥ satám **jyēṣṭhatamā** | gīrbhír **mitrávaruṇā** vāvṛdhádhyai

**jrayasānā-**

5.66.5cd **jrayasānāv** áram pṛthú | áti kṣaranti yāmabhiḥ

**tádokas-**

4.49.6c mādáyethām **tádokasā**

**tána-**

8.25.2ab **mitrá tánā** ná **rathyā** | váruṇo yás ca sukrátuḥ

**tánaya-**

8.25.2c sanāt **sujatā tánayā dhṛtávratā**

**tanū-**

1.181.4ab ihéha **jātā** sám avāvaśītām | arepāsā **tanvā** námabhiḥ sváih  
3.4.6ab ā bhándamāne **uśāsā** úpāke | utá smayete **tanvā** vírūpe  
4.56.6ab punāné **tanvā** mitháh | svéna dákṣeṇa rājathah  
2.39.2cd méne iva **tanvā** śumbhamāne | dámpatīva **kratuvidā** jáneṣu  
10.65.2ab indrāgnī vṛtrahátýeṣu sátpatī | mithó **hinvānā tanvā sámokasā**

**tanūtyáj-**

|  |   |
|--|---|
| 10.4.6ab<br><i>tanūpā-</i><br>7.66.3ab<br>8.9.11ab         | <b>tanūtyájeva táskarā</b> vanargū   raśanābhir dásabhir abhy ādhītām<br>tá na <b>stipá tanūpá</b>   váruṇa jariṭṭām<br>yātām <b>chardiṣpá</b> utá naḥ <b>paraspá</b>   bhūtām <b>jagatpá</b> utá nas <b>tanūpá</b> |
| <i>tanūrúc-</i><br>6.25.4ab<br>7.93.5ab                    | śūro vā śūram vanate śārīrais   <b>tanūrúcā</b> táruṣi yát kṛṇváite<br>sām yán mahī mithatí spárdhamāne   <b>tanūrúcā śūrasātā</b> yátaite  |
| <i>tapuṣpā-</i><br>3.35.3ab                                | úpo nayasva <b>vṛṣaṇā tapuṣpá</b>   utém ava tvám vṛṣabha svadhāvaḥ   |
| <i>tamohán-</i><br>3.39.3cd                                | vápūṃṣi <b>jātā mithunā</b> sacete   <b>tamohánā</b> tápuṣo budhná <b>étā</b>   |
| <i>tiránt-</i> [part. <i>tr-</i> ]<br>8.101.8cd            | prácīm hótṛām <b>pratirántāv</b> itam <b>narā</b>   <b>grṇānā</b> jamádagninā   |
| <i>táritrant-</i> [intens.part. <i>tr-</i> ]<br>1.144.3ab  | yúyūṣataḥ <b>sávayasā</b> tād íd vápuḥ   samānám ártham <b>vitáritratā</b> mitháh   |
| <i>tavás-</i><br>7.99.6ab                                  | iyám manīṣā bṛhatí <b>bṛhántā</b>   <b>urukramā tavásā</b> vardháyantī  |
| <i>tavástama-</i><br>1.109.5ab                             | yuvám indrāgnī vásuno vibhāgé   <b>tavástamā</b> śúsrava vṛtrahátye   |
| <i>táskara-</i><br>10.4.6ab                                | <b>tanūtyájeva táskarā</b> vanargū   raśanābhir dásabhir abhy ādhītām   |
| <i>tātyá-</i><br>1.161.12ab                                | sammílya yád bhúvanā paryásarpata   kvà svit <b>tātyá pitārā</b> va āsatuḥ  |
| <i>tigmāyudha-</i><br>6.74.4ab                             | <b>tigmāyudhau</b> tigmáhetī <b>suśévau</b>   <b>sómārudrāv</b> ihá sú mṛlatam naḥ  |
| <i>turá-</i><br>10.96.7ab                                  | áram kāmāya hárayo dadhanvire   sthiráya hinvan hárayo hárī <b>turá</b>   |
| <i>tuvijátá-</i><br>1.2.9ab                                | kaví no <b>mitráváruṇā</b>   <b>tuvijátá</b> urukṣáyā   |
| <i>tuviśúṣma-</i><br>6.68.2cd                              | maghónām <b>mámhiṣṭhā</b> <b>tuviśúṣma</b>   ṛténa <b>vṛtratúrā</b> sárvasenā   |
| <i>tuviṣṭama-</i><br>5.73.2cd                              | varasyá yāmy ádhriḡū   huvé <b>tuviṣṭamā</b> bhujé  |
| <i>trkṣí-</i><br>6.46.8ab                                  | yád vā <b>trkṣáu</b> maghavan <b>druhyāv</b> á jáne   yát <b>pūráu</b> kác ca vṛṣṇyam   |
| <i>tatṛdānā-</i> [perf.mid.part. <i>trd-</i> ]<br>4.28.5cd | ādardṛtam ápihitāny ásnā   riricáthuḥ kṣás cit <b>tatṛdānā</b>  |

*ṭṛṣṇā-* [aor.mid.part. *ṭṛṣ-*]

7.69.6ab **nārā gauréva** vidyútaṃ **ṭṛṣṇā** | asmākam adyā sávanópa yātam

*tokásāti-*

6.18.6cd sá **tokásātā** tánaye sá vajrī | vitantasāyyo abhavat samātsu  
10.25.9ef yúdhyamānās **tokásātau** | vívakṣase

*tośá-*

3.12.4ab **tośá vṛtrahāṇā** huve | **sajítvānāparājitā**

*tośás-*

8.38.2ab **tośásā rathayāvānā** | **vṛtrahāṇāparājitā**

*trasádasyu-*

8.49.10ab yáthā kánve maghavan **trasádasyavi** | yáthā pakthé dásavraje

*dámṣṭra-*

10.87.3ab **ubhóbhayāvinn** úpa dhehi **dámṣṭrā** | himśrāḥ śísānó `varam páraṃ ca

*dámṣiṣṭha-*

1.182.2ab índratamā hí **dhiṣṇyā marúttamā** | **dasrá dāmṣiṣṭhā rathyā rathítamā**  
10.143.3ab **nārā dāmṣiṣṭhāv** átraye | **śúbhrā** síśāsataṃ dhíyaḥ

*dákṣapitṛ-*

7.66.2ab yá dhāráyanta devāḥ | **sudákṣā dákṣapitarā**

*daśasyánt-* [part. *daśasy-*]

6.62.7cd **daśasyántā** śayáve pipyathur gām | íti **cyavānā** sumatīm bhuraṇyū  
8.22.6ab **daśasyántā** mánave pūrvyám diví | yávaṃ vṛkeṇa karṣathaḥ  
8.31.9ab **vítihotrā** kṛtádvasū | **daśasyántāmṛtāya** kám

*dasmá-*

4.41.6cd **índrā** no átra **váruṇā** syātām | ávobhir **dasmá** páritakmyāyām

*dásyu-*

8.6.14ab ní śúṣṇa indra dharnasīm | vájraṃ jaghantha **dásyavi**

*dasrá-*

1.46.2ab **yá dasrá sándhumātarā** | **manotárā** rayīṇām  
1.92.18ab éhá **devā mayobhúvā** | **dasrá** híraṇyavartanī  
1.182.2ab índratamā hí **dhiṣṇyā marúttamā** | **dasrá dāmṣiṣṭhā rathyā rathítamā**  
6.62.5ab tā valgū **dasrá puruśākatamā** | **pratná** návyasā vácasā vivāse  
8.26.6ab **dasrá** hí vísvam ānuśān | makṣūbhiḥ paridíyathaḥ  
8.86.1ab **ubhá hí dasrá bhiśájā mayobhúvā** | **ubhá** dákṣasya vácaso babhūváthuḥ  
8.87.6cd tā valgū **dasrá purudámṣasā** dhiyā | **áśvinā** śruṣṭy á gatam  
10.26.1cd prá **dasrá** niyúdrathaḥ | pūṣā aviṣṭu māhinaḥ  
10.40.14ab kvā svid adyā katamāsv **aśvinā** | vikṣú **dasrá** mādayete śubhás pátī  
1.3.3ab **dásrā** yuvākavaḥ sutā | **nāsatyā** vṛktābarhiṣaḥ  
1.158.1cd **dásrā** ha yád rékṇa aucathyó vām | prá yát sasráthe ákavābhir ūtí  
1.183.5ab yuvām gótamaḥ purumīlho átrir | **dásrā** hávaté `vase haviṣmān  
4.44.6ab nú no rayīm puruvíraṃ bṛhántaṃ | **dásrā** mímāthām ubháyeṣv asmé  
5.75.2cde **dásrā** híraṇyavartanī | **súṣumnā sándhuvāhasā** | mádhvī máma śrutam hávam

8.5.11ab **vāvṛdhānā** śubhas patī | **dasrā** hiranyavartanī  
8.8.1cd **dāsrā** hiranyavartanī | pibatam somyām mādhu  
7.69.3ab **svāśvā yaśāsā** yātam arvāg | **dāsrā** nidhīm mādhumantam pibāthaḥ  
8.87.5cd **dāsrā** hiranyavartanī śubhas patī | pātām sómam **ṛtāvṛdhā**  
1.30.17c gómad **dasrā** hiranyavat  
1.92.16ab **áśvinā** vartír asmád ā | gómad **dasrā** hiranyavat  
8.22.17c gómad **dasrā** hiranyavat  
1.47.3cd áthādyā **dasrā** vásu **bíbhṛatā** ráthe | dāśvāṃsam úpa gachatam  
1.47.6ab sudāse **dasrā** vásu **bíbhṛatā** ráthe | pṛkṣo vahatam **áśvinā**  
1.112.24ab ápnasvatīm **áśvinā** vācam asmé | kṛtām no **dasrā vṛṣaṇā** manīṣām  
1.116.10cd prātīratam jahitāsyāyu **dasrā** | ād ít pātīm akr̥ṇutam kanīnām  
1.116.16cd tásmā akṣī **nāsatyā** vicākṣa | ādhattam **dasrā bhiṣajāv** anarvān  
1.117.5ab suṣupvāṃsam ná nīṛter upásthe | sūryam ná **dasrā** támasi kṣiyāntam  
1.117.20ab ádhenum **dasrā** staryām víśaktām | ápinvatam śayāve **áśvinā** gām  
1.117.21ab yāvam vṛkeṇ **áśvinā vápantā** | íṣam **duhántā** mānuṣāya **dasrā**  
1.118.6ab úd vāndanam airatam daṃśánābhīr | úd rebhām **dasrā vṛṣaṇā** śácībhiḥ  
1.119.7ab yuvām vāndanam nīṛtam jaraṇyāyā | rátham ná **dasrā karaṇā** sám invathaḥ  
1.120.4ab ví pṛchāmi pākyā ná devān | vāṣatkṛtasyādbhutasya **dasrā**  
1.139.3fg prūṣāyānte vām pavāyo hiranyāye | ráthe **dasrā** hiranyāye  
1.139.4ab áceti **dasrā** vy ù nākam ṛnvatho | yuñjāte vām rathayújo divīṣṭiṣv  
1.139.4de ádhi vām sthāma vandhūre | ráthe **dasrā** hiranyāye  
1.180.5ab ā vām dānāya vavṛtīya **dasrā** | gór óheṇa taugryó ná jivriḥ  
1.182.3ab kím átra **dasrā** kṛṇuthaḥ kím āsāthe | jáno yāḥ kás cid áhavir mahīyāte  
4.43.4cd kó vām mahás cit tyájaso abhīka | uruṣyātām mādhvī **dasrā** na ūtī  
6.69.7ab índrāviṣṇū pibatam mādhu asyā | sómasya **dasrā** jaṭhāram pṛnethām  
7.68.1ab ā **śubhrā** yātam **áśvinā svāśvā** | gíro **dasrā jujuṣāṇā** yuvākoḥ  
8.5.2ab nṛvād **dasrā** manoyújā | ráthena pṛthupājasā  
1.118.3ab pravādyāmanā suvṛtā ráthena | **dāsrāv** imám śṛṇutam ślókam ádreḥ  
3.58.3ab suyúgbhir ásvaiḥ suvṛtā ráthena | **dāsrāv** imám śṛṇutam ślókam ádreḥ  
1.183.4cd ayām vām bhāgó níhita iyām gír | **dāsrāv** imé vām nidháyo mādhnām  
3.58.5cd éhá yātam pathībhir devayānair | **dāsrāv** imé vām nidháyo mādhnām  
1.30.18ab samānāyojano hí vām | rátho **dasrāv** ámartyaḥ  
5.75.9cde áyoji vām vṛṣaṇvasū | rátho **dasrāv** ámartyo | mādhvī máma śrutam hávam  
1.117.22cd sá vām mādhu prá vocad ṛtāyān | tvāṣṭráṃ yád **dasrāv** apikakṣyām vām

#### **dātṛ-**

6.60.13cd **ubhā dātārāv** iṣam rayīṇām | **ubhā** vājasya sātāye huve vām

#### **dāsá-**

6.47.21cd áhan **dāsá** vṛṣabhó **vasnayānta** | udāvraje varcīnam śámbaram ca  
10.62.10ab utá **dāsá** parivīṣe | smādḍiṣṭī **góparīṇasā**

#### **dyó-**

1.61.14ab asyéd u bhiyá girāyaś ca dṛlhá | **dyāvā** ca bhúmā janúṣas tujete  
1.63.1ab tvām mahāṃ indra yó ha śúṣmair | **dyāvā** jajñānāḥ pṛthiví áme dhāḥ  
1.113.2cd samānābandhū amṛte anūcī | **dyāvā** vāṇam ṇarata āmināné  
1.143.2cd asyá krátvā samidhānāsya majmānā | prá **dyāvā** sóciḥ pṛthiví arocayat  
1.159.1ab prá **dyāvā** yajñāiḥ pṛthiví **ṛtāvṛdhā** | mahī stuṣe vidátheṣu **prácatasā**  
1.185.2cd nītyam ná sūnúm pitrór upásthe | **dyāvā** rákṣatam pṛthiví no ábhvāt  
1.185.3cd tád rodasī janayatam jaritré | **dyāvā** rákṣatam pṛthiví no ábhvāt  
1.185.4cd ubhé devānām ubháyebhīr áhnām | **dyāvā** rákṣatam pṛthiví no ábhvāt  
1.185.5cd abhijíghrantī bhúvanasya nābhīm | **dyāvā** rákṣatam pṛthiví no ábhvāt  
1.185.6cd dadhāte yé amṛtam supṛátike | **dyāvā** rákṣatam pṛthiví no ábhvāt

1.185.7cd dadhāte yé subhāge suprártūrti | **dyāvā** rákṣataṃ pṛthivī no ábhvāt  
1.185.8cd iyám dhīr bhūyā avayānam eṣām | **dyāvā** rákṣataṃ pṛthivī no ábhvāt  
2.12.13ab **dyāvā** cid asmai pṛthivī namete | súsmāc cid aśya párvatā bhayante  
2.41.20ab **dyāvā** naḥ pṛthivī imám | sidhrām adyá divispṛsam  
3.6.4ab mahān sadhāsthe dhruvá ā niṣatto | antár **dyāvā** māhine háryamāṇaḥ  
5.43.2ab ā suṣtutí námasā vartayádhyai | **dyāvā** vājāya pṛthivī ámr̥dhre  
6.11.1cd ā no **mitrāvāruṇā nāsatyā** | **dyāvā** hotrāya pṛthivī vavṛtyāḥ  
7.43.1ab prá vo yajñēṣu devayānto arcan | **dyāvā** námobhiḥ pṛthivī iṣádhyai  
7.53.1ab prá **dyāvā** yajñāiḥ pṛthivī námobhiḥ | sabādha īle bṛhatī yáatre  
7.65.2cd aśyāma **mitrāvāruṇā** vayám vām | **dyāvā** ca yátra pīpáyann áhā ca  
8.97.14cd tvád víśvāni bhúvanāni vajrin | **dyāvā** rejete pṛthivī ca bhīṣā  
9.70.2ab sá bhīkṣamāṇo amṛtasya cāruṇa | ubhé **dyāvā** kāvyenā ví śásrathe  
10.12.1ab **dyāvā** ha **kṣāmā** prathamé ṛtēna | abhiśrāvé bhavataḥ **satyavācā**  
10.35.3ab **dyāvā** no adyá pṛthivī ánāgaso | mahī trāyetām suvitāya **mātārā**  
10.37.2ab sá mā satyókṭiḥ pári pātu víśvato | **dyāvā** ca yátra tatánann áhāni ca  
10.46.9ab **dyāvā** yám agnīm pṛthivī jániṣtām | āpas tváṣtā bhṛgavo yám sáhobhiḥ  
10.91.3cd vásur vásūnām kṣayasi tvám éka íd | **dyāvā** ca yāni pṛthivī ca púṣyataḥ

#### *divispṛś-*

1.22.2ab yā suráthā rathītama | **ubhā devā divispṛśā**  
1.23.2ab **ubhā devā divispṛśā** | indravāyū havāmahe  
1.137.1de ā **rājānā divispṛśā** | asmatrá gantam ūpa naḥ

#### *divyā-*

4.43.3cd divā **ājātā divyā suparnā** | káyā śácīnām bhavataḥ **śáciṣṭhā**  
5.69.4ab yā **dhartārā** rájaso rocanāsya | utādityā **divyā** párthivasya

#### *diśánt-* [part. *diś-*]

10.110.7cd **pracodáyantā** vidátheṣu kārū | prācīnam jyótiḥ pradísā **diśántā**

#### *dīdivāmsa-* [part. *dī-*]

10.106.3cd agnir iva devayór **dīdivāmsā** | **párijmāneva** yajathaḥ purutrā

#### *dīrghaśrúttama-*

5.65.2ab tā hí **śréṣṭhavaracasā** | **rājānā dīrghaśrúttamā**  
8.101.2ab **vārṣiṣṭhakṣatrā** urucákṣasā nārā | **rājānā dīrghaśrúttamā**

#### *durmatī-*

5.42.16ab devó-devaḥ suhávo bhūtu máhyam | má no mātā pṛthivī **durmatáu** dhāt  
5.43.15cd devó-devaḥ suhávo bhūtu máhyam | má no mātā pṛthivī **durmatáu** dhāt

#### *duṣṭára-*

5.86.2ab yā pṛtanāsu **duṣṭārā** | yā vājeṣu **śravāyyā**

#### *duhánt-* [part. *duh-*]

1.117.21ab yávam vṛkeṇāśvinā **vápantā** | íṣam **duhántā** mánuṣāya **dasrā**

#### *duhitṛ-*

6.49.3ab aruśásya **duhitārā** vírūpe | stṛbhīr anyā pipisé súro anyā  
10.70.6ab devī divó **duhitārā** suśilpé | **uśāsánáktā** sadatām ní yónau

#### *dūtá-*

2.39.1cd **brahmāneva** vidátha **ukthaśásā** | **dūtéva** hávyā **jányā** purutrā  
7.91.2ab **uśántā dūtā** ná dābhāya **gopā** | māsás ca pāthāḥ śarádaś ca pūrvīḥ

10.106.2cd  
10.14.12ab

**dūtéva** hí s̥thó **yaśásā** jáneṣu | m̐pa sthātaṃ mahiṣévāpānāt  
**urūṇasāv asuṭṛpā udumbaláu** | yamāsyā **dūtáu** carato jánām̐ ānu

*devá-*

1.22.2ab  
1.23.2ab  
1.46.2c  
1.92.18ab  
1.184.3ab  
3.8.9cd  
5.68.2c  
5.74.2ab  
6.59.3cd  
8.22.3ab  
8.25.1ab  
8.26.8c  
9.5.7ab  
2.40.2ab  
4.41.2ab  
5.38.3cd  
5.66.1ab  
5.68.4c  
5.86.5ab  
5.86.5cd  
6.60.14cd  
8.25.4ab  
10.93.6ab  
10.132.1cd  
10.184.2cd  
3.25.4c  
3.53.1cd  
6.59.4cd  
6.68.6ab  
6.68.8ab  
7.67.5ab  
7.74.4cd  
7.82.7cd  
10.24.6cd  
5.67.1ab  
7.60.12ab  
8.9.6ab  
6.59.5ab  
1.152.7ab  
4.15.9ab  
4.15.10ab  
5.74.1ab  
7.70.4ab  
8.35.4ab  
8.35.5ab  
8.35.6ab  
8.35.24ab

**yā suráthā rathītama** | **ubhā devā divispṛśā**  
**ubhā devā divispṛśā** | indravāyū havāmahe  
dhiyā **devā vasuvídā**  
éhá **devā mayobhúvā** | **dasrā** hiraṇyavartanī  
śriyé pūṣann iṣukṛteva **devā** | **nāsatyā** vahatūṃ sūryāyāḥ  
unnīyāmānāḥ kavībhiḥ purástād | **devā** devānām̐ āpi yanti páthah  
**devā** devéṣu **praśastā**  
kúha **tyā** kúha nú **śrutā** | divi **devā nāsatyā**  
**índrā** nv āgnī ávasehá **vajríṇā** | vayām **devā** havāmahe  
ihá **tyā purubhūtāmā** | **devā** námobhir **aśvínā**  
tā vām víśvasya **gopā** | **devā** devéṣu **yajñīyā**  
**devā** devébhir adyā **sacánastamā**  
**ubhā devā nṛcákṣasā** | **hótārā dáivyā** huve  
**imáu deváu jáyamānau** juṣanta | **imáu** támāṃsi gūhatām̐ ájuṣtā  
**índrā** ha yó **vāruṇā** cakrá āpī | **deváu** mártah̐ sakhyāya prāyasvān  
**ubhā devāv** abhíṣṭaye | divás ca gmás ca rājathah̐  
ā cikítāna sukrátū | **deváu** marta **riśādasā**  
**adrúhā deváu** vardhete  
tā **vṛdhántāv** ānu dyūn | mártāya **devāv adábhā**  
**árhantā** cit puró dadhe | **ámśeva devāv** árvate  
**sákhāyau deváu** sakhyāya **śambhúvā** | indrágnī tā havāmahe  
**mahántā mītrāvāruṇā** | **samrājā devāv ásurā**  
utá no **devāv aśvínā** śubhás pátī | dhāmabhir **mītrāvāruṇā** uruṣyatām̐  
tījánām̐ **devāv aśvínāv** | abhí sumnāir̐ avardhatām̐  
gārbham̐ te **aśvínau devāv** | ā dhattām̐ **púṣkarasrajā**  
**ámardhantā** somapéyāya **devā**  
vītām̐ havýāny adhvaréṣu **devā** | várdhethām̐ gīrbhir̐ ilayā **mádantā**  
joṣavākām̐ vadataḥ **pajrahoṣiṇā** | ná **devā** bhasáthaś caná  
yām̐ yuvām̐ dāśvādhvarāya **devā** | rayīm̐ dhattó vāsumantaṃ purukṣúm̐  
nú na **índrāvaruṇā gr̥ṇānā** | pṛñktām̐ rayīm̐ sauśravasāya **devā**  
prácīm̐ u **devāśvinā** dhīyam̐ me | ámr̥dhrām̐ sātāye kṛtaṃ vasūyúm̐  
makṣūyúbhir̐ **narā** háyebhir̐ **aśvínā** | ā **devā** yātam̐ asmayū  
yāsya **devā** gáchatho vīthó adhvarām̐ | ná tám̐ mártasya naśate párihvṛtiḥ  
tā no **devā** devátayā | yuvām̐ mádhumatas kṛtam̐  
bāl̐ itthā **deva** niṣkṛtām̐ | **ādityā** yajatām̐ br̥hát  
iyām̐ **devā** puróhitir̐ yuvábhyām̐ | yajñéṣu **mītrāvaruṇāv** akāri [PP]  
yán **nāsatyā** bhuranyátho | yád vā **devā** bhiṣajyáthah̐ [PP]  
índrágnī kó asyā vām̐ | **dévau** mártas̐ ciketati  
ā vām̐ **mītrāvaruṇā** havýājuṣtiṃ | námasā **devāv** ávasā vavṛtyām̐  
eṣā vām̐ **devāv aśvínā** | kumārāḥ sāhadevyāḥ  
tām̐ yuvām̐ **devāv aśvínā** | kumārām̐ sāhadevyām̐  
kūṣtho **devāv aśvínā** | adyā divó manāvasū  
caniṣtām̐ **devā** ōsadhīṣv̐ ap̐sū | yád yogyā asnāvaithe ṛṣiṇām̐  
juṣethām̐ yajñām̐ bódhataṃ hávasya me | víśvehā **devau** sávanāva gachatam̐  
stómaṃ juṣethām̐ **yuvaśéva** kanyánām̐ | víśvehā **devau** sávanāva gachatam̐  
gíro juṣethām̐ adhvarām̐ juṣethām̐ | víśvehā **devau** sávanāva gachatam̐  
svāhākṛtasya tṛmpataṃ | sutāsya **devāv** ándhasah̐

### *devátāti-*

1.34.5ab  
1.58.1cd  
3.19.1cd  
10.53.1cd  
4.6.1ab  
6.4.1ab  
6.68.2ab  
7.2.5ab  
7.38.7ab  
7.43.3cd

trír no rayim vahatam **aśvinā** yuvam | trír **devátātā** trír utāvatam dhíyaḥ  
ví sādhiṣṭhebbhiḥ pathibhī rájo mama | á **devátātā** haviṣā vivāsati  
sá no yakṣad **devátātā** yájīyān | rāyē vājāya vanate maghāni  
sá no yakṣad **devátātā** yájīyān | ní hí śátsad ántaraḥ pūrvo asmát  
ūrdhvā ū śú no adhvarasya hotar | ágne tiṣṭha **devátātā** yájīyān  
yáthā hotar mánuṣo **devátātā** | yajñēbbhiḥ sūno sahaso yájāsi  
tā hí **śréṣṭhā devátātā** tujā | śūrāṇām **śáviṣṭhā tā** hí bhūtām  
svādhyò ví dúro devayánto | áśiśrayū rathayúr **devátātā**  
śám no bhavantu vājīno háveṣu | **devátātā** mitádravaḥ svarkāḥ  
á viśvācī vidathyām anaktv | ágne má no **devátātā** mṛdhas kaḥ

### *devávīti-*

3.17.5cd  
5.42.10ab  
7.19.4ab  
9.96.14ab  
9.97.2cd  
9.97.33ab

táśyānu dhárma prá yajā cikitvo | átha no dhā adhvarām **devávītau**  
yá óhate rakṣáso **devávītāv** | acakrēbbhis tám marúto ní yāta  
tvām nṛbhir nṛmaṇo **devávītau** | bhūrīṇi vṛtrā haryaśva haṃsi  
vṛṣṭim divāḥ śatádihārah pavasva | sahasrasā vājayúr **devávītau**  
á vacyasva camvòḥ pūyámāno | vicakṣaṇò jāgrvir **devávītau**  
divyāḥ suparṇò 'va cakṣi soma | pínvan dhārāḥ kármaṇā **devávītau**

### *deváhūti-*

6.52.4cd  
6.73.2ab

ávantu mā párvatāso dhruvāso | ávantu mā pitáro **deváhūtau**  
jánāya cid yá ívata u lokām | bṛhaspátir **deváhūtau** cakára

### *dáivya-*

1.13.8ab  
1.142.8ab  
1.188.7ab  
2.3.7ab  
3.4.7ab  
3.7.8ab  
5.5.7ab  
8.18.8ab  
9.5.7ab  
10.65.10ab  
10.66.13ab  
10.110.7ab

tá **sujihvá** úpa hvaye | **hótārā dáivya** kaví  
**mandrájihvā** jugurvāṇī | **hótārā dáivya** kaví  
**prathamā** hí **suvácasā** | **hótārā dáivya** kaví  
**dáivya** **hótārā prathamā vidúṣṭara** | ṛjú yakṣataḥ sám ṛcā **vapúṣṭarā**  
**dáivya** **hótārā prathamā** ny ṛñje | sapṭá pṛkṣāsaḥ svadhāyā madanti  
**dáivya** **hótārā prathamā** ny ṛñje | sapṭá pṛkṣāsaḥ svadhāyā madanti  
vátasya pátmann **īlitā** | **dáivya** **hótārā** mánuṣaḥ  
utá **tyā dáivya** **bhiśájā** | sám naḥ karato **aśvinā**  
**ubhā devā nṛcákṣasā** | **hótārā dáivya** huve  
tvāṣṭāraṃ vāyúm ṛbhavo yá óhate | **dáivya** **hótārā** uśasaṃ svastāye  
**dáivya** **hótārā prathamā puróhita** | ṛtasya pánthām ánv emi sādhyā  
**dáivya** **hótārā prathamā suvácā** | **mímānā** yajñám mánuṣo yájadhyai

### *dyumnásāti-*

1.131.1c

**dyumnásātā** várīmabhiḥ

### *dyumnáhūti-*

4.16.9cd  
6.26.8ab

ūtíbbhis tám iṣaṇo **dyumnáhūtau** | ní māyāvān ábrahmā dásyur arta  
vayám te asyām indra **dyumnáhūtau** | sákhāyaḥ syāma mahina prēṣṭhāḥ

### *draviṇodā-*

5.43.9cd

yá rādhasā **coditārā** matīnām | yá vājasya **draviṇodā** utá tmán

### *drávant-* [part. *dru-*]

10.61.3ab

máno ná yéṣu hávaneṣu tigmám | vípaḥ śacyā vanuthó **drávantā**

### *druhyú-*

6.46.8ab

yád vā **tṛkṣáu** maghavan **druhyáv** á jáne | yát **pūráu** kác ca vīṣṇyam



### *dvá-*

|            |  |
|------------|--|
| 1.131.3de  | yád gavyántā dvā jánā   svār yántā samūhasi  |
| 1.144.4ab  | yám īm dvā sāvayasā saparyátaḥ   samāné yónā mithunā sámokasā                        |
| 1.161.3cd  | dhenúḥ kártvā yuvaśā kártvā dvā   táni bhrātar ānu vaḥ kṛtvý émasi                   |
| 1.162.19ab | ékas tváštur áśvasyā viśastā   dvā yantārā bhavatas tátha ṛtúḥ                       |
| 1.164.20ab | <b>dvā suparṇā sayújā sákhāyā</b>   samānām vṛkṣām pári śasvajāte                    |
| 4.30.19ab  | ānu <b>dvā jahitā</b> nayo   'ndhām śronām ca vṛtrahan                               |
| 4.33.5ab   | jyeṣṥhā āha <b>camasā dvā</b> karéti   kánīyān trīn kṛṇavāméty āha                   |
| 6.67.1cd   | sām yā raśméva yamátur <b>yámiṣṭhā</b>   <b>dvā</b> jánām āsamā bāhúbhiḥ sváih       |
| 7.18.22ab  | dvé náptur devávataḥ śaté gór   <b>dvā ráthā vadhūmantā</b> sudāsah                  |
| 8.29.8ab   | vibhir <b>dvā</b> carata ékayā sahā   prá <b>pravāséva</b> vasataḥ                   |
| 8.29.9ab   | sádo <b>dvā</b> cakraṭe <b>upamā</b> divi   <b>samrājā</b> sarpirāsuti               |
| 8.72.7ab   | duhānti saptáikām   úpa <b>dvā</b> pāñca srjataḥ                                     |
| 9.86.42cd  | <b>dvā jánā</b> yātáyann antár īyate   <b>nārā</b> ca śámsam dáivyaṃ ca dhartāri     |
| 10.17.2cd  | utāśvínāv abharad yát tād āsīd   ájahād u <b>dvā</b> mithunā saranyūḥ                |
| 10.27.17cd | <b>dvā</b> dhānum bṛhatīm apsv āntaḥ   <b>pavitravantā</b> carataḥ <b>punántā</b>    |
| 10.27.23cd | tráyas tapanti pṛthivīm anūpā   <b>dvā</b> bṛbūkam vahataḥ púriṣam                   |
| 10.48.7ab  | abhīdām ékam éko asmi niṣṣāl   abhí <b>dvā</b> kím u tráyaḥ karanti                  |
| 1.28.2ab   | yátra <b>dvāv</b> iva <b>jaghánā</b>   <b>adhiṣavanyā</b> kṛtā                       |
| 1.35.6ab   | tisró dyāvah savitúr <b>dvā upásthām</b>   ékā yamásya bhúvane virāṣāt               |
| 1.191.1cd  | <b>dvāv</b> iti plúṣī iti   ny ādṛṣṭa alipsata                                       |
| 5.62.6cd   | <b>rājānā</b> kṣatrām <b>áhrṇīyamānā</b>   sahásrasthūṇam bibhṛthaḥ sahā <b>dváu</b> |
| 10.137.2ab | <b>dvāv imáu vātau</b> vāta   ā sīndhor ā parāvataḥ                                  |
| 8.68.14ab  | úpa mā śāḍ <b>dvā-dvā</b>   nárah sómasya hárṣyā                                     |
| 10.48.6ab  | ahām etāñ cháśvasato <b>dvā-dvā</b>   índram yé vájram yudháye 'kṛṇvata              |

### *dvār-*

|           |  |
|-----------|--|
| 1.128.6fg | vísvasmā ít sukṛte vāram ṛṇvaty   agnír <b>dvārā</b> vy ṛnvati       |
| 3.5.1cd   | pṛthupājā devayádbhiḥ sámiddho   ápa <b>dvārā</b> támaso vāhnir āvah |
| 4.51.2cd  | vy ū vrajásya támaso <b>dvārā</b>   uchántīr avrañ chúcayaḥ pāvakāḥ  |
| 8.5.21c   | ápa <b>dvāreva</b> varṣathaḥ   |
| 8.39.6cd  | agnīḥ sá draviṇodā   agnír <b>dvārā</b> vy ūṛṇute                    |
| 8.63.1cd  | yásya <b>dvārā</b> mánuṣ pitā   devéṣu dhíya ānájé                   |
| 9.10.6ab  | ápa <b>dvārā</b> matīnām   pratná ṛṇvanti kāravaḥ                    |
| 1.48.15ab | úṣo yád adyá bhānúnā   ví <b>dvārāv</b> ṛṇávo diváḥ                  |
| 7.95.6ab  | ayám u te sarasvati vásiṣṭho   <b>dvārāv</b> ṛtásya subhage vy āvah  |

### *dhānasāti-*

|            |  |
|------------|--|
| 10.150.4cd | agnīm mahó <b>dhānasātāv</b> ahām huve   mṛlīkam dhānasātaye |
|------------|--|

### *dhānutr-*

|          |   |
|----------|---|
| 4.35.5cd | śácyā hárī <b>dhānutarāv</b> ataṣṭa   <b>indravāhāv</b> ṛbhavo vājaratnāḥ |
|----------|---|

### *dhāmant-* [part. *dham-*]

|            |  |
|------------|--|
| 1.117.21cd | abhí dásyum bákureṇā <b>dhāmantā</b>   urú jyótiś cakraṭhur áryāya |
|------------|--|

### *dhartṛ-*

|          |  |
|----------|--|
| 1.17.2c  | <b>dhartārā</b> carṣaṇīnām   |
| 5.67.2cd | <b>dhartārā</b> carṣaṇīnām   yantām sumnām <b>riśādasā</b>             |
| 5.69.4ab | yā <b>dhartārā</b> rájaso rocanásya   utādítyā <b>divyā</b> pāthivasya |

### *dhārmavant-*

|           |   |
|-----------|---|
| 8.35.13ab | <b>mitrāvāruṇavantā</b> utá <b>dhārmavantā</b>   <b>marútvantā</b> jaritúr gachatho hávam |
|-----------|---|

*dádhat-* [part. *dhā-*]

7.70.4cd purūṇi rátnā **dádhatau** ny àsme | ánu pūrvāṇi cakhyathur yugāni

*dadhāna-* [mid. part. *dhā-*]

1.117.9ab purū várpāṃsy **aśvinā dádhānā** | ní pedáva ūhathur āśúm áśvam  
6.69.3ab índrāviṣṇū madapaṭī madānām | ā sómaṃ yātaṃ dráviṇo **dádhānā**  
6.74.1cd dāme-dame saptá rátnā **dádhānā** | sám no bhūtaṃ dvipāde sám cátuṣpade  
7.69.2cd viśo yéna gáchatho devayántīḥ | kútrā cid yāmam **aśvinā dádhānā**

*hitá-* [past.pass.part. *dhā-*]

8.25.7c **ṛtāvānā samrájā** námase **hitá**  
10.85.11ab ṛksāmābhyām abhí**hitau** | **gāvau** te **sāmanāv** itaḥ

*dhiyamjinvá-*

1.182.1cd **dhiyamjinvā dhīṣṇyā** viśpálāvasū | divó **nápātā** sukṛte **śúcivratā**  
8.26.6c **dhiyamjinvā mádhvarṇā** śubhás páṭī

*dhīṣṇya-*

1.3.2c **dhīṣṇyā** vānataṃ gírah  
1.182.1cd **dhiyamjinvā dhīṣṇyā** viśpálāvasū | divó **nápātā** sukṛte **śúcivratā**  
1.182.2ab índratamā hí **dhīṣṇyā marúttamā** | **dasrá dáṃsiṣṭhā rathyā rathítamā**  
2.41.9c **dhīṣṇyā** varivovídam  
1.89.4cd tát grāvāṇaḥ somasúto mayobhúvas | tát **aśvinā** śṛṇutaṃ **dhīṣṇyā** yuvám  
1.117.19ab mahí vām ūtír **aśvinā** mayobhūr | utá srāmám **dhīṣṇyā** sám riṇīthaḥ  
1.181.3cd vṛṣṇa **sthātārā** mánaso jávīyān | ahampūrvó yajató **dhīṣṇyā** yáḥ  
6.63.6cd prá vām váyo vápuśé 'nu paptan | náḥsad vāṇī **súṣṭutā dhīṣṇyā** vām  
8.5.14c mádhvo rātasya **dhīṣṇyā**  
8.26.12ab yuvádattasya **dhīṣṇyā** | yuvánītasya sūrībhiḥ  
7.67.1cd yó vām dūtó ná **dhīṣṇyāv** ájgar | áchā sūnúr ná **pítārā** vivakmi

*dhījávana-*

8.5.35c **dhíjavanā nāsatyā**

*dhúr-*

10.101.10cd pári ṣvajadhvaṃ dáśa kakṣyābhir | ubhé **dhúrau** práti váhniṃ yunakta  
10.101.11ab ubhé **dhúrau** váhnir āpibdamāno | antár **yóneva** carati dvijāniḥ

*dhṛtádakṣa-*

5.62.5cd **námasvantā dhṛtadakṣā**dhi gárte | mītrāsāthe **varuṇé**lāsv antāḥ

*dhṛtávrata-*

8.25.2c sanāt **sujātā tánayā dhṛtávratā**  
8.25.8c **dhṛtávratā kṣatríyā** kṣatrám āsatuḥ  
6.68.10ab **índrāvaruṇā sutapāv** imám sutám | sómaṃ pibataṃ mádyam **dhṛtavratā**  
1.15.6ab yuvám dáḥṣam **dhṛtavrata** | **mītrāvaruṇa** dūlābham [PP]

*dhéṣṭha-*

4.41.3ab **índrā** ha rátnam **vāruṇā dhéṣṭhā** | itthā nṛbhyaḥ śasamānébhyas tá  
7.93.1cd **ubhá** hí vām **suhávā** jóhavīmi | tá vājam sadyá usaté **dhéṣṭhā**

*dhruvákṣema-*

5.72.2ab vraténa stho **dhruvákṣemā** | dhármaṇā **yātayájjanā**

*dhvasáni-*  
1.164.29ab

ayám sá śiṅkte yéna gáur abhívr̥tā | mīmāti māyúṃ **dhvasánāv** ádhi śritá

*dhvasrá-*  
10.40.3cd

kásya **dhvasrá** bhavathaḥ kásya vā **narā** | **rājaputrēva** sávanāva gachathaḥ

*náktoṣās-*  
1.13.7ab  
1.142.7ab  
1.96.5ab  
1.113.3cd  
9.5.6c

**náktoṣāsā supésasā** | asmín yajñá úpa hvaye  
ā bhādamāne upāke | **náktoṣāsā supésasā**  
**náktoṣāsā** várṇam āmémyāne | dhāpáyeṭe śísuṃ ékaṃ samīcī  
ná methete ná tasthatuḥ suméke | **náktoṣāsā sámanasā** vírūpe  
**náktoṣāsā** ná darśaté

*nadī-*  
2.39.5ab

**vātevaṅjuryā nadyēva** rītir̥ | akṣí iva **cákṣuṣā** yātam arvāk

*napṭī-*  
8.2.42ab

utá sú tyé **payovṛdhā** | mākī rāṇasya **napṭyā**

*nápat-*  
1.182.1cd  
1.184.1cd  
8.25.5ab  
10.61.4ab  
1.117.12ab  
3.38.5cd  
4.44.2ab

**dhiyaṃjinvā dhíṣṇyā** viśpálāvasū | divó **nápātā** sukṛte śúcivratā  
**násatyā** kúha cit **sántāv** aryó | divó **nápātā** sudāstarāya  
**nápātā** śávaso maháḥ | sūnū dákṣasya sukrátū  
kṛṣṇā yád góṣv aruṇíṣu sídad | divó **nápātāśvinā** huve vām  
kúha **yāntā** suṣtutíṃ kāvyásya | dívo **napātā vṛṣaṇā** śayutrā  
dívo **napātā** vidáthasya dhībhiḥ | kṣatrám **rājānā** pradívo dadhāthe  
yuvám śríyam **asvinā** devatā tām | dívo **napātā** vanathaḥ śácībhiḥ

*námasvant-*  
5.62.5cd

**námasvantā dhṛtadakṣādhi** gárte | mītrāsāthe **varuṇé**lāsv antáh

*námuci-*  
10.131.4ab

yuvám surāmam asvinā | **námucāv** āsuré sácā

*namovṛdh-*  
3.62.17ab

**uruśáṃsā namovṛdhā** | mahnā dákṣasya rājathaḥ

*nárya-*  
1.185.9ab

**ubhá śáṃsā náryā** mām aviṣtām | ubhé mām ūtī ávasā sacetām

*náviṣṭi-*  
8.2.17ab

ná ghem anyád ā papana | vájrin̥n apáso **náviṣṭau**

*návedas-*  
1.34.1ab

trís cin no adyā bhavataṃ **navedasā** | vibhúr vām yāma utá rātír **asvinā**

*návyā-*  
10.39.5cd

tā vām nú **návyāv** ávase karāmahe | ayám **nāsatyā** śrād arír yáthā dádhat

*nás-*  
2.39.6cd

**nāseva** nas tanvò **rakṣitārā** | **kárṇāv** iva **suśrútā** bhūtam asmé

*nābhi-*  
1.43.9cd

mūrdhā **nābhā** soma vena | ābhūṣantīḥ soma vedaḥ

1.139.1de yád dha krāṇā vivásvati | **nābhā** samdāyi návyasī  
 1.142.10cd tvāṣtā pōṣāya ví ṣyatu | rāyē **nābhā** no asmayūḥ  
 1.143.4ab yám eriré bhr̥gavo viśvávedasaṃ | **nābhā** pr̥thivyā bhúvanasya majmánā  
 2.3.7cd devān **yājantāv** ṛtuthā sám añjato | **nābhā** pr̥thivyā ádhi sānuṣu triṣú  
 3.4.4cd divó vā **nābhā** ny āsādi hótā | stṛṇīmāhi devávyacā ví barhíḥ  
 3.5.5cd pāti **nābhā** saptásirṣāṇam agníḥ | pāti devānām upamādam ṛṣvāḥ  
 3.5.9ab úd u ṣtutāḥ samídha yāhvó adyauḍ | vārṣman divó ádhi **nābhā** pr̥thivyāḥ  
 3.29.4ab ilāyās tvā padé vayām | **nābhā** pr̥thivyā ádhi  
 8.12.32c **nābhā** yajñāsya dohānā prādhvaré  
 8.13.29c **nābhā** yajñāsya sám dadhur yáthā vidé  
 9.10.8ab **nābhā** nābhiṃ na ā dade | cákṣuṣ cit sūrye sácā  
 9.12.4ab divó **nābhā** vicakṣaṇó | ávyo vāre mahīyate  
 9.72.7ab **nābhā** pr̥thivyā dharúṇo mahó divó | apām **ūrmáu** síndhuṣv antár ukṣitāḥ  
 9.86.8cd ádhy asthāt sānu pávamāno avyáyaṃ | **nābhā** pr̥thivyā dharúṇo mahó divāḥ  
 9.79.4ab diví te **nābhā** paramó yá ādadé | pr̥thivyās te ruruhuḥ **sānavi** kṣípaḥ  
 9.82.3ab parjanyaḥ pitā mahiṣāsya par̥ṇino | **nābhā** pr̥thivyā giríṣu kṣáyam dadhe  
 10.1.6ab sá tú vástrāny ádha péśanāni | vásāno agnir **nābhā** pr̥thivyāḥ  
 10.62.4ab ayām **nābhā** vadati valgú vo gr̥hé | dévaputrā ṛṣayas tác chṛṇotana  
 10.64.13cd **nābhā** yātra prathamām samnāsāmahe | táttra jāmitvām áditir dadhātu naḥ  
 10.13.3cd akṣāreṇa prāti mima etām | ṛtāsya **nābhāv** ádhi sám punāmi  
 10.82.6cd ajāsya **nābhāv** ádhy ékam árpitaṃ | yásmín víśvāni bhúvanāni tasthúḥ

#### **nāsatyā-**

1.3.3ab **dásrā** yuvākavaḥ sutā | **nāsatyā** vṛktābarhiṣaḥ  
 1.46.5ab ādāro vām matīnām | **nāsatyā** matavacasā  
 1.116.4ab tīsrāḥ kṣāpas trír āhātivrājadbhir | **nāsatyā** bhujoyúm ūhathuḥ patamgāiḥ  
 1.173.4cd jújoṣad índro dasmávarcā | **nāsatyēva** súgmyo ratheṣṭhāḥ  
 1.180.9cd dhattām sūribhya utā vā svásvyaṃ | **nāsatyā** rayiṣācaḥ syāma  
 1.184.1cd **nāsatyā** kúha cit **sántāv** aryó | divó **nápātā** sudāstarāya  
 1.184.3ab śríyē pūṣann iṣukírteva **devā** | **nāsatyā** vahatúm sūryāyāḥ  
 3.54.16ab **nāsatyā** me **pitārā** bandhuprchā | sajātyām asvínos cáru náma  
 3.58.7cd **nāsatyā** tiróahnyam **juṣāṇā** | sómam pibatam **asrídha** sudānū  
 4.37.8ab tám no vājā ṛbhukṣaṇa | índra **nāsatyā** rayím  
 5.46.2cd **ubhá** **nāsatyā** rudró ádha gnāḥ | pūṣā bhágaḥ sárasvatī juṣanta  
 5.73.6cd gharmām yád vām arepāsaṃ | **nāsatyāsnā** bhuraṇyāti  
 5.74.2ab kúha **tyā** kúha nú **śrutā** | diví **devā** **nāsatyā**  
 5.75.7ab **ásvināv** éhá gachataṃ | **nāsatyā** má ví venatam  
 5.78.1ab **ásvināv** éhá gachataṃ | **nāsatyā** má ví venatam  
 6.11.1cd á no **mitrávárūṇā** **nāsatyā** | **dyāvā** hotráya pr̥thiví vavṛtyāḥ  
 6.50.10ab utā **tyā** me hávam ā jagmyātām | **nāsatyā** dhībhír yuvám aṅgá **viprā**  
 6.63.1cd á yó arvān **nāsatyā** vavárta | **préṣṭhā** hy ásatho asya mánman  
 6.63.4cd prá hótā gūrtāmanā urāṇó | áyukta yó **nāsatyā** hávīman  
 7.39.4cd tám adhvará usató yakṣy agne | śruṣṭí bhágaṃ **nāsatyā** púramdhim  
 7.72.3cd āvivāsan ródasī dhīṣnyemé | áchā vípro **nāsatyā** vivakti  
 7.73.2ab ny ù priyó mánuṣaḥ sādi hótā | **nāsatyā** yó yájate vándate ca  
 7.74.5cd tā yamsato maghávadbhyo dhruvām yáśas | chardír asmábhyaṃ **nāsatyā**  
 8.5.32c **púruścandrā** **nāsatyā**  
 8.5.35c **dhíjavanā** **nāsatyā**  
 8.19.16ab yéna cáṣṭe várūṇo mitró aryamā | yéna **nāsatyā** bhágaḥ  
 8.25.10ab utā no devy áditir | uruṣyātām **nāsatyā**  
 8.42.4cd **nāsatyā** sómapītaye | nábhantām anyaké same  
 8.42.5cd **nāsatyā** sómapītaye | nábhantām anyaké same  
 8.42.6cd **nāsatyā** sómapītaye | nábhantām anyaké same

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| 9.88.3ab   | vāyúr ná yó niyútvām̐ iṣṭáyāmā   <b>nāsatyē</b> eva háva ā śámbhaviṣṭhaḥ             |
| 10.24.4cd  | vimaḍéna yád <b>īlītā</b>   <b>nāsatyā</b> nirámanthatam                             |
| 10.73.4ab  | samanā túrñir úpa yāsi yajñám   ā <b>nāsatyā</b> sakhyāya vakṣi                      |
| 10.143.5cd | yātám áchā patatribhir   <b>nāsatyā</b> sātáye kṛtam                                 |
| 10.24.5cd  | <b>nāsatyāv</b> abruvan devāḥ   púnar ā vahatād iti                                  |
| 10.61.15ab | utá <b>tyā</b> me <b>ráudrāv arcimántā</b>   <b>nāsatyāv</b> indra gūrtáye yájadhyai |
| 1.34.7cd   | tisrō <b>nāsatyā rathyā</b> parāváta   ātméva vātaḥ svásarāṇi gachatam               |
| 1.34.9cd   | kadā yōgo vājino rāsabhasya   yéna yajñám <b>nāsatyopayātāḥ</b>                      |
| 1.34.10ab  | ā <b>nāsatyā</b> gáchatam hūyáte havír   mádhvaḥ pibatam madhupébhir āsábhiḥ         |
| 1.34.11ab  | ā <b>nāsatyā</b> tribhír ekādaśáir ihá   devébhir yātam madhupéyam aśvinā            |
| 1.47.7ab   | yán <b>nāsatyā</b> parāvátī   yád vā sthó ádhi turváse                               |
| 8.8.14ab   | yán <b>nāsatyā</b> parāvátī   yád vā sthó ádhy ámbare                                |
| 1.47.9ab   | téna <b>nāsatyā</b> gatam   ráthena sūryatvacā                                       |
| 8.22.5cd   | pári dyāvāprthivī bhūṣati śrutás   téna <b>nāsatyā</b> gatam                         |
| 1.116.2cd  | tád rāsabho <b>nāsatyā</b> sahásram   <b>ājā</b> yamásya pradhāne jigāya             |
| 1.116.9ab  | pārāvātām <b>nāsatyā</b> nudethām   uccābudhnam cakrathur jihmābāram                 |
| 1.116.10ab | jujurūšo <b>nāsatyotā</b> vavrim̐   prāmuñcatam drāpim̐ iva cyāvānāt                 |
| 1.116.11ab | tád vām <b>narā</b> śámśyam rādhyam̐ ca   abhiṣṭimán <b>nāsatyā</b> várūtham         |
| 1.116.13ab | ājohavīn <b>nāsatyā karā</b> vām̐   mahé yāman <b>purubhuja</b> púramdhiḥ            |
| 1.116.14ab | āsnó vṛkasya vārtikām abhíke   yuvám <b>narā nāsatyāmumuktam</b>                     |
| 1.116.16cd | tásmā akṣī <b>nāsatyā</b> vicákṣa   ādhattam <b>dasrā bhiṣajāv</b> anarván           |
| 1.116.17cd | viśve devā ānv amanyata hṛdbhíḥ   sám u śriyā <b>nāsatyā</b> sacethe                |
| 1.116.19ab | rayim̐ suksatram̐ svapatyām̐ āyuh̐   suvīryam̐ <b>nāsatyā váhantā</b>                |
| 1.116.20cd | vibhindúnā <b>nāsatyā</b> ráthena   ví párvatām̐ ajarayū ayātam                      |
| 1.116.22cd | śáyave cin <b>nāsatyā</b> śácībhir   jásuraye staryām̐ pipyathur gām̐                |
| 1.116.23ab | avasyaté stuvaté kṛṣṇiyāya   ṛjūyaté <b>nāsatyā</b> śácībhiḥ                         |
| 1.117.1cd  | barhiṣmatī rātír víśritā gír̐   iṣā yātam <b>nāsatyópa</b> vājaiḥ                    |
| 1.117.6ab  | tád vām <b>narā</b> śámśyam pajriyéna   kakṣívatā <b>nāsatyā</b> párijman            |
| 1.117.11cd | agástye bráhmaṇā <b>vāvṛdhānā</b>   sám viśpālām̐ <b>nāsatyā</b> riṇītam             |
| 1.117.13cd | yuvó rátham̐ duhitā sūryasya   sahā śriyā <b>nāsatyāvṛṇīta</b>                       |
| 1.117.23cd | asmé rayim̐ <b>nāsatyā</b> brhántam   apatyasācam̐ śrútyam̐ rarāthām̐                |
| 1.118.4cd  | yé aptúro divyāso ná gr̥dhrā   abhí práyo <b>nāsatyā</b> váhanti                     |
| 1.118.11ab | ā śyenásya jávasā nūtanena   asmé yātam̐ <b>nāsatyā</b> sajósāḥ                      |
| 1.182.4cd  | vācam̐-vācam̐ jaritū ratnínīm̐ kṛtam   <b>ubhā</b> śámśam̐ <b>nāsatyā</b> vataṁ máma |
| 1.183.3cd  | yéna <b>narā nāsatyē</b> ṣayádhyai   vartír yāthás tánayāya tmáne ca                 |
| 6.49.5cd   | yéna <b>narā nāsatyē</b> ṣayádhyai   vartír yāthás tánayāya tmáne ca                 |
| 1.183.5cd  | diśam̐ ná diṣṭām̐ ṛjūyéva <b>yántā</b>   ā me hávam̐ <b>nāsatyópa</b> yātam          |
| 1.184.5cd  | yātām̐ vartís tánayāya tmáne ca   agástye <b>nāsatyā mádantā</b>                     |
| 2.41.7ab   | gómāḍ ū śú <b>nāsatyā</b>   áśvāvad yātam <b>aśvinā</b>                              |
| 4.14.1cd   | ā <b>nāsatyorugāyā</b> ráthena   imám̐ yajñám̐ úpa no yātam ácha                     |
| 4.43.7cd   | uruṣyátam̐ jaritāram̐ yuvám̐ ha   śritāḥ kámo <b>nāsatyā</b> yuvadrík                |
| 4.44.7cd   | uruṣyátam̐ jaritāram̐ yuvám̐ ha   śritāḥ kámo <b>nāsatyā</b> yuvadrík                |
| 4.44.4ab   | hiraṇyáyena purubhū ráthena   imám̐ yajñám̐ <b>nāsatyópa</b> yātam                   |
| 6.63.7ab   | ā vām̐ váyó 'śvāso váhiṣṭhā   abhí práyo <b>nāsatyā</b> vahantu                      |
| 6.63.10ab  | sám̐ vām̐ śatā <b>nāsatyā</b> sahásrā   áśvānām̐ purupánthā giré dāt                 |
| 7.67.3ab   | abhí vām̐ nūnám̐ <b>aśvinā</b> súhotā   stómaiḥ siṣakti <b>nāsatyā</b> vivakvān      |
| 7.70.6ab   | yó vām̐ yajñó <b>nāsatyā</b> haviṣmān   kṛtābrahmā samaryò bhávati                   |
| 7.71.4cd   | ā na enā <b>nāsatyópa</b> yātam   abhí yád vām̐ viśvápsnyo jigāti                    |
| 7.72.1ab   | ā gómātā <b>nāsatyā</b> ráthena   áśvāvatā puruścandréṇa yātam                       |
| 7.72.2ab   | ā no devébhir úpa yātam arvāk   <b>sajósasā nāsatyā</b> ráthena                      |
| 7.72.5ab   | ā paścātān <b>nāsatyā</b> purástād   <b>aśvinā</b> yātam adharád údaktāt             |
| 7.73.5ab   | ā paścātān <b>nāsatyā</b> purástād   <b>aśvinā</b> yātam adharád údaktāt             |
| 8.5.23ab   | yuvám̐ kánvāya <b>nāsatyā</b>   ápiriptāya harmyé                                    |

8.9.6ab yán **nāsatyā** bhuranyátho | yád vā **devā** bhiṣajyáthaḥ [PP]  
8.9.9ab yád adyá vsm̐ **nāsatyā** | uktháir ācucyuvīmáhi  
8.9.15ab yán **nāsatyā** parāké | arvāké ásti bheṣajám  
8.26.2ab yuvám varo suśámṇe | mahé táne **nāsatyā**  
8.57.1cd āgachataṃ **nāsatyā** śácībhir | idám tṛtíyam sávanam̐ pibāthaḥ  
8.57.4ab ayám vām bhāgó nihito **yajatrā** | imā giro **nāsatyópa** yātam  
8.85.1ab ā me hávam̐ **nāsatyā** | **áśvinā** gáchatam̐ yuvám  
8.85.9ab nú me giro **nāsatyā** | **áśvinā** prāvatam̐ yuvám  
8.101.7cd **ubhá** yātam̐ **nāsatyā** **sajóśasā** | prāti havyāni vītāye  
10.39.3cd andhāsya cin **nāsatyā** kṛśāsya cid | yuvám id āhur **bhiṣájā** rutāsya cit  
10.39.5cd tā vām nú **nāvyāv** āvase karāmahe | ayám **nāsatyā** śrād arir yáthā dádhat  
10.41.2ab prātaryújam̐ **nāsatyā**dhi tiṣṭhathaḥ | prātaryāvānam̐ madhuvāhanam̐ rátham  
1.182.8ab tād vām **narā** **nāsatyāv** ānu ṣyād | yád vām mánāsa ucátham̐ ávocan  
8.8.15ab yó vām **nāsatyāv** řṣir | gīrbhir vatsó ávīvṛdhat

#### **nicirá-**

8.25.9c ní cin **miśántā** **nicirá** ní cikyatuh̐

#### **nicetr-**

1.184.2cd śrutám me áchoktibhir matīnām̐ | **éṣṭā** **narā** **nícetārā** ca kárṇaiḥ

#### **nitósana-**

8.25.23ab tá me áśvyānām̐ | hárīṇām̐ **nitósanā**

#### **niyútvant-**

4.47.3cd **niyútvantā** na ūtāya | ā yātam̐ sómapītaye

#### **nīpātithi-**

8.51.1cd **nīpātithau** maghavan **médhyātithau** | **púṣṭigau** **śrúṣṭigau** sácā

#### **nṛ-**

1.3.2ab **áśvinā** **púrudam̐sasā** | **narā** śávīrayā dhiyā  
1.117.18ab śunām andhāya bhāram ahvayat sá | vṛkīr **áśvinā** **vṛṣaṇā** **náréti**  
1.151.9ab revád váyo dadhāthe revád āśāthe | **narā** māvābhir itāūti māhinam̐  
5.73.6ab yuvór átrīs ciketati | **narā** sumnéna cétasā  
6.62.1ab stuṣe **narā** divó asyá prasántā | **áśvinā** huve járamāṇo arkáiḥ  
6.63.5cd prá māvābhir **māyinā** bhūtam̐ átra | **narā** nṛtū jániman̐ yajñíyānām̐  
7.69.6ab **narā** **gauréva** vidyútam̐ **tṛṣāṇā** | asmákam̐ adyá sávanópa yātam̐  
8.101.2ab **várṣiṣṭhakṣatrā** **urucákṣasā** **narā** | **rājānā** **dirghaśrúttamā**  
9.86.42cd **dvā** **jānā** yātáyann antár īyate | **narā** ca śámsam̐ dáivyam̐ ca dhartári  
10.64.3ab **narā** vā śámsam̐ pūśānam̐ ágohyam̐ | agnīm̐ devéddham̐ abhy ārcase girá  
10.143.3ab **narā** **dámṣiṣṭhāv** átraye | **śúbhrā** síṣāsataṃ dhíyaḥ  
1.2.6c makṣvitthā dhiyā **narā**  
1.46.4ab haviṣā jāró apām̐ | píparti pápurir **narā**  
1.47.8cd íṣam̐ **prñcántā** sukr̥te sudánava | ā barhíḥ sīdatam̐ **narā**  
8.87.2ab píbatam̐ gharmám̐ mádhumantam̐ **áśvinā** | ā barhíḥ sīdatam̐ **narā**  
1.112.3cd yābhir dhenúm̐ asvám̐ pínvatho **narā** | tábhir ū śú ūtibhir **áśvinā** gatam̐  
1.112.16ab yābhir **narā** śáyáve yābhir átraye | yābhiḥ purā mánave gātúm̐ řṣáthuh̐  
1.116.7ab yuvám̐ **narā** stuvaté pajriyāya | kakṣívate aradataṃ púram̐dhim̐  
1.116.11ab tád vām̐ **narā** śámṣyam̐ rádhyaṃ ca | abhiṣṭimán̐ **nāsatyā** várūtham̐  
1.116.12ab tád vām̐ **narā** sanáye dámsa ugrám̐ | āvīṣ kṛṇomi tanyatúr ná vṛṣṭim̐  
1.116.14ab āsnó vṛkasya vártikām̐ abhíke | yuvám̐ **narā** **nāsatyā**mumuktam̐  
1.117.2cd yéna gáchatam̐ sukr̥to duroṇám̐ | téna **narā** vartír asmábhya yātam̐

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| 1.117.3ab  | řřim <b>narāv</b> áṃhasaḥ pāñcājanyam   řbīsād átrim muñcatho gaṇéna                        |
| 1.117.6ab  | tád vām <b>narā</b> śāṃsyam pajriyéna   kakśívātā <b>nāsatyā</b> párijman                   |
| 1.117.7ab  | yuvām <b>narā</b> stuvaté kṛṣṇiyāya   viṣṇāpvām dadathur vísvakāya                          |
| 1.117.24ab | híranyahastam <b>aśvinā rārāṇā</b>   putráṃ <b>narā</b> vadhrimatyā adattam                 |
| 1.118.5ab  | ā vām rátham yuvatís tiṣṭhad átra   juṣṭvī <b>narā</b> duhitā sūryasya                      |
| 1.118.10ab | tā vām <b>narā</b> sv ávase <b>sujātā</b>   hávāmahe <b>aśvinā</b> nādhamānāḥ               |
| 1.182.8ab  | tád vām <b>narā nāsatyāv</b> ánu ṣyād   yád vām mánāsa ucátham ávocan                       |
| 1.183.3cd  | yéna <b>narā nāsatyeṣayádhyai</b>   vartír yāthás tánayāya tmáne ca                         |
| 6.49.5cd   | yéna <b>narā nāsatyeṣayádhyai</b>   vartír yāthás tánayāya tmáne ca                         |
| 1.184.2cd  | śrutām me áchoktibhir matínām   <b>éṣṭā narā nicetārā</b> ca kárnaiḥ                        |
| 2.39.8cd   | tāni <b>narā juṣṣāṇōpa</b> yātam   bṛhád vadema vidátthe suvīrāḥ                            |
| 2.41.3c    | ā yātam píbatam <b>narā</b>   |
| 3.58.6ab   | purāṇām ókaḥ sakhyām śívam vām   yuvór <b>narā</b> dráviṇam jahnāvīyām                      |
| 4.47.4ab   | yā vām sánti puruṣṛho   niyúto dāśúṣe <b>narā</b>   |
| 6.60.8ab   | yā vām sánti puruṣṛho   niyúto dāśúṣe <b>narā</b>   |
| 5.49.1cd   | ā vām <b>narā purubhujā</b> vavṛtyām   divé-dive cid <b>aśvinā</b> sakhīyán                 |
| 5.64.7cde  | sutām sómam ná hastíbhir   ā paḍbhír dhāvataṃ <b>narā</b>   <b>bíbhratāv</b> arcanā́nasam   |
| 5.73.7cd   | yád vām dáṃsobhir <b>aśvinā</b>   átrir <b>narāvavártati</b>                                |
| 5.75.6ab   | ā vām <b>narā</b> manoyújo   áśvāsah puṣitāpsavaḥ   |
| 6.50.10cd  | átrim ná mahás támaso ’mumuktaṃ   túrvataṃ <b>narā</b> duritád abhíke                       |
| 6.60.9ab   | tābhír ā gachataṃ <b>narā</b>   úpedām sávanam sutām  |
| 7.66.19ab  | ā yātam <b>mitrāvaruṇā</b>   <b>juṣṇāāv</b> āhutiṃ <b>narā</b>                              |
| 7.74.2ab   | yuvām citráṃ dadathur bhójanam <b>nará</b>   códethām sūnṛtāvate                            |
| 7.74.4cd   | makṣūyúbhir <b>narā</b> háyebhir <b>aśvinā</b>   ā <b>devā</b> yātam asmayú                 |
| 7.82.8ab   | arvān <b>narā</b> dáivyenāvasā gataṃ   śṛṇutām hávam yádi me jújoṣathaḥ                     |
| 7.83.1ab   | yuvām <b>narā</b> páśyamānāsa āpyam   prācā gavyántaḥ pṛthupárśavo yayuḥ                    |
| 7.91.6cd   | ābhír yātam suvidátrābhír arvāk   pātām <b>narā</b> prátibhṛtasya mádhvaḥ                   |
| 7.94.3ab   | mā pápatvāya no <b>narā</b>   índrāgnī mábhiśastaye   |
| 7.99.4cd   | dāsasya cid vṛṣaśiprásya māyā   jaghnáthur <b>narā</b> pṛtanā́jyeṣu                         |
| 8.5.16ab   | purutrā cid dhi vām <b>narā</b>   vihváyante manīṣiṇaḥ                                      |
| 8.5.22ab   | kadā vām taugryó vidhat   samudré jahitó <b>narā</b>  |
| 8.8.5cd    | svāhā stómasya <b>vardhanā</b>   prá kavī dhítíbhir <b>narā</b>                             |
| 8.8.6ab    | yác cid dhí vām purárṣayo   juhūre ’vase <b>narā</b>  |
| 8.8.17cd   | kṛtām naḥ suśríyo <b>narā</b>   imā dātām abhiṣṭaye   |
| 8.8.20cd   | yābhír gósaryam ávataṃ   tābhír no ’vataṃ <b>narā</b>                                       |
| 8.8.21ab   | yābhír <b>narā</b> trasádasyum   ávataṃ kṛtvye dháne  |
| 8.22.8ab   | ayām vām ádribhiḥ sutāḥ   sómo <b>narā</b> vṛṣaṇvasū  |
| 8.22.12cd  | iṣā <b>mámhiṣṭhā purubhūtāmā narā</b>   yābhiḥ krívīm vāvṛdhús tābhír ā gataṃ               |
| 8.22.17ab  | ā no áśvāvad <b>aśvinā</b>   vartír yāsiṣṭam <b>madhupātāmā narā</b>                        |
| 8.26.4ab   | ā vām vāhiṣṭho <b>aśvinā</b>   rátho yātu śrutó <b>narā</b>                                 |
| 8.26.11ab  | vaiyaśvāsya śrutam <b>narā</b>   utó me asyā vedathaḥ                                       |
| 8.26.16ab  | vāhiṣṭho vām hávānām   stómo dūtó huvaṇ <b>narā</b>   |
| 8.35.23ab  | namovāké prásthite adhvaré <b>narā</b>   vivákṣaṇasya pītāye                                |
| 8.38.4c    | índrāgnī ā gataṃ <b>narā</b>  |
| 8.38.5c    | índrāgnī ā gataṃ <b>narā</b>  |
| 8.38.6c    | índrāgnī ā gataṃ <b>narā</b>  |
| 8.40.3ef   | sám dhítām áśnutaṃ <b>narā</b>   nábhantam anyaké same                                      |
| 8.85.4ab   | śṛṇutām jaritúr hávam   kṛṣṇasya stuvató <b>narā</b>  |
| 8.85.5ab   | chardír yantam ádābhyam   víprāya stuvaté <b>narā</b>                                       |
| 8.87.1cd   | mádhvaḥ sutásya sá diví priyó <b>narā</b>   pātām <b>gaurāv</b> ivériṇe                     |
| 8.101.8cd  | prácīm hótṛām <b>pratirántāv</b> itam <b>narā</b>   <b>grṇānā</b> jamádagninā               |
| 10.40.1ab  | rátham yāntam kúha kó ha vām <b>narā</b>   prāti dyumántam suvitāya bhūṣati                 |
| 10.40.3cd  | kásya <b>dhvasrā</b> bhavathaḥ kásya vā <b>narā</b>   <b>rājaputrēva</b> sávanāva gachathaḥ |

10.40.4cd yuvām hótṛām ṛtuthā júhvate **narā** | iṣam jānāya vahathaḥ śubhas patī  
 10.40.5ab yuvām ha ghóṣā páry **aśvinā** yatī | rájña ūce duhitā pṛché vām **narā**  
 10.41.2cd víso yéna gáchatho yájvarīr **narā** | kīrés cid yajñām hótṛmantam **aśvinā**  
 10.143.3cd áthā hí vām divó **narā** | púna stómo ná viśáse  
 10.143.4cd ā yán naḥ sádane **pṛtháu** | sámame párṣatho **narā**  
 10.143.6cd sám asmé bhūṣatam **narā** | útsam ná pipyúṣīr iṣaḥ  
 1.117.3ab ṛṣim **narāv** ámhasaḥ pāñcajanyaḥ | ṛbīsād átriṃ muñcatho gaṇéna  
 1.180.4cd tát vām **narāv aśvinā** pásvaīṣṭī | ráthyeva cakrá prāti yanti mádhvaḥ

**nṛcákṣas-**

10.14.11ab  
 9.5.7ab

yáu te **śvánau** yama **rakṣitārau** | **caturakṣáu** pathiráksī **nṛcákṣasau**  
**ubhá devā nṛcákṣasā** | **hótārā dáivyā** huve

**nṛtí-**

10.29.2ab

prá te asyā uśasaḥ prāparasyā | **nṛtáu** syāma nṛtamasya nṛṇām

**nṛpīti-**

7.20.8cd

vayām te asyām **sumatáu** cániṣṭhāḥ | syāma várūthe ághnato **nṛpītau**

**nṛvāhas-**

1.6.2c  
 8.25.23c

**śónā** dhṛṣṇú **nṛvāhasā**  
 utó nú kṛtvyanām **nṛvāhasā**

**nṛśātī-**

7.27.1cd

śúro **nṛśātā** śávasas cakāná | ā gómati vrajé bhajā tvām naḥ

**nemádhiti-**

1.72.4cd  
 6.33.4cd  
 7.27.1ab  
 10.93.13cd

vidán mártó **nemádhitā** cikitván | agnīm páde paramé tasthivāmsam  
**svàṛśātā** yád dhváyāmasi tvā | yúdhyanto **nemádhitā** pṛsú sūra  
 índram náro **nemádhitā** havante | yát pāryā yunájate dhíyas táḥ  
**nemádhitā** ná páumsyā | vṛtheva viṣtāntā

**naitósa-**

10.106.6ab

ṣṇyēva jarbhārī turphārītū | **náitośéva** turphārī **parpharíkā**

**pakṣá-**

1.163.1cd  
 8.34.9ab  
 8.47.2cd  
 8.47.3ab  
 10.106.3ab

śyenásya **pakṣā** hariṇásya bāhū | upastútyam máhi jātām te arvan  
 ā tvā **madacyútā** hārī | śyenām **pakṣéva** vakṣataḥ  
**pakṣā** váyo yáthopári | vy āsme śárma yachata  
 vy āsmé ádhi śárma tát | **pakṣā** váyo ná yantana  
**sākamyújā** śakunásyeva **pakṣā** | **paśvéva** **citrā** yájur ā gamiṣtam

**pajrá-**

10.106.7ab

**pajréva** cárcaram járaṃ maráyu | kṣádmevártheṣu tartarītha **ugrā**

**pajrahoṣin-**

6.59.4cd

joṣavākām vadataḥ **pajrahoṣinā** | ná **devā** bhasáthaś caná

**pañí-**

8.97.2cd

yájamāne sunvatí dáksīṇāvati | tásmin tám dhehi má **pañáu**

**patará-**

10.106.8cd

**pataréva** cacará candránirñiñ | **mánaṛṅgā** **mananyā** ná jágmī



**pāti-**

9.82.4ab jāyēva **pātyāv** ádhi śéva maṃhase | pájrāyā garbha śṛṇuhí brávīmi te  
10.159.3cd utāhām asmi samjaya | **pātyau** me ślōka uttamāḥ

**pād-**

1.24.8cd apāde **pādā** prátidhātave 'kar | utāpavaktā hṛdayāvídhaś cit  
2.39.5cd **hástāv** iva tanvè śámbhaviṣṭhā | **pādeva** no nayataṃ vásyō ácha  
6.29.3ab śriyē te **pādā** dúva ā mimikṣur | dhṛṣṇúr vajrí śávasā dákṣiṇāvān  
10.73.3ab **ṛṣvā** te **pādā** prá yāj jīgāsy | ávardhan vājā utā yé cid átra  
10.106.9ab **bṛhānteva** gambháreṣu pratiṣṭhām | **pādeva** gādhām tārata vidāthaḥ  
6.47.15cd **pādāv** iva prahárann anyām-anyam | kṛṇóti pūrvam áparam śacībhiḥ  
10.90.11cd múkham kím asya **káu** bāhū | **kā** ūrú **pādā** ucyete

**payovṛdh-**

8.2.42ab utā sú tyé **payovṛdhā** | mākī ráṇasya **naptyā**

**pūrṇá-** [past.part. *pṛ-*]

7.37.3cd **ubhá** te **pūrṇā** vásunā gábhastī | ná sūnṛtā ní yamate vasavyā

**pārāyant-** [caus.part. *pr-*]

6.69.1cd juṣéthām yajñām dráviṇam ca dhattam | áriṣṭair naḥ pathíbhiḥ **pārāyantā**  
7.69.7cd patatṛibhir aśramáir avyathíbhir | daṃśánābhir **aśvinā pārāyantā**

**paraspā-**

5.62.6ab **ákravihastā** sukṛte **paraspā** | yām trāsāthe **varuṇé**lāsv antāḥ  
8.9.11ab yātām **chardiṣpā** utā naḥ **paraspā** | bhūtām **jagatpā** utā nas **tanūpā**

**parikṣít-**

3.7.1cd **parikṣitā pitārā** sám carete | prá sarsrāte dīrghām áyuh prayákṣe  
10.65.8ab **parikṣitā pitārā** pūrvajāvarī | ṛtasya **yónā** kṣayataḥ **sámokasā**

**párijman-**

10.106.3cd agnir iva devayór **dīdivāmsā** | **párijmāneva** yajathaḥ purutrā

**páriṣṭi-**

7.19.7ab má te asyām sahasāvan **páriṣṭāv** | aghāya bhūma harivaḥ parādái

**páreti-**

10.178.2cd ūrvī ná pṛthvī bāhule gábhīre | má vām **étau** má páretau riṣāma

**parjányāvātā-**

6.50.12cd ṛbhukṣā vājo dáivyo vidhātā | **parjányāvātā** pipyatām ísam naḥ  
10.65.9ab **parjányāvātā vṛṣabhā purīṣiṇā** | indravāyú váruṇo mitró aryamā  
6.49.6ab **párjanyavātā vṛṣabhā** pṛthivyāḥ | púrīṣāṇi jinvatam ápyāni

**parṇín-**

8.1.11ab yát tudát sūra étaṣam | vaṅkú vātasya **parṇínā**

**parpharíkā-**

10.106.6ab śṛṇyēva jarbhārī turphārītū | náitośéva turphārī **parpharíkā**

*pársu-*

8.6.46ab śatām ahām tirindire | sahásraṃ **pársāv** ā dade

*pavitravant-*

10.27.17cd **dvā** dhānuṃ bṛhatīm apsv āntaḥ | **pavitravantā** carataḥ **punántā**

*pāvīru-*

8.51.9cd tirās cid aryé rúsame **pārīravi** | túbhyet só ajyate rayiḥ

*paśú-*

9.99.6cd **paśáu** ná réta ādádhat | pátir vacasyate dhiyáḥ

10.106.3ab **sākamyújā** śakunásyeva **pakṣā** | **paśvéva citrá** yájur ā gamiṣtam

*pānt-* [part. *pā-*]

1.122.4ab utá **tyā** me **yaśásā** śvetanāyai | **vyántā pāntauśijó** huvádhyai

*píbant-* [part. *pā-*]

1.180.1cd hiraṇyāyā vām paváyaḥ pruṣāyan | mádhvaḥ **píbantā** uśasaḥ sacethe

*papivāms-* [perf.act.part. *pā-*]

1.108.13a evēndrāgnī **papivāmsā** sutásya | vísvāsmábhyaṃ sám jayataṃ dhánāni

*pādaká-*

8.33.19ab adhāḥ paśyasva mópári | samtarāṃ **pādakáu** hara

*pitṛ-*

1.20.4ab yúvānā **pitārā** púnah | satyámantrā ṛjūyávaḥ  
1.110.8cd śaudhanvanāsaḥ svapasyāyā naro | jívīrī yúvānā **pitārākṛṇotana**  
1.159.2cd **surétaśa pitārā** bhūma cakratur | urú prajāyā amṛtaṃ vāṛimabhiḥ  
1.161.12ab sammīlya yád bhúvanā paryásarpata | kvā svit **tātyā pitārā** va āsatuḥ  
3.3.11cd **ubhā pitārā** maháyann ajāyata | agnīr dyāvāpṛthivī **bhūriretasā**  
3.7.1cd **parikṣitā pitārā** sám carete | prá sarsrāte dīrghám āyuh prayákṣe  
3.18.1ab bhávā no agne sumánā **úpetau** | sákheva sákhye **pitāreva** sādhuḥ  
3.54.16ab **násatyā** me **pitārā bandhupṛchā** | sajātyām aśvínóś cáru náma  
3.58.2ab suyúg vahanti práti vām ṛténa | ūrdhvā bhavanti **pitāreva** médhāḥ  
4.33.3ab púnar yé cakrúḥ **pitārā** yúvānā | **sánā yúpeva jaraṇā śáyānā**  
4.34.9ab yé **aśvínā** yé **pitārā** yá ūtī | dhenúṃ tatakṣúr ṛbhávo yá **aśvā**  
4.35.5ab śácyākarta **pitārā** yúvānā | śácyākarta camasám devapānam  
4.36.3cd jívīrī yát **sántā pitārā sanājúrā** | púnar yúvānā caráthāya tákṣatha  
4.41.7cd vṛṇīmáhe sakhyāya priyāya | **śúrā māmhiṣṭhā pitāreva** śambhū  
7.53.2ab prá pūrvajé **pitārā** návyasībhir | gīrbhīḥ kṛṇudhvaṃ sádane ṛtásya  
7.67.1cd yó vām dūtó ná **dhiṣṇyāv** ájīgar | áchā sūnúr ná **pitārā** vivakmi  
10.11.6ab úd īraya **pitārā** jārā ā bhágam | íyakṣati haryató hṛttá iṣyati  
10.12.4cd áhā yád dyāvó ’sunītim áyan | mádhvā no átra **pitārā** śíśītām  
10.39.6ab iyám vām ahve śṛṇutaṃ me **aśvinā** | putráyeva **pitārā** máhyaṃ śíkṣatam  
10.61.1cd krāṇā yád asya **pitārā** mamhaneṣṭhāḥ | pársat pakthé áhann ā saptá hóṭīn  
10.65.8ab **parikṣitā pitārā** pūrvajāvarī | ṛtásya **yónā** kṣayataḥ **sámokasā**  
10.106.4ab āpī vo asmé **pitāreva putrá** | **ugréva** rucā nṛpátīva turyái  
1.121.5ab túbhyaṃ páyo yát **pitārāv** ánītām | rádhah surétaś turāṇe bhuraṇyú  
1.161.10cd ā nimrúcaḥ śákṛd éko ápābharat | kíṃ svit putrébhyaḥ **pitārā** úpāvatuḥ  
10.85.14cd víśve devā ánu tát vām ajānan | putráḥ **pitārāv** avṛṇīta pūṣā  
10.131.5ab putráṃ iva **pitārāv aśvínobhā** | índrāváthuḥ kāvyaír damśánābhiḥ

*pṛtī-*

|                      |   |
|----------------------|---|
| 9.108.2ab            | yásya te pítvá vṛṣabhó vṛṣāyáte   asyá <b>pítā</b> svarvídaḥ                  |
| 6.27.1ab             | kím asya máde kím v asya <b>pítāv</b>   índraḥ kímasya sakhyé cakāra          |
| 6.27.2ab             | sád asya máde sád v asya <b>pítāv</b>   índraḥ sád asya sakhyé cakāra         |
| <b>putrá-</b>        |   |
| 10.106.4ab           | āpí vo asmé <b>pitāreva putrá</b>   <b>ugréva</b> rucā nṛpátīva turyái        |
| <b>putrín-</b>       |   |
| 8.31.8ab             | <b>putrīṇā</b> tā <b>kumārīṇā</b>   víśvam áyur vy áśnutaḥ                    |
| <b>punarmanyá-</b>   |   |
| 1.117.14ab           | yuvám túgrāya pūrvyébhir évaiḥ   <b>punarmanyāv</b> abhavataṃ yuvānā          |
| <b>púraṃdara-</b>    |   |
| 1.109.8ab            | <b>púraṃdarā</b> śíkṣataṃ <b>vajrahastā</b>   asmāṃ indrāgnī avataṃ bhāreṣu   |
| <b>purājā-</b>       |   |
| 7.73.1cd             | <b>purudāṃsā purutāmā purājā</b>   <b>ámartyā</b> havate <b>aśvínā</b> gīḥ    |
| <b>purīṣín-</b>      |   |
| 10.65.9ab            | <b>parjányāvātā vṛṣabhā purīṣīṇā</b>   indravāyú várūṇo mitró aryamā          |
| <b>purutāma-</b>     |   |
| 7.73.1cd             | <b>purudāṃsā purutāmā purājā</b>   <b>ámartyā</b> havate <b>aśvínā</b> gīḥ    |
| <b>purutrā-</b>      |   |
| 8.8.22cd             | <b>púrutrā vṛtrahantamā</b>   tá no bhūtaṃ <b>puruspṛhā</b>                   |
| <b>purudāṃsa-</b>    |   |
| 7.73.1cd             | <b>purudāṃsā purutāmā purājā</b>   <b>ámartyā</b> havate <b>aśvínā</b> gīḥ    |
| <b>purudāṃsas-</b>   |   |
| 8.87.6cd             | tā valgū <b>dasrá purudāṃsasā</b> dhiyā   <b>aśvínā</b> śruṣṭy á gatam        |
| 1.3.2ab              | <b>aśvínā púrudāṃsasā</b>   <b>nārā</b> śávīrayā dhiyā                        |
| 6.63.10cd            | bharádvājāya <b>vīra</b> nū giré dād   dhatā rákṣāṃsi <b>purudāṃsasā</b> syuḥ |
| 8.9.5ab              | yád apsú yád <b>vánaspátāu</b>   yád óṣadhīṣu <b>purudāṃsasā</b> kṛtām        |
| <b>purupraśastá-</b> |   |
| 10.66.7ab            | <b>agnísómā vṛṣaṇā</b> vājasātaye   <b>purupraśastá vṛṣaṇā</b> úpa bruve      |
| <b>purupriyá-</b>    |   |
| 8.5.4ab              | <b>purupriyā</b> ṇa ūtāye   <b>purumandrā</b> purūvásū                        |
| <b>purubhuj-</b>     |   |
| 1.3.1c               | <b>púrubhujā</b> canasyátam   |
| 1.116.13ab           | ájohavīn <b>nāsatyā karā</b> vām   mahé yāman <b>purubhujā</b> púraṃdhiḥ      |
| 1.116.14cd           | utó kavīm <b>purubhujā</b> yuvám ha   kṛpamāṇam akr̥ṇutaṃ vicákṣe             |
| 5.49.1cd             | á vām <b>nārā purubhujā</b> vavṛtyām   divé-dive cid <b>aśvínā</b> sakhīyān   |
| 5.73.1cd             | yád vā purū <b>purubhujā</b>   yád antárikṣa á gatam                          |
| 6.63.5ab             | ádhi śriyé duhitā sūryasya   ráthaṃ tasthau <b>purubhujā</b> śatótīm          |
| 6.63.8ab             | purū hí vām <b>purubhujā</b> deṣṇām   dhenúm na íṣam pinvataṃ ásakrām         |
| 8.8.17ab             | á no gantaṃ <b>riśādasā</b>   imām stómaṃ <b>purubhujā</b>                    |
| 8.10.6ab             | yád antárikṣe pátathaḥ <b>purubhujā</b>   yád vemé ródasī ánu                 |
| 8.86.3ab             | yuvám hí śmā <b>purubhujemām</b> edhatúm   viṣṇāpvē dadáthur vásyaiṣṭaye      |

***purubhūtama-***

5.73.2ab

ihá **tyā purubhūtāmā** | purū dāmsāṃsi **bībhratā**

8.22.3ab

ihá **tyā purubhūtāmā** | **devā** námobhir **aśvínā**

8.22.12cd

iśā **māmhiṣṭhā purubhūtāmā narā** | yābhiḥ kríviṃ vāvṛdhús tābhír ā gatam

***purumandrā-***

8.5.4ab

**purupriyā** ṇa ūtāye | **purumandrā** purūvāsū

8.8.12ab

**purumandrā** purūvāsū | **manotārā** rayīṇām

***puruśākatama-***

6.62.5ab

tā valgū **dasrā puruśākatamā** | **pratnā** návyasā vācasā vivāse

***púruścandra-***

8.5.32c

**púruścandrā** násatyā

***puruspṛh-***

8.8.22cd

**púrutrā vṛtrahantamā** | tā no bhūtaṃ **puruspṛhā**

***puruhūtā-***

6.63.1ab

kvā **tyā** valgū **puruhūtādyā** | dūtó ná stómo `vidan námasvān

***puroyúdh-***

1.132.6ab

yuvām tám indrāparvatā **puroyúdhā** | yó naḥ pṛtanyād ápa tám-tam íd dhatam

***puroyodhá-***

7.82.9ab

asmākam **indrāvaruṇā** bhāre-bhare | **puroyodhá** bhavataṃ **kṛṣṭyojasā**

***puróhita-***

10.66.13ab

**dáivyā hótārā prathamā puróhita** | ṛtāsya pánthām ánv emi sādhuṃyā

10.70.7cd

**puróhitāv ṛtvijā** yajñé asmín | **vidúṣṭarā** dráviṇam ā yajethām

***púṣkarasraj-***

10.184.2cd

gárbham te **aśvínau devāv** | ā dhattām **púṣkarasrajā**

***puṣṭí-***

5.41.3ab

ā vām **yéṣṭhāśvínā** huvádhyai | vātasya pátman ráthyasya **puṣṭáu**

10.61.24ab

ádihā nv āsya jényasya **puṣṭáu** | vṛthā rébhanta īmahe tát ū nú

***púṣṭigu-***

8.51.1cd

**nípātithau** maghavan **médhyātithau** | **púṣṭigau** śrúṣṭigau sácā

***punánt-*** [part. *pū-*]

10.27.17cd

**dvā** dhānuṃ bṛhatīm apsv àntaḥ | **pavítravantā** carataḥ **punántā**

***pūtákratu-***

8.68.17c

sácā **pūtákratau** sanam

***pūtádakṣas-***

1.23.4c

**jajñānā pūtádakṣasā**

8.23.30c

**ṛtāvānā samrājā pūtádakṣasā**

8.25.1c

**ṛtāvānā** yajase **putádakṣasā**

5.66.4cd

ní ketúnā jánānām | cikéthe **pūtadakṣasā**

|  |  |
|--|--|
| <b>pūru-</b><br>6.46.8ab   | yád vā <b>ṛṇkṣáu</b> maghavan <b>druhyāv</b> á jáne   yát <b>pūráu</b> kác ca vṛṣṇyam  |
| <b>pūrva-</b><br>5.65.3ab  | tā vām iyānó 'vase   <b>pūrvā</b> úpa bruve sácā   |
| <b>pūrváhūti-</b><br>1.123.2cd<br>6.64.5cd<br>7.35.5ab<br>7.39.2cd<br>10.113.7cd | uccā vy ákhyad yuvatīḥ punarbhūr   óṣā agan prathamā <b>pūrváhūtau</b><br>tvām divo duhitar yā ha devī   <b>pūrváhūtau</b> mamhánā darśatā bhūḥ<br>śám no dyāvāṛṇhivī <b>pūrváhūtau</b>   śám antárikṣam dṛśāye no astu<br>viśám aktór uśasaḥ <b>pūrváhūtau</b>   vāyúḥ pūṣā svastāye niyútvan<br>dhvāntām támó 'va dadhvase hatá   índro mahnā <b>pūrváhūtāv</b> apatyata       |
| <b>pūṣán-</b><br>6.57.1ab  | índrā nú <b>pūṣānā</b> vayām   sakhyāya svastāye   |
| <b>pūṣaryā-</b><br>10.106.5ab  | vāmsageva <b>pūṣaryā</b> śimbātā   mitréva <b>ṛtā śatārā śátapantā</b>   |
| <b>ṛñcánt-</b> [part. <i>ṛc-</i> ]<br>1.47.8cd                                   | īṣam <b>ṛñcántā</b> sukṛte sudānava   á barhīḥ sīdatam <b>narā</b>   |
| <b>ṛcchāmāna-</b> [pres.mid.part. <i>ṛch-</i> ]<br>10.85.14ab                    | yád <b>aśvinā</b> <b>ṛcchāmānāv</b> áyātam   tricakreṇa vahatúm sūryāyāḥ   |
| <b>ṛchyāmāna-</b> [pres.pass.part. <i>ṛch-</i> ]<br>8.40.3cd                     | tā u kavítvanā kavī   <b>ṛchyāmānā</b> sakhīyaté   |
| <b>ṛtsutí-</b><br>10.38.1ab  | asmín na indra <b>ṛtsutáu</b> yáśasvati   śimīvati krándasi práva sātāye   |
| <b>ṛthivídyāvā-</b><br>3.46.5ab  | yām sómam indra <b>ṛthivídyāvā</b>   gárbham ná mātā bibhṛtás tvāyā  |
| <b>ṛthú-</b><br>10.143.4cd   | á yán naḥ sádane <b>ṛtháu</b>   sámame párṣatho <b>narā</b>  |
| <b>ṛthupákṣas-</b><br>8.26.23c   | váhasva maháḥ <b>ṛthupákṣasā</b> ráthe   |
| <b>póśya-</b><br>8.26.20ab   | yukṣvā hí tvām <b>rathāsáhā</b>   yuvásva <b>póśyā</b> vaso  |
| <b>páura-</b><br>5.74.4ab  | paurām cid dhy údaprutam   <b>páura</b> paura ya jínvathaḥ   |
| <b>práquetas-</b><br>1.159.1ab<br>8.10.4cd<br>10.36.2ab<br>5.71.2ab<br>8.9.15cd  | prá <b>dyāvā</b> yajñāiḥ ṛthivī <b>ṛtāvṛdhā</b>   mahí stuṣe vidátheṣu <b>práquetasā</b><br>tā yajñāsyādhvarāsyā <b>práquetasā</b>   svadhābhīr yā píbataḥ somyām mādhu<br>dyáuś ca naḥ ṛthivī ca <b>práquetasā</b>   ṛtāvāṛī rakṣatām āmhaso riṣāḥ<br>viśvasya hí <b>práquetasā</b>   váruṇa mitra rájathaḥ<br>téna nūnām vimadāya <b>práquetasā</b>   chardīr vatsāya yachatam |

|  |   |
|--|---|
| 8.9.20c  | prá dákṣāya <b>pracetasā</b>  |
| <i>prāṇīti-</i><br>2.27.5cd<br>2.27.13cd<br>3.15.1cd   | yuṣmākaṃ <b>mitrāvaruṇā prāṇītau</b>   pári śvábhreva duritāni víjyām<br>nákiṣ ṭám ghnanty ántito ná dūrād   yá ādityānām bhávati <b>prāṇītau</b><br>suśármaṇo bṛhatāḥ śármaṇi syām   agnér ahám suhávasya <b>prāṇītau</b>  |
| <i>pratná-</i><br>6.62.5ab   | tā valgū <b>dasrā puruśākatamā</b>   <b>pratná</b> návyasā vácasā vivāse  |
| <i>prathamá-</i><br>2.3.7ab<br>3.4.7ab<br>3.7.8ab<br>10.110.7ab<br>1.188.7ab<br>10.66.13ab<br>1.151.8ab<br>5.77.1ab<br>10.83.7cd | <b>dáivyā hótārā prathamā vidúṣṭara</b>   ṛjú yakṣataḥ sám ṛcā <b>vapúṣṭarā</b><br><b>dáivyā hótārā prathamā</b> ny ṛñje   saptá pṛkṣāsaḥ svadháyā madanti<br><b>dáivyā hótārā prathamā</b> ny ṛñje   saptá pṛkṣāsaḥ svadháyā madanti<br><b>dáivyā hótārā prathamā suvácā</b>   <b>mímānā</b> yajñám mánuṣo yájadhyai<br><b>prathamā</b> hí suvácasā   <b>hótārā dáivyā kavī</b><br><b>dáivyā hótārā prathamā puróhita</b>   ṛtásya pánthām ánv emi sādhuýā<br>yuvām yajñáih <b>prathamā</b> góbhir añjata   <b>ṛtāvānā</b> mánaso ná práyukṭiṣu<br><b>prātaryāvāṇā prathamā</b> yajadhvam   purā gṛdhrād árarusaḥ pibātaḥ<br>juhómi te dharúṇam mádhvo ágram   <b>ubhá</b> upāmśú <b>prathamā</b> pibāva |
| <i>prábhūti-</i><br>3.19.3cd   | ágne rāyó nṛtamasya <b>prábhūtau</b>   bhūyāma te suṣṭutáyaś ca vásvah  |
| <i>prábhṛti-</i><br>5.32.5cd<br>5.32.7cd<br>7.38.2ab   | yád īm suksatra <b>prábhṛtā</b> mādasya   yúyutsantaṃ támasi harmyé dhāḥ<br>yád īm vájrasya <b>prábhṛtau</b> dadābha   víśvasya jantór adhamám cakāra<br>úd u tiṣṭha savitaḥ śrudhy ásyá   hiraṇyapāṇe <b>prábhṛtāv</b> ṛtásya  |
| <i>prámahas-</i><br>7.66.2c<br>8.25.3ab  | asuryāya <b>prámahasā</b><br>tā mātā <b>viśvávedasā</b>   asuryāya <b>prámahasā</b>   |
| <i>pravá-</i><br>1.34.8cd  | tisráḥ pṛthivīr upári <b>pravā</b> divó   nákaṃ rakṣethe dyúbhir aktúbhir hitám   |
| <i>pravāsá-</i><br>8.29.8ab  | víbhiri <b>dvā</b> carata ékayā sahá   prá <b>pravāséva</b> vasataḥ   |
| <i>prasakṣín-</i><br>8.13.10ab   | stuhí śrutám vipaścítam   hárī yásya <b>prasakṣiṇā</b>  |
| <i>prásiti-</i><br>5.87.6c<br>7.46.4ab<br>7.104.13cd<br>10.34.14cd   | sthātāro hí <b>prásitau</b> samḍṛśi sthāna<br>mā no vadhī rudra mā párā dā   mā te bhūma <b>prásitau</b> hīlitásya<br>hánti rákṣo hánty āsad vādantam   <b>ubhāv</b> índrasya <b>prásitau</b> śayāte<br>ní vo nú manyúr viśatām árātir   anyó babhrūṇām <b>prásitau</b> nv āstu   |
| <i>prātaryāvan-</i><br>2.39.2ab<br>5.77.1ab  | <b>prātaryāvāṇā rathyēva vīrā</b>   <b>ajéva yamā</b> váram ā sacethe<br><b>prātaryāvāṇā prathamā</b> yajadhvam   purā gṛdhrād árarusaḥ pibātaḥ   |
| <i>prātaryúj-</i><br>1.22.1ab  | <b>prātaryújā</b> ví bodhaya   <b>aśvínāv</b> éhá gachatām  |

**priyá-**

3.43.1cd      **priyá sákhāyā** ví mucópa barhís | tvám imé havyavāho havante  
5.43.5cd      hárī rāthe **sudhūrā** yóge arvág | índra **priyá** kṛṇuhi hūyámānaḥ  
7.36.4ab      girá yá **etā** yunájad dhárī ta | índra **priyá suráthā** śūra dhāyū  
10.132.6cd      áva **priyá** didiṣṭana | súro ninikta raśmibhiḥ  
6.67.3ab      ā yātaṃ **mitrāvaruṇā** suśastī | úpa **priyá** námasā **hūyámānā**

**priyāmedhastuta-**

8.6.45ab      arvāñcam tvā puruṣtuta | **priyāmedhastutā** hárī  
8.32.30ab      arvāñcam tvā puruṣtuta | **priyāmedhastutā** hárī

**pretṛ-**

4.41.5ab      **índrā** yuvám **varuṇā** bhūtám asyā | dhiyáḥ **pretārā vṛṣabhéva** dhenóḥ

**présthā-**

6.63.1cd      ā yó arvāñ **nāsatyā** vavárta | **présthā** hy ásatho asya mánman  
1.181.1ab      kád u **présthā** iṣām rayīṇām | **adhvaryántā** yád unninīthó apām

**phāṛiva-**

10.106.8ab      **gharméva** mādhu jaṭhāre sanérū | **bhāgevitā** turphārī **phārivāram**

**badhirá-**

4.23.8cd      ṛtasya ślóko **badhirá** tatarda | **kárṇā** budhānáḥ śucámāna āyóḥ

**bandhupṛch-**

3.54.16ab      **nāsatyā** me **pitārā bandhupṛchā** | sajātyām asvínos cāru náma

**barhiśád-**

7.2.6cd      **barhiśádā** puruhūté maghónī | ā yajñiyè suvitāya śrayetām

**bahulá-**

6.19.3ab      pṛthú **karásnā bahulá** gābhastī | asmadryāk sám mimīhi śrávāṃsi

**bāhú-**

2.38.2ab      víśvasya hí śruṣṭāye devá ūrdhvāḥ | prá **bāhāvā** pṛthúpāñiḥ sísarti  
5.64.2ab      tá **bāhāvā** sucetúnā | prá yantam asmā árcate  
7.62.5ab      prá **bāhāvā** sisṛtaṃ jīvāse na | ā no gávyūtim ukṣataṃ ghṛténa

**bṛhánt-**

6.47.8cd      **ṛṣvā** ta índra sthávirasya bāhū | úpa stheyāma śaraṇā **bṛhántā**  
7.45.2ab      úd asya bāhū **śithirā bṛhántā** | **hiranyāyā** divó ántāṃ anaṣtām  
7.99.6ab      iyám manīṣā bṛhatī **bṛhántā** | **urukramā tavāsā** vardháyantī  
10.106.9ab      **bṛhanteva** gambháreṣu pratiṣṭhām | **pādeva** gādhām tárata vidāthaḥ  
4.41.11ab      ā no **bṛhántā** bṛhatībhir ūtī | índra yātām varuṇa **vājasātau**

**bodhínmanas-**

5.75.5ab      **bodhínmanasā** rathyā | **iṣirā** havanaśrútā

**brahmán-**

2.39.1cd      **brahmāṇeva** vidátha **ukthaśāsā** | **dūtéva** hávyā **jányā** purutrā

**brahmayúj-**

|  |  |
|--|--|
| 3.35.4ab                                     | bráhmaṇā te <b>brahmayújā</b> yunajmi   hárī <b>śakhāyā</b> sadhamāda āsū              |
| 8.2.27ab                                     | éhá hárī <b>brahmayújā</b>   <b>śagmā</b> vakṣataḥ sákhāyam                            |
| 8.17.2ab                                     | ā tvā <b>brahmayújā</b> hárī   váhatām indra <b>keśínā</b>                             |
| <b>bhāgevita-</b>                            |  |
| 10.106.8ab                                   | <b>gharméva</b> mādhu jaṭhāre sanérū   <b>bhāgevitā</b> turphārī <b>phārivāram</b>     |
| <b>bhadrá-</b>                               |  |
| 4.21.9ab                                     | <b>bhadrá</b> te <b>hástā súkṛt</b> otá pāṇī   prayantārā stuvaté rādha indra          |
| <b>bhadrahasta-</b>                          |  |
| 1.109.4cd                                    | <b>tāv aśvinā bhadrahastā</b> supāṇī   ā dhāvataṃ mādhunā pṛñktām apsú                 |
| <b>bhārahūti-</b>                            |  |
| 8.63.12ab                                    | asmé <b>rudrá</b> mehánā párvatāso   vṛtrahátye <b>bhārahūtau</b> sajóṣāḥ              |
| <b>bápsat-</b> [part. <i>bhas-</i> ]         |  |
| 1.28.7c                                      | hárī ivāndhāmṣi <b>bápsatā</b>   |
| <b>bhārāta-</b>                              |  |
| 3.23.2ab                                     | ámanthiṣṭām <b>bhārātā</b> revád agnīm   devásravā devávātaḥ sudákṣam                  |
| <b>bhiśáj-</b>                               |  |
| 1.157.6ab                                    | yuvām ha stho <b>bhiśájā</b> bheṣajébhir   átho ha stho <b>rathyā</b> ráthyebhiḥ       |
| 8.18.8ab                                     | utá <b>tyā dáivyā bhiśájā</b>   sám naḥ karato <b>aśvinā</b>                           |
| 8.86.1ab                                     | <b>ubhá</b> hí <b>dasrá bhiśájā mayobhúvā</b>   <b>ubhá</b> dáksasya vácaso babhūvátuḥ |
| 10.39.3cd                                    | andhásya cin <b>nāsatyā</b> kṛśásya cid   yuvām íd āhur <b>bhiśájā</b> rutásya cit     |
| 10.39.5ab                                    | purāṇā vām vīryā prá bravā jáne   átho hāsathur <b>bhiśájā mayobhúvā</b>               |
| 1.116.16cd                                   | tásmā akṣī <b>nāsatyā</b> vicákṣa   ádhattam <b>dasrá bhiśajāv</b> anarván             |
| <b>bhujánt-</b> [part. <i>bhuj-</i> ]        |  |
| 6.62.6cd                                     | areṇúbhir yójanebhir <b>bhujántā</b>   patatríbhir árṇaso nír upástḥāt                 |
| <b>járbhurāṇa-</b> [int.part. <i>bhur-</i> ] |  |
| 2.39.3ab                                     | śṛṅgeva naḥ prathamā gantam arvák   <b>chapháv</b> iva <b>járbhurāṇā</b> tárobhiḥ      |
| <b>bhuraṇa-</b>                              |  |
| 1.117.11ab                                   | sūnór mánenāśvinā <b>grṇānā</b>   vājāṃ víprāya <b>bhuraṇā rádantā</b>                 |
| 7.67.8ab                                     | ékasmin yóge <b>bhuraṇā</b> samāné   pári vām saptá sraváto rátho gāt                  |
| 10.29.1ab                                    | váne ná vā yó ny ádhāyi cākāñ   chúcir vām stómo <b>bhuraṇāv</b> ajīgaḥ                |
| <b>bhūridāvattara-</b>                       |  |
| 1.109.2ab                                    | ásravam hí <b>bhūridāvattarā</b> vām   víjāmātur utá vā ghā syālāt                     |
| <b>bhūripāśa-</b>                            |  |
| 7.65.3ab                                     | tā <b>bhūripāśāv</b> ánṛtasya sētū   duratyétū ripáve mártýāya                         |
| <b>bhūriretas-</b>                           |  |
| 3.3.11cd                                     | <b>ubhá pitārā</b> maháyann ajāyata   agnír dyāvāpṛthiví <b>bhūriretasā</b>            |
| 6.70.1cd                                     | dyāvāpṛthiví váruṇasya dhármaṇā   viṣkabhite ajāre <b>bhūriretasā</b>                  |
| 10.92.11ab                                   | té hí dyāvāpṛthiví <b>bhūriretasā</b>   nárāśámśaś cáturaṅgo yamó 'ditiḥ               |
| <b>bhūrivarpas-</b>                          |  |



3.3.4cd                    ấ viveśa ródasī **bhūrivarpasā** | purupriyó bhandate dhāmabhiḥ kaviḥ

**bíbhrat-** [perf. part. *bhr-*]

1.47.3cd                áthādyá **dasrā** vásu **bíbhratā** ráthe | dāśvāṃsam úpa gachatam  
1.47.6ab                sudāse **dasrā** vásu **bíbhratā** ráthe | pṛkṣo vahatam **aśvinā**  
5.73.2ab                ihá **tyā purubhūtāmā** | purū dāṃsāṃsi **bíbhratā**  
5.64.7cde              sutāṃ sómaṃ ná hastībhir | ā paḍbhír dhāvataṃ **narā** | **bíbhratāv** arcanā́nasam  
5.75.3ab                ā no rátnāni **bíbhratāv** | **aśvinā** gáchatam yuvám

**bhr̥ta-** [part. *bhr̥-*]

7.73.4ab                úpa **tyā** váhnī gamato vísaṃ no | **rakṣohāṇā sámbhr̥tā** vīlúpāṇī  
6.57.3ab                ajā́ anyasya váhnayo | hári anyasya **sámbhr̥tā**

**bhedá-**

9.112.4cd              sépo **rómaṇvantau bhedáu** | vār ín maṇḍūka ichati

**bhr̥t̥-**

6.59.2cd                samāno vām janitā **bhr̥tārā** yuvám | **yamāv ihéhamātarā**

**mám̐hiṣṭha-**

4.41.7cd                vṛṇīmáhe sakhyāya priyāya | **śūrā mām̐hiṣṭhā pitāreva** sambhū  
6.68.2cd                maghónām **mām̐hiṣṭhā tuviśúṣma** | ṛtēna **vṛtratúrā sārvasenā**  
8.5.5ab                **mām̐hiṣṭhā vājasātāmā** | **iṣāyantā** śubhás páti  
8.22.12cd              iṣā **mām̐hiṣṭhā purubhūtāmā narā** | yābhiḥ kríviṃ vāvṛdhús tábhir ā gatam  
10.143.6ab             ā vām sumnáih śamyū́ iva | **mām̐hiṣṭhā víśvavedasā**

**maghāvan-**

8.26.7c                **maghāvānā suvīrāv ánapacyutā**  
1.184.5ab              esā vām stómo **aśvināv** akāri | mānebhír **maghavānā** suvṛktí  
2.24.12ab              víśvaṃ satyám **maghavānā** yuvór id | āpaś caná prá minanti vratám vām  
3.58.5ab                tirāḥ purū cid **aśvinā** rájāṃsy | āṇgūśó vām **maghavānā** jáneṣu  
4.28.5ab                evā́ satyám **maghavānā** yuvám tát | índraś ca somorvám áśvyam góḥ

**matavacas-**

1.46.5ab                ādāró vām matīnām | **nāsatyā matavacasā**

**mathrá-**

1.181.5cd              hári anyasya pīpáyanta vājair | **mathrá** rájāṃsy **aśvinā** ví ghóṣaiḥ

**mádant-** [part. *mad-*]

1.184.2ab              asmé ū śú **vṛṣaṇā** mādayethām | út pañīṃr hatam ūrmyā́ **mádantā**  
1.184.5cd              yātám vartís tánayāya tmāne ca | agástye **nāsatyā mádantā**  
3.53.1cd                vītám havyāny adhvaréṣu **devā** | vārdhethām gīrbhír īlayā́ **mádantā**  
10.14.7cd              **ubhá rájānā** svadháyā mádantā | yamám paśyāsi váruṇam ca devám

**madacyút-**

1.81.3c                yuḁṣvā́ **madacyútā** hári | kám hánaḥ kám **vásau** | dadho ’smām̐ indra **vásau** dadhaḥ  
8.33.18ab              śápti cid ghā́ **madacyútā** | **mithunā** vahato rátham  
8.34.9ab                ā tvā́ **madacyútā** hári | śyenám **pakṣéva** vaksataḥ  
8.22.16ab              **mánojavasā vṛṣaṇā madacyutā** | makṣumgamābhir ūtibhiḥ  
8.35.19ab              átrer iva śṛṇutam pūrvyástutim | śyāvāśvasya sunvató **madacyutā**  
8.35.20ab              sárgām̐ iva srjatam suṣtutír úpa | śyāvāśvasya sunvató **madacyutā**  
8.35.21ab              raśmīm̐r iva yachatam adhvarām̐ úpa | śyāvāśvasya sunvató **madacyutā**

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| <b>mádh-</b><br>7.32.2ab<br>7.59.6cd<br>8.21.5ab<br>9.11.5cd | imé hí te brahmakṛtaḥ suté sácā   <b>mádhau</b> ná mákṣa āsate<br>āśredhanto marutaḥ somyē <b>mádhau</b>   svāhehá mādayādhvai<br>śīdantas te váyo yathā   góśrīte <b>mádhau</b> madiré vivákṣaṇe<br><b>mádhāv</b> ā dhāvata mādhū |
| <b>madhupá-</b><br>1.180.2cd                                 | svāsā yád vāṃ viśvagūrtī bhārāti   vājāyētte <b>madhupāv</b> iṣé ca  |
| <b>madhupātama-</b><br>8.22.17ab                             | ā no āśvāvad <b>aśvinā</b>   vartīr yāsiṣṭaṃ <b>madhupātamā narā</b>   |
| <b>mádhavarṇa-</b><br>8.26.6c                                | <b>dhiyaṃjinvā</b> <b>mádhavarṇā</b> śubhās pātī   |
| <b>madhuścút-</b><br>6.70.5ab                                | mádhū no dyāvāpṛthivī mimikṣatām   <b>madhuścútā</b> madhudúghe mádhuvrate   |
| <b>madhūyu-</b><br>5.73.8ab<br>5.74.9ab                      | mádhva ū śú <b>madhūyuvā</b>   <b>rúdrā</b> śiṣakti pipyúṣī<br>śám ū śú vāṃ <b>madhūyuvā</b>   asmākam astu carṇṇtīḥ   |
| <b>mánaṇṅga-</b><br>10.106.8cd                               | <b>pataréva</b> cacará candránirṇīṇ   <b>mánaṇṅgā mananyā</b> ná jágmī   |
| <b>mananī-</b><br>10.106.8cd                                 | <b>pataréva</b> cacará candránirṇīṇ   <b>mánaṇṅgā mananyā</b> ná jágmī   |
| <b>mánu-</b><br>8.51.1ab<br>8.52.1ab                         | yáthā <b>mánau sāmvaranau</b>   sómam indrápibaḥ sutám<br>yáthā <b>mánau</b> vívasvati   sómam śakrápibaḥ sutám  |
| <b>manú-</b><br>8.72.2ab<br>9.63.8ab<br>9.65.16ab            | ní tigmám abhy āṃśúm   śīdad dhótā <b>manāv</b> ádhi<br>áyukta sūra étaṣam   pávamāno <b>manāv</b> ádhi<br>rājā medhābhīr īyate   pávamāno <b>manāv</b> ádhi   |
| <b>mánojvas-</b><br>8.22.16ab                                | <b>mánojvasā vṛṣaṇā madacyutā</b>   makṣumgamābhīr ūtibhiḥ   |
| <b>manojū-</b><br>1.23.3ab                                   | indravāyú <b>manojúvā</b>   víprā havanta ūtāye  |
| <b>manotṛ-</b><br>1.46.2ab<br>8.8.12ab                       | <b>yā dasrā síndhumātarā</b>   <b>manotārā</b> rayīṇām<br><b>purumandrā</b> purūvāsū   <b>manotārā</b> rayīṇām   |
| <b>manthín-</b><br>9.46.4ab                                  | ā dhāvata suhastyah   śukrá ḡṛbhṇīta <b>manthínā</b>   |
| <b>mandāná-</b> [mid.part. <i>mand-</i> ]<br>7.94.11ab       | ukthébhīr <b>vṛtrahántamā</b>   yā <b>mandāná</b> cid ā girā   |

**mandasānā-**

4.50.10ab      índraś ca sómam pibatam bṛhaspate | 'smín yajñé **mandasānā** vṛṣaṇvasū  
8.87.2cd      tā **mandasānā** mánuṣo duroṇá ā | ní pātaṃ védasā váyaḥ  
10.40.13ab      tā **mandasānā** mánuṣo duroṇá ā | dhattāṃ rayiṃ sahāvīraṃ vacasyáve

**mandrájihva-**

1.142.8ab      **mandrájihvā** jugurvāṇī | **hótārā** dáivyā kavī

**mayūraśeṇya-**

8.1.25ab      á tvā ráthe hiraṇyáye | hárī **mayūraśeṇya**

**mayobhú-**

1.92.18ab      éhá **devā** **mayobhúvā** | **dasrā** hiraṇyavartanī  
5.43.8cd      **mayobhúvā** saráthā yātam arvāg | gantāṃ nidhīm dhúram āṇír ná nábhīm  
5.73.9ab      satyám íd vā u **ásvinā** | yuvám āhur **mayobhúvā**  
8.8.9cd      **áripṛā** vṛtrahantamā | tā no bhūtaṃ **mayobhúvā**  
8.8.19ab      ā no gantaṃ **mayobhúvā** | **ásvinā** śambhúvā yuvám  
8.86.1ab      **ubhā** hí **dasrā** **bhiśájā** **mayobhúvā** | **ubhā** dáksasya vácaso babhūvátuḥ  
10.39.5ab      purāṇā vām vīryā prā bravā jáne | átho hāsathur **bhiśájā** **mayobhúvā**

**marúttama-**

1.182.2ab      índratamā hí **dhīṣṇyā** **marúttamā** | **dasrā** dáṃsiṣṭhā rathyā rathítamā

**marútvant-**

8.35.13ab      **mitráváruṇavantā** utá **dhármavantā** | **marútvantā** jaritúr gachatho hávam  
8.35.14ab      **āṅgirasvantā** utá **viṣṇuvantā** | **marútvantā** jaritúr gachatho hávam  
8.35.15ab      **ṛbhumántā** vṛṣaṇā vājavantā | **marútvantā** jaritúr gachatho hávam

**mahānt-**

1.21.5ab      tá **mahāntā** sádaspātī | índrāgnī rákṣa ubjatham  
6.67.4cd      prā yá máhi **mahāntā** jáyamānā | **ghorā** mártāya ripáve ní dīdhaḥ  
8.25.4ab      **mahāntā** **mitráváruṇā** | **samrājā** **devāv** **ásurā**  
7.82.2ab      samrāj anyāḥ svarāj anyá ucyate vām | **mahāntāv** **índraváruṇā** mahāvasū

**māhikṣatra-**

5.68.1c      **māhikṣatrāv** ṛtām bṛhát

**mahiśá-**

8.35.7ab      **hāridravéva** patatho vánéd úpa | sómam sutām **mahiśévāva** gachathaḥ  
8.35.8ab      **hamsāv** iva patatho **adhvagāv** iva | sómam sutām **mahiśévāva** gachathaḥ  
8.35.9ab      **śyenāv** iva patatho havyádātaye | sómam sutām **mahiśévāva** gachathaḥ

**mímāna-** [mid.part. *mā-*]

6.62.2cd      purū várāṃsy ámitā **mímānā** | apó dhánvāny áti yātho ájṛān  
10.110.7ab      **dáivyā** **hótārā** **prathamā** **suvácā** | **mímānā** yajñám mánuṣo yájadhyai

**mātárāpitṛ-**

4.6.7ab      ná yásya sātur jánitor ávāri | ná **mātárāpitárā** nú cid **iṣṭáu**

**māṭṛ-**

1.122.4cd      prā vo nāpātam apām kṛṇudhvam | prā **mātárā** rāspinásyāyóḥ

1.140.3ab **kṛṣṇaprútau** vevijé asya **sakṣítā[u]** | **ubhā** tarete abhí **mātārā** śísum  
1.142.7cd yahví ṛtasya **mātārā** | sīdatam̐ barhír ā sumát  
5.5.6ab supṛátike **vayovṛdhā** | yahví ṛtasya **mātārā**  
9.102.7ab samīcīné abhí tmánā | yahví ṛtasya **mātārā**  
10.59.8ab śam̐ ródasī subándhave | yahví ṛtasya **mātārā**  
1.155.3ab tā īm vardhanti máhy asya páum̐syam̐ | ní **mātārā** nayati rétase bhujé  
1.159.3ab té sūnávaḥ svápasah̐ sudám̐saso | mahī jajñur **mātārā** pūrvácittaye  
3.1.7cd ásthur átra dhenávaḥ pínvamānā | mahī dasmāsya **mātārā** samīcī  
3.5.7cd dīdyānaḥ śúcir ṛṣvāḥ pāvakāḥ | pūnaḥ-punar **mātārā** návyasī kaḥ  
3.7.1ab prá yá ārúḥ śitipṛsthāsya dhāsér | ā **mātārā** vivíṣuḥ saptá vāñīḥ  
3.33.1cd **gāveva** śubhré **mātārā** rihāné | vipāt chutudrí páyasā javete  
3.33.3cd vatsám iva **mātārā** sam̐rihāné | samānām̐ yónim̐ ánu sam̐cárantī  
4.22.4cd ā **mātārā** bháratī śuṣmy ā gór | nṛvát párijman nonuvanta vātāḥ  
6.17.7cd ádhārayo ródasī deváputre | pratné **mātārā** yahví ṛtasya  
6.32.2ab sá **mātārā** sūryeṇā kavīnām̐ | ávāsayaḥ rujád ádriṃ gr̥ñānāḥ  
7.2.5cd pūrvī śísum̐ ná **mātārā** rihāné | sám agrúvo ná sám̐neṣv añjan  
7.7.3cd ā **mātārā** víśvávāre huvānó | yáto yaviṣṭha jajñíṣe suśévaḥ  
8.99.6ab ánu te śúṣmam̐ turáyantam̐ ūyatuh̐ | kṣoñī śísum̐ ná **mātārā**  
9.9.3ab sá sūnúr **mātārā** śúcir | jātó jāté arocayat  
9.18.5ab yá imé ródasī mahī | sam̐ **mātāreva** dóhate  
9.68.4ab sá **mātārā** vicáran vājáyann apāḥ | prá médhiraḥ svadháyā pínvate padám̐  
9.70.6ab sá **mātārā** ná dádr̥śāna usríyo | nānadad eti marútām̐ iva svanāḥ  
9.75.4ab ádribhiḥ sutó matibhiś cánohitaḥ | prarocáyan ródasī **mātārā** śúciḥ  
9.85.12cd bhānúḥ śukrēṇa śócīṣā vy ádyaut | prārūrucad ródasī **mātārā** śúciḥ  
10.1.7ab ā hí dyāvāpṛthivī agna ubhé | sádā putró ná **mātārā** tatántha  
10.35.3ab **dyāvā** no adyá pṛthivī ánāgaso | mahī tráyetām̐ suvitāya **mātārā**  
10.64.14ab té hí dyāvāpṛthivī **mātārā** mahī | devī devāñ jánmanā yajñíye itāḥ  
10.79.4ab tād vām̐ ṛtām̐ ródasī prá bravīmi | jáyamāno **mātārā** gárbho atti  
10.120.7cd ā **mātārā** sthāpayase jigatnú | áta inoṣi kárvarā purúñi  
10.140.2cd putró **mātārā** vicárann upāvasi | pṛñákṣi ródasī ubhé  
10.115.1ab citrá íc chíśos tárūnasya vakṣátho | ná yó **mātārāv** apyēti dhātave

#### **māyāvin-**

10.24.4ab yuvām̐ **śakrā māyāvinā** | samīcī nír amanthatam̐

#### **māyín-**

6.63.5cd prá māyābhír **māyina** bhūtam̐ átra | **nārā** nṛtū jániman yajñíyānām̐

#### **mitádru-**

9.94.4cd śríyam̐ vásānā amṛtatvám̐ āyan | bhāvanti satyā samithā **mitádrau**

#### **mitrá-**

1.14.3ab indravāyū bṛhaspátim | **mitrá**gnīm̐ pūṣāṇam̐ bhágam̐  
1.36.17cd agnīḥ právan **mitró**tá médhyaítithim̐ | agnīḥ **sātā** upastutám̐  
8.25.2ab **mitrá tánā** ná **rathyā** | váruṇo yás ca sukrátuh̐  
10.106.5ab **vāmsageva pūṣaryā śimbātā** | **mitréva ṛtā śatārā śátapantā**  
5.66.6ab ā yád vām̐ ūyacakṣasā | **mít**ra vayām̐ ca sūráyah̐  
5.65.6ab yuvām̐ **mitremám̐** jánam̐ | yátathaḥ sám̐ ca nayathaḥ

#### **mitrarājan-**

5.62.3ab ádhārayatam̐ pṛthivím̐ utá dyām̐ | **mí**trarājānā **varuṇā** máhobhiḥ

#### **mitrávárūṇa-**

1.2.9ab kaví no **mitrávárūṇā** | **tuvijātā urukṣáyā**

|            |  |
|------------|--|
| 1.23.5c    | tā <b>mitrāvāruṇā</b> huve   |
| 1.71.9cd   | <b>rājānā</b> <b>mitrāvāruṇā</b> supāṇī   gōṣu priyām amṛtaṃ <b>rākṣamāṇā</b>                |
| 3.56.7ab   | trīr ā divāḥ savitā soṣavīti   <b>rājānā</b> <b>mitrāvāruṇā</b> supāṇī                       |
| 1.75.5ab   | yājā no <b>mitrāvāruṇā</b>   yājā devāṃ ṛtām bṛhāt   |
| 1.111.4cd  | <b>ubhā</b> <b>mitrāvāruṇā</b> nūnām <b>aśvínā</b>   té no hinvantu sātāye dhiyé jiṣé        |
| 3.20.5cd   | <b>aśvínā</b> <b>mitrāvāruṇā</b> bhāgaṃ ca   vāsūn rudrāṃ ādityāṃ ihā huve                   |
| 5.46.3ab   | indrāgnī <b>mitrāvāruṇā</b> ditiṃ svāḥ   pṛthivīm dyāṃ marútaḥ párvatām apāḥ                 |
| 5.63.3ab   | <b>samrājā</b> <b>ugrā</b> <b>vṛṣabhā</b> divás pātī   pṛthivyā <b>mitrāvāruṇā</b> vícarṣaṇī |
| 6.11.1cd   | ā no <b>mitrāvāruṇā</b> <b>nāsatyā</b>   <b>dyāvā</b> hotrāya pṛthivī vavṛtyāḥ               |
| 6.49.1ab   | stuṣé jānaṃ suvratām návyasībhir   gīrbhír <b>mitrāvāruṇā</b> <b>sumnayántā</b>              |
| 6.67.1ab   | viśveṣāṃ vaḥ satām <b>jyēṣṭhatamā</b>   gīrbhír <b>mitrāvāruṇā</b> vāvṛdhādhyai              |
| 7.33.10ab  | vidyúto jyótiḥ pári samjīhānaṃ   <b>mitrāvāruṇā</b> yád āpaśyatām tvā                        |
| 7.41.1ab   | pṛtār agnīm pṛtār indraṃ havāmahe   pṛtār <b>mitrāvāruṇā</b> pṛtār <b>aśvínā</b>             |
| 7.42.5cd   | ā náktā barhīḥ sadatām <b>uśāsā</b>   <b>uśántā</b> <b>mitrāvāruṇā</b> yajehá                |
| 8.23.30ab  | āgne tvām yaśā asy   ā <b>mitrāvāruṇā</b> vaha   |
| 8.25.4ab   | <b>mahántā</b> <b>mitrāvāruṇā</b>   <b>samrājā</b> <b>devāv</b> <b>ásurā</b>                 |
| 9.7.8ab    | ā <b>mitrāvāruṇā</b> bhāgaṃ   mádhvaḥ pavanta ūrmáyaḥ  |
| 9.97.42ab  | mātsi vāyúm iṣṭāye rádhase ca   mātsi <b>mitrāvāruṇā</b> pūyámānaḥ                           |
| 9.97.49ab  | abhí vāyúm vīty āṛṣā grṇāno   abhí <b>mitrāvāruṇā</b> pūyámānaḥ                              |
| 9.108.14cd | ā yéna <b>mitrāvāruṇā</b> kārāmaha   éndraṃ ávase mahé                                       |
| 10.61.17cd | sām yán <b>mitrāvāruṇā</b> vṛñjā uktháir   jyēṣṭhebhír aryamāṇaṃ vārūthaiḥ                   |
| 10.64.5ab  | dákṣasya vādite jānmani vraté   <b>rājānā</b> <b>mitrāvāruṇā</b> vivāsasi                    |
| 10.125.1cd | ahám <b>mitrāvāruṇobhā</b> bibharmy   ahám indrāgnī ahám <b>aśvínobhā</b>                    |
| 1.35.1ab   | hváyāmy agnīm prathamā svastāye   hváyāmi <b>mitrāvāruṇāv</b> ihāvase                        |
| 1.167.8ab  | pānti <b>mitrāvāruṇāv</b> avadyāc   cáyata īm aryamó ápraśastān                              |
| 7.35.4ab   | sām no agnir jyótiranīko astu   sām no <b>mitrāvāruṇāv</b> <b>aśvínā</b> sām                 |
| 8.101.1cd  | yó nūnām <b>mitrāvāruṇāv</b> abhiṣṭaya   ācakré havýádātaye                                  |
| 10.93.6ab  | utá no <b>devāv</b> <b>aśvínā</b> śubhás pātī   dhāmabhir <b>mitrāvāruṇā</b> uruṣyatām       |
| 5.63.2ab   | <b>samrājāv</b> asyá bhúvanasya rājatho   <b>mitrāvaruṇā</b> vidátthe <b>svardṛśā</b>        |
| 1.15.6ab   | yuvām dákṣaṃ <b>dhṛtavrata</b>   <b>mitrāvaruṇā</b> dūlābham [PP]                            |
| 1.122.6ab  | śrutām me <b>mitrāvaruṇā</b> hávemā   utá śrutam sádane viśvātaḥ sīm                         |
| 7.62.5cd   | ā no jāne śravayatam yuvānā   śrutām me <b>mitrāvaruṇā</b> hávemā                            |
| 1.122.15cd | rátho vām <b>mitrāvaruṇā</b> dīrghāpsāḥ   syūmagabhastiḥ súro nádyaut                        |
| 1.137.1fg  | imé vām <b>mitrāvaruṇā</b> gávāśīraḥ   sómāḥ śukrá gávāśīraḥ                                 |
| 1.137.3fg  | ayām vām <b>mitrāvaruṇā</b> nṛbhiḥ sutāḥ   sóma ā pītāye sutāḥ                               |
| 1.152.1cd  | āvātiratam ānṛtāni vísva   ṛténa <b>mitrāvaruṇā</b> sacethe                                  |
| 1.152.3b   | apād eti prathamā padvātīnām   kás tát vām <b>mitrāvaruṇā</b> ciketa                         |
| 1.152.7ab  | ā vām <b>mitrāvaruṇā</b> havýājuṣṭim   námasā <b>devāv</b> ávasā vavṛtyām                    |
| 1.153.1ab  | yājāmahe vām mahāḥ sajóṣā   havýébhír <b>mitrāvaruṇā</b> námobhiḥ                            |
| 1.153.2ab  | prástutir vām dhāma ná práyuktir   áyāmi <b>mitrāvaruṇā</b> suvṛktīḥ                         |
| 1.153.3ab  | pīpāya dhenúr áditir ṛtāya   jānāya <b>mitrāvaruṇā</b> havirdé                               |
| 2.27.5cd   | yuṣmākaṃ <b>mitrāvaruṇā</b> <b>prāṇītau</b>   pári śvābhreva duritāni vṛjyām                 |
| 2.29.3cd   | yūyām no <b>mitrāvaruṇā</b> dīte ca   svastīm indrāmaruto dadhāta                            |
| 2.31.1ab   | asmākaṃ <b>mitrāvaruṇāv</b> ataṃ rátham   ādityái rudráir vásubhiḥ <b>sacābhúvā</b>          |
| 2.41.4ab   | ayām vām <b>mitrāvaruṇā</b>   sutāḥ sóma <b>ṛtāvṛdhā</b>                                     |
| 3.62.16ab  | ā no <b>mitrāvaruṇā</b>   ghr̥táir gavyūtim ukṣatam  |
| 4.39.2cd   | yām pūrúbhyo dīdivāṃsaṃ nāgnīm   dadáthur <b>mitrāvaruṇā</b> táturim                         |
| 4.39.5cd   | dadhikrām u sūdanaṃ mártiyāya   dadáthur <b>mitrāvaruṇā</b> no áśvam                         |
| 5.47.7ab   | tád astu <b>mitrāvaruṇā</b> tát agne   sām yór asmábhyam idám astu śastām                    |
| 5.51.14ab  | svastí <b>mitrāvaruṇā</b>   svastí pathye revati   |
| 5.62.2ab   | tát sú vām <b>mitrāvaruṇā</b> mahitvām   īrmā tasthúsīr áhabhir duduhre                      |
| 5.63.1cd   | yām átra <b>mitrāvaruṇā</b> vatho yuvām   tásmāi vṛṣṭír mádhumat pinvate divāḥ               |
| 5.63.4ab   | māyā vām <b>mitrāvaruṇā</b> diví śritā   súryo jyótiś carati citrām áyudham                  |

|            |   |
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| 5.63.5ab   | rátham yuñjate marútaḥ śubhé sukhám   śúro ná <b>mitrāvaruṇā</b> gáviṣṭiṣu    |
| 5.63.7ab   | dhármaṇā <b>mitrāvaruṇā vipaścītā</b>   vratā rakṣethe ásurasya māyáyā        |
| 5.64.4ab   | yuvábhyām <b>mitrāvaruṇā</b>   upamām dhéyām ṛcā                              |
| 5.69.3cd   | rāyé <b>mitrāvaruṇā sarvátātā</b>   ĩle tokāya tánayāya śám yóḥ               |
| 5.69.4cd   | ná vām devā amṛtā á minanti   vratāni <b>mitrāvaruṇā</b> dhruvāṇi             |
| 6.67.3ab   | á yātaṃ <b>mitrāvaruṇā</b> suśastí   úpa <b>priyā</b> námasā <b>hūyámānā</b>  |
| 6.67.9ab   | prá yád vām <b>mitrāvaruṇā</b> spūrdhán   priyā dhāma yuvádhita minánti       |
| 7.36.2ab   | imām vām <b>mitrāvaruṇā</b> suvṛktím   íṣam ná kṛṇve <b>asurā</b> návīyah     |
| 7.50.1ab   | á mām <b>mitrāvaruṇehá</b> rakṣataṃ   kulāyáyad viśváyan má na á gan          |
| 7.52.1cd   | sánema <b>mitrāvaruṇā</b> sánanto   bhávema dyāvāpṛthiví bhávantaḥ            |
| 7.60.2ab   | eśá syá <b>mitrāvaruṇā</b> ṛcákṣā   ubhé úd eti sūryo abhí jmán               |
| 7.60.3cd   | dhāmāni <b>mitrāvaruṇā</b> yuvákulḥ   sám yó yūthéva jánimāni cáṣṭe           |
| 7.61.3ab   | prórór <b>mitrāvaruṇā</b> pṛthivyāḥ   prá divá ṛṣvād bṛhatāḥ sudānū           |
| 7.61.6ab   | sám u vām yajñām mahayaṃ námobhir   huvé vām <b>mitrāvaruṇā</b> sabādhah      |
| 7.63.5cd   | práti vām sūra údite vidhema   námobhir <b>mitrāvaruṇotá</b> havyáiḥ          |
| 7.64.2cd   | īlām no <b>mitrāvaruṇotá</b> vṛṣtím   áva divá invataṃ jīradānū               |
| 7.64.4cd   | ukṣéthām <b>mitrāvaruṇā</b> ghṛténa   tá <b>rājānā</b> sukṣitís tarpayethām   |
| 7.65.2cd   | asyāma <b>mitrāvaruṇā</b> vayām vām   <b>dyāvā</b> ca yátra pīpáyann áhā ca   |
| 7.65.3cd   | ṛtasya <b>mitrāvaruṇā</b> pathā vām   apó ná nāvā duritā tarema               |
| 7.65.4ab   | á no <b>mitrāvaruṇā</b> havyájuṣtím   ghṛtáir gavyūtim ukṣatam īlābhiḥ        |
| 7.66.19ab  | á yātaṃ <b>mitrāvaruṇā</b>   <b>juṣāṇāv</b> āhutiṃ <b>narā</b>                |
| 8.72.17ab  | sómasya <b>mitrāvaruṇā</b>   <b>úditā</b> sūra á dade                         |
| 8.101.3ab  | prá yó vām <b>mitrāvaruṇā</b>   ajiró dūtó ádravat                            |
| 10.51.2cd  | kvāha <b>mitrāvaruṇā</b> kṣiyanty   agnér viśvāḥ samídho devayānīḥ            |
| 10.132.2ab | tā vām <b>mitrāvaruṇā</b> dhārayátkṣití   <b>suṣumné</b> ṣitatvátā yajāmasi   |
| 1.2.8ab    | ṛténa <b>mitrāvaruṇāv</b>   <b>ṛtāvṛdhāv</b> ṛtasprśā                         |
| 1.122.9ab  | jáno yó <b>mitrāvaruṇāv</b> abhidhrúg   apó ná vām sunóty akṣṇayādhruk        |
| 1.139.2ab  | yád dha tyán <b>mitrāvaruṇāv</b> ṛtád ádhy   ádadáthe ánṛtaṃ svéna manyúnā    |
| 5.41.1ab   | kó nú vām <b>mitrāvaruṇāv</b> ṛtāyán   divó vā maháḥ pāṛthivasya vā dé        |
| 5.62.96cd  | téna no <b>mitrāvaruṇāv</b> aviṣṭam   síśāsanto jigīvāṃsaḥ syāma              |
| 5.63.6ab   | vācam sú <b>mitrāvaruṇāv</b> írāvatīm   parjányaś citráṃ vadati tvíṣīmatīm    |
| 6.67.2cd   | yantám no <b>mitrāvaruṇāv</b> ádhrṣtaṃ   chardír yád vām varūthyām sudānū     |
| 6.67.11ab  | avór itthā vām chardíṣo <b>abhíṣtau</b>   yuvór <b>mitrāvaruṇāv</b> áskṛdhoyu |
| 7.60.12ab  | iyám <b>deva</b> puróhitir yuvábhyām   yajñéṣu <b>mitrāvaruṇāv</b> akāri [PP] |
| 7.61.7ab   | iyám <b>deva</b> puróhitir yuvábhyām   yajñéṣu <b>mitrāvaruṇāv</b> akāri      |
| 7.61.2ab   | prá vām sá <b>mitrāvaruṇāv</b> ṛtāvā   vípro mánmāni dīrghaśrúd iyarti        |

#### **mitráváruṇavant-**

|           |   |
|-----------|---|
| 8.35.13ab | <b>mitráváruṇavantā</b> utá <b>dhármavantā</b>   <b>marútvantā</b> jaritúr gachatho hávam |
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#### **mithastúr-**

|          |  |
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| 6.49.3cd | <b>mithastūrā</b> vicárantī pāvaké   mánma śrutám nakṣata ṛcyámāne |
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#### **mithuná-**

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|------------|--|
| 1.83.3ab   | ádhi dváyor adadhā ukthyām váco   <b>yatásrucā</b> <b>mithuná yá</b> saparyátaḥ      |
| 1.144.4ab  | yám ĩm <b>dvā sāvayasā</b> saparyátaḥ   samāné <b>yónā</b> <b>mithuná sámokasā</b>   |
| 1.159.4ab  | té māyino mamire suprácetaso   jámí sáyoni <b>mithuná sámokasā</b>                   |
| 1.173.2cd  | prá mandayúr manām gūrta hótā   bhárate máryo <b>mithuná</b> yájatraḥ                |
| 3.39.3cd   | vápūṃṣi <b>jātā</b> <b>mithunā</b> sacete   <b>tamohánā</b> tápuṣo budhnā <b>éta</b> |
| 7.104.23ab | mā no rákṣo abhí naḍ yātumávatām   ápochatu <b>mithuná yá</b> kimīdinā               |
| 8.33.18ab  | sáptí cid ghā <b>madacyútā</b>   <b>mithunā</b> vahato rátham                        |
| 10.10.9cd  | divá pṛthivyā <b>mithunā</b> sábandhū   yamír yamásyā bibhṛyād ájāmi                 |
| 10.17.2cd  | utáśvínāv abharad yát tát áśīd   ájahād u <b>dvā</b> <b>mithunā</b> saranyūḥ         |

10.40.12cd ábhūtāṃ **gopā mithunā** śubhas patī | priyā aryamṇó dúryāṇā asīmahi  
 10.87.13ab yád agne adyā **mithunā** śápāto | yád vácās tṛṣṭām janáyanta rebhāḥ  
 10.87.24ab práty agne **mithunā** daha | **yātudhānā** kimīdīnā  
 10.99.5cd vāmṛasya manye **mithunā** vívavṛī | ánnam abhītyārodāyan muṣāyān  
 1.179.3cd jáyāvéd átra śatānītham ājīm | yát **samyāñcā mithunāv** abhy ájāva  
 10.88.11cd yadā carīṣṇū **mithunāv** ábhūtām | ād ít prāpaśyan bhúvanāni víśvā

#### **mithūdṛś-**

1.29.3ab ní śvāpayā **mithūdṛśā** | sastām ábudhyamāne  
 2.31.5ab utá tyé devī subhāge **mithūdṛśā** | **uśāsānāktā** jágatām apījívā

#### **miśánt-** [part. *mis-*]

8.25.9c ní cin **miśántā nicirá** ní cikyatuh

#### **minánt-** [part. *mī-*]

1.117.3cd **minántā** dásyor áśivasya māyā | anupūrvām **vṛṣaṇā codáyantā**

#### **módamān-** [mid.part. *mud-*]

10.85.42cd **kṛīlantau** putráir náptṛbhīr | **módamānau** své grhé

#### **mṛgá-**

10.40.4ab yuvām **mṛgéva vāraṇā** mṛganyávo | doṣā vástor havíṣā ní hvayāmahe

#### **medhásātī-**

4.37.6cd sá dhībhīr astu sánitā | **medhásātā** só árvatā  
 7.94.6c **medhásātā** saniṣyávaḥ  
 10.147.3cd árcanti toké tánaye páriṣṭiṣu | **medhásātā** vājīnam áhraye dháne  
 8.71.5ab yām tvām vipra **medhásātāv** | ágne hinóṣi dhánāya  
 8.103.3cd sahasrasām **medhásātāv** iva tmánā | agnīm dhībhīḥ saparyata  
 10.64.6cd sahasrasā **medhásātāv** iva tmánā | mahó yé dhánam samithéṣu jabhriré

#### **médhyātithi-**

8.51.1cd **nípātithau** maghavan **médhyātithau** | **púṣṭigau śrúṣṭigau** sácā

#### **méṣa-**

10.106.5cd **vājevocā** váyasā **gharmyeṣṭhā** | **méṣe**veṣā saparyā púrīṣā

#### **yājant-** [part. *yaj-*]

2.3.7cd devān **yājantāv** ṛtuthā sám añjato | **nābhā** pṛthivyā ádhi sánuṣu triṣú

#### **íṣṭa-** [part. *yaj-*]

1.184.2cd śrutām me áchoktibhīr matīnām | **éṣṭā narā nícetārā** ca kárṇaiḥ

#### **yajatá-**

1.34.7ab trír no **aśvinā yajatá** divé-dive | pári tridhātu pṛthivīm asāyatam  
 4.15.8ab utá **tyā yajatá** hárī | kumārāt sāhadevyāt  
 5.64.7ab uchántyām me **yajatá** | devákṣatre rúsadgavi  
 10.40.3ab prātár jarethe **jaraṇéva** kápayā | vástor-vastor **yajatá** gachatho grhám

#### **yājatra-**

1.108.7ab yád indrāgnī mádathaḥ své duroné | yád brahmāṇi rájani vā **yajatrā**  
 1.180.5cd apāḥ kṣoṇī sacate māhinā vām | jūrṇó vām ákṣur āmhaso **yajatrā**  
 8.57.1ab yuvām devā krátunā pūrvyēṇa | yukṭā ráthena taviṣām **yajatrā**  
 8.57.4ab ayām vām bhāgó níhito **yajatrā** | imā gíro **nāsatyópa** yātam

**yajñápati-**

10.170.1ab vibhráḍ bṛhát pibatu somyám mádhv | áyur dádhad **yajñápatāv** ávihrutam

**yajñavāhas-**

1.15.11c ṛtúnā **yajñavāhasā**  
4.47.4cd asmé tā **yajñavāhasa** | índravāyū ní yachatam

**yajñīya-**

8.25.1ab tā vām víśvasya **gopā** | **devā** devéṣu **yajñīyā**

**yátamāna-** [mid.part. yat-]

10.62.11ab sahasradā grāmañír má riṣan mánuḥ | sūryeṇāsya **yátamānaitu** dákṣiṇā  
10.113.7ab yā vīryāṇi prathamāni kártvā | mahitvébhir **yátamānau** samīyātuḥ

**yatásruc-**

1.83.3ab ádhi dvāyor adadhā ukthyám váco | **yatásrucā mithunā yā** saparyátaḥ  
1.108.4ab sámiddheṣv agniṣv **ānajānā** | **yatásrucā** barhír u **tistiráṇā**

**yádu-**

8.9.14cd imé sómāso ádhi turváše **yádāv** | imé káṇveṣu vām átha  
8.10.5cd yád druhyávy ánavi turváše **yádau** | huvé vām átha mā gatam  
8.45.27ab satyám tát turváše **yádau** | vídāno ahnavāyayām

**yantrī-**

1.162.19ab ékas tvāṣtur áśvasyā víśastā | **dvā yantārā** bhavatas tátha ṛtúḥ

**yata-** [part. yam-]

4.15.8c **práyatā** sadyá á dade

**yamśénaya-** [aor.part. yam-]

1.34.1cd yuvór hí yantrám himyéva vásaso | abhyā**yamśényā** bhavatam manīṣibhiḥ

**yamá-**

2.39.2ab **prātaryāvāṇā rathyèva vīrā** | **ajéva yamá** váram á sacethe  
3.39.3ab **yamá** cid átra yamasūr asūta | jihvāyā ágram pátaḍ á hy ásthāt  
9.68.5ab sám dákṣeṇa mánasā jāyate kavír | ṛtāsya gárbho níhito **yamá** parāḥ  
6.59.2cd samānó vām janitā **bhrātarā** yuvám | **yamāv ihéhamātarā**

**yamīṣṭha-**

6.67.1cd sám yā raśméva yamátur **yamīṣṭhā** | **dvā** jánām ásamā bāhúbhiḥ sváih

**yamī-**

5.47.5cd dvé yád īm bibhṛtó mātúr anyé | ihéha jāté **yamyā** sábandhū  
9.68.3ab ví yó mamé **yamyā** samyatí mádaḥ | **sākamvṛdhā** páyasā pinvad ákṣitā

**yaśás-**

1.122.4ab utá **tyā** me **yaśásā** śvetanāyai | **vyántā pāntau** síjō huvádhyai  
7.69.3ab **svásvā yaśásā** yātam arvāg | **dásrā** nidhím mádhumantam pibāthaḥ  
10.106.2cd **dūtéva** hí ṣṭhó **yaśásā** jáneṣu | māpa sthātam mahiṣévāpānāt  
5.43.2cd pitā mātā mádhuvacāḥ **suhástā** | bhāre-bhare no **yaśásāv** aviṣṭām

**yānt-** [part. yā-]



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| 1.117.12ab   | kúha <b>yántā</b> suṣṭutīm kāvyásya   dívo <b>napātā vṛṣaṇā</b> śayutrā  |
| <b>yātayájjana-</b><br>5.72.2ab  | vraténa stho <b>dhruvákṣemā</b>   dhármaṇā <b>yātayájjanā</b>  |
| <b>yātudhāna-</b><br>10.87.24ab  | práty agne <b>mithunā</b> daha   <b>yātudhānā</b> kimídínā   |
| <b>yāmahūtama-</b><br>5.73.9cd<br>8.73.6ab   | tā yāman <b>yāmahūtamā</b>   yāmann ā mṛlayáttamā<br><b>aśvínā yāmahūtamā</b>   nédiṣṭhaṃ yāmy āpyam   |
| <b>yāmahūti-</b><br>10.117.3cd   | áram asmai bhavati <b>yāmahūtā[u]</b>   utáparīṣu kṛṇute sákhāyam  |
| <b>yuvāná-</b> [part. <i>yu-</i> ]<br>7.91.5ab   | <b>niyuvāná</b> niyúta spārhávīrā   índravāyū saráthaṃ yātam arvāk   |
| <b>yujoyámāna-</b> [pass.part. <i>yuj-</i> ]<br>3.35.1ab   | tiṣṭhā hárī rátha ā <b>yujoyámānā</b>   yāhí vāyúr ná niyúto no ácha   |
| <b>yuktá-</b> [part. <i>yuj-</i> ]<br>1.84.3ab<br>1.116.18cd<br>5.27.2ab<br>10.27.20ab                         | ā tiṣṭha vṛtrahan ráthaṃ   <b>yuktā</b> te bráhmaṇā hárī<br>revád uvāha sacanó rátho vām   vṛṣabhás ca śimśumāras ca <b>yuktā</b><br>yó me śatā ca viṃśatīm ca gónām   hárī ca <b>yuktā sudhūrā</b> dádāti<br><b>etáu</b> me <b>gāvau</b> pramarásya <b>yuktáu</b>   mó śú prá sedhīr múhur ín mamandhi  |
| <b>yúj-</b><br>1.162.21cd<br>2.24.12cd   | hárī te <b>yúnjā</b> prṣatī abhūtām   úpāsthād vājī dhurí rāsabhasya<br>áčendrābrahmaṇaspatī havír no   ánnam <b>yújeva vājínā</b> jigātam   |
| <b>yúvan-</b><br>9.68.5cd  | <b>yúnā</b> ha <b>sántā</b> prathamám ví jajñatur   gúhā hitām jánima némam údyatam  |
| <b>yuvaśá-</b><br>1.161.3cd<br>1.161.7ab<br>8.35.5ab   | dhenúḥ <b>kártvā yuvaśá kártvā dvā</b>   táni bhrātar ánu vaḥ kṛtvý émasi<br>nís cáramaṇo gām ariṇīta dhītībhir   yā <b>járantā yuvaśá</b> tákṛṇotana<br>stómaṃ juṣethām <b>yuvaśéva</b> kanyánām   víśvehá <b>devau</b> sávanāva gachatam   |
| <b>yūpa-</b><br>4.33.3ab   | púnar yé cakrúḥ <b>pitárā</b> yúvānā   <b>sánā yūpeva jaraṇā</b> sáyānā  |
| <b>yéṣtha-</b><br>5.41.3ab   | ā vām <b>yéṣthāśvinā</b> huvádhyai   vātasya pátman ráthyasya <b>puṣṭáu</b>  |
| <b>yóni-</b><br>1.65.4cd<br>1.144.4ab<br>1.164.32cd<br>3.54.6ab<br>4.1.12ab<br>8.9.21ab<br>9.62.8c<br>9.62.15c | ṛtasya <b>yónā</b>   gárbhe sújātam<br>yám ĩm <b>dvā sāvayasā</b> saparyátaḥ   samāné <b>yónā mithunā sámokasā</b><br>sā mātúr <b>yónā</b> párivīto antár   bahuprajā níṛṭtim ā viveśá<br>kavír nṛcákṣā abhí śīm acaṣṭa   ṛtasya <b>yónā</b> víghṛte mādantī<br>prá sárdha ártā prathamám vipanyām   ṛtasya <b>yónā</b> vṛṣabhásya nīlé<br>yán nūnām dhītībhir <b>aśvinā</b>   pitúr <b>yónā</b> niṣídathah<br>sīdan <b>yónā</b> váneṣv ā<br>vír <b>yónā vasatāv</b> iva |

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| 9.72.6cd    | sám ī gāvo matáyo yanti samyáta   ṛtasya <b>yónā</b> sádane punarbhúvaḥ           |
| 9.73.1ab    | srákve drapsásya dhámataḥ sám asvarann   ṛtasya <b>yónā</b> sám aranta nābhayaḥ   |
| 9.86.6cd    | yádī pavitre ádhi mṛjyáte háriḥ   sáttā ní <b>yónā</b> kaláśeṣu sīdati            |
| 9.86.25cd   | apām upásthe ádhy āyávaḥ kavím   ṛtasya <b>yónā</b> mahiṣá aheṣata                |
| 10.65.8ab   | <b>parikṣitā pitārā</b> pūrvajāvarī   ṛtasya <b>yónā</b> kṣayataḥ <b>sámokasā</b> |
| 10.101.11ab | ubhé <b>dhúrau</b> váhnir āpibdamāno   antár <b>yóneva</b> carati dvijāniḥ        |
| 1.63.4cd    | yád dha sūra vṛṣamaṇaḥ parācáir   ví dásyūṁr <b>yónāv</b> ákrto vṛthāṣāt          |
| 1.66.5cd    | jāyeva <b>yónāv</b>   áraṁ víśvasmai  |
| 1.79.3cd    | aryamā mitró váruṇaḥ párijmā   tvācam ṛṇcanty úparasya <b>yónau</b>               |
| 1.104.7cd   | mā no ákrte puruhūta <b>yónāv</b>   índra kṣúdhadyadbhyo váya āsutim dāḥ          |
| 1.144.2ab   | abhīm ṛtasya dohānā anūṣata   <b>yónau</b> devásya sádane párivṛtāḥ               |
| 1.149.2c    | prá yāḥ sasrāṇāḥ śísṛitā <b>yónau</b>   |
| 1.174.4ab   | śéṣan nú tá indra sásmin <b>yónau</b>   práśastaye pávīravasya mahnā              |
| 1.178.2b    | ná ghā rájendra ā dabhan no   yā nú <b>svásārā</b> kṛṇávanta <b>yónau</b>         |
| 3.1.7ab     | stīrṇā asya samháto viśvárūpā   ghṛtasya <b>yónau</b> sraváthe mádhunām           |
| 3.1.11cd    | ṛtasya <b>yónāv</b> aśayad dāmūnā   jāmīnām agnir apási svásṛṇām                  |
| 3.29.8ab    | sída hótāḥ svá uloké cikivān   sādāyā yajñām sukrṛtasya <b>yónau</b>              |
| 3.62.18ab   | <b>grṇānā</b> jamádagninā   <b>yónāv</b> ṛtasya sīdatam                           |
| 4.1.11ab    | sá jāyata prathamāḥ pastyāsu   mahó budhné rájaso asyá <b>yónau</b>               |
| 4.16.10cd   | své <b>yónau</b> ní śadatam <b>sárūpā</b>   ví vām cikitsad ṛtacíd dha nārī       |
| 4.17.14cd   | ā kṛṣṇā īm juhurāṇó jigharti   tvacó budhné rájaso asyá <b>yónau</b>              |
| 6.16.41c    | ā své <b>yónau</b> ní śīdatu  |
| 7.3.5cd     | niśísānā átithim asya <b>yónau</b>   dīdāya śócir āhutasya vṛṣṇaḥ                 |
| 9.13.9c     | <b>yónāv</b> ṛtasya sīdata  |
| 9.39.6c     | <b>yónāv</b> ṛtasya sīdata  |
| 9.25.3ab    | sām deváiḥ śobhate vṛṣā   kavír <b>yónāv</b> ádhi priyāḥ                          |
| 9.28.3ab    | eṣá devāḥ śubhāyate   ádhi <b>yónāv</b> ámartyaḥ                                  |
| 9.92.2ab    | áchā nṛcákṣā asarat pavitre   náma dádhanāḥ kavír asya <b>yónau</b>               |
| 10.8.3cd    | ásya pátmann áruṣīr áśvabhudhnā   ṛtasya <b>yónau</b> tanvó juṣanta               |
| 10.10.7ab   | yamásya mā yamyām káma ágan   samāné <b>yónau</b> sahaśéyyāya                     |
| 10.31.6cd   | asyá sánīlā ásurasya <b>yónau</b>   samāná ā bhāraṇe bíbhramāṇaḥ                  |
| 10.46.6ab   | ní pastyāsu tritá stabhūyān   párivīto <b>yónau</b> sīdad antāḥ                   |
| 10.61.6cd   | manānág réto jahatur viyántā   <b>sānau</b> niśiktaṁ sukrṛtasya <b>yónau</b>      |
| 10.70.6ab   | devī divó <b>duhitārā</b> suśilpé   <b>uśāsánáktā</b> sadatām ní <b>yónau</b>     |
| 10.110.6ab  | ā suśváyantī yajaté úpāke   <b>uśāsánáktā</b> sadatām ní <b>yónau</b>             |
| 10.85.24cd  | ṛtasya <b>yónau</b> sukrṛtasya loké   áriṣṭām tvā sahá pátyā dadhāmi              |
| 10.101.3ab  | yunákta sīrā ví yugā tanudhvaṁ   kṛté <b>yónau</b> vapatehá bījam                 |
| 10.123.6cd  | hiraṇyapakṣam váruṇasya dūtām   yamásya <b>yónau</b> śakunām bhuraṇyúm            |

**rákṣamāṇa-** [mid.part. *rakṣ-*]

|          |   |
|----------|---|
| 1.71.9cd | <b>rājānā mitráváruṇā</b> supāñī   góṣu priyám amṛtam <b>rákṣamāṇā</b>      |
| 5.62.5ab | ánu śrutām amátim várdhad urvīm   barhír iva yájuṣā <b>rákṣamāṇā</b>        |
| 7.61.3cd | spáso dadhāthe ósadhīṣu vikṣú   ṛdhag yató 'nimiṣam <b>rákṣamāṇā</b>        |
| 5.69.1cd | <b>vāvṛdhānāv</b> amátim kṣatriyasya   ánu vratām <b>rákṣamāṇāv</b> ajuryám |

**rakṣitṛ-**

|            |  |
|------------|--|
| 2.39.6cd   | <b>nāseva</b> naṣ tanvó <b>rakṣitārā</b>   <b>kárṇāv</b> iva suśrútā bhūtam asmé             |
| 10.14.11ab | <b>yáu</b> te <b>śvānau</b> yama <b>rakṣitārau</b>   <b>caturakṣáu</b> pathirákṣī nṛcákṣasau |

**rakṣohán-**

|          |  |
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| 7.73.4ab | úpa <b>tyā</b> váhnī gamato vísam no   <b>rakṣohānā</b> sámabhṛtā vīlúpāñī |
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**ránya-**

|  |   |
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| 8.77.11cd  | <b>ubhá</b> te bāhú <b>rāṇyā sūsamskr̥ta</b>   ṛdūpé cid <b>ṛdūvr̥dhā</b>   |
| <b>rátha-</b><br>7.18.22ab   | dvé náptur devávataḥ śaté gór   <b>dvā ráthā vadhūmantā</b> sudāsaḥ   |
| <b>rathayāvan-</b><br>8.38.2ab   | <b>tośāsā rathayāvānā</b>   <b>vṛtrahāṇāparājita</b>  |
| <b>rathāsāh-</b><br>8.26.20ab  | yukṣvā hí tvām <b>rathāsāhā</b>   yuvāsva <b>póṣyā</b> vaso   |
| <b>rathirá-</b><br>7.69.5ab  | yó ha syá vām <b>rathirá</b> vásta usrá   rátho yujānāḥ pariyāti vartīḥ   |
| <b>rathí-</b><br>1.157.6ab<br>1.182.2ab<br>2.39.2ab<br>2.39.3cd<br>5.75.5ab<br>7.39.1cd<br>7.95.1cd<br>8.25.2ab<br>10.102.11cd<br>1.34.7cd<br>5.76.1cd<br>6.62.7ab | yuvām ha stho <b>bhiṣājā</b> bheṣajébhir   átho ha stho <b>rathyā</b> rāthyebhiḥ<br>índratamā hí <b>dhīṣṇyā marúttamā</b>   <b>dasrá dāṃsiṣṭhā rathyā rathítamā</b><br><b>prātaryāvāṇā rathyēva vīrá</b>   <b>ajéva yamá</b> váram ā sacethe<br><b>cakravākéva</b> prāti vāstor <b>usrā</b>   <b>arvāñcā</b> yātaṃ <b>rathyēva śakrā</b><br><b>bodhínmanasā rathyā</b>   <b>iṣirā havanaśrúta</b><br>bhejāte ádrī <b>rathyēva</b> pánthām   ṛtām hótā na iṣitó yajāti<br>prabābadhānā <b>rathyēva</b> yāti   vísvā apó mahinā sīndhur anyāḥ<br><b>mitrá tánā</b> ná <b>rathyā</b>   váruṇo yás ca sukrātuḥ<br>eṣaiṣyā cid <b>rathyā</b> jayema   sumañgālaṃ sīnavad astu sātām<br>tisró <b>nāsatyā rathyā</b> parāvāta   ātméva vātaḥ svásarāṇi gachatam<br><b>arvāñcā</b> nūnām <b>rathyehá</b> yātaṃ   pīpivāṃsam <b>aśvinā</b> gharmām ácha<br>ví <b>jayúṣā rathyā</b> yātaṃ ádrim   śrutām hávaṃ <b>vṛṣaṇā</b> vadhrimatyāḥ |
| <b>rathítama-</b><br>1.22.2ab<br>1.182.2ab   | yá suráthā <b>rathítama</b>   <b>ubhá devā diviṣṛśā</b><br>índratamā hí <b>dhīṣṇyā marúttamā</b>   <b>dasrá dāṃsiṣṭhā rathyā rathítamā</b>  |
| <b>rádant-</b> [part. <i>rad-</i> ]<br>1.117.11ab  | sūnór mánenāśvinā <b>gr̥ṇānā</b>   vājaṃ víprāya <b>bhuraṇā rádantā</b>   |
| <b>rapsúd-</b><br>8.72.12ab  | gāva úpāvatāvatām   mahí yajñāsya <b>rapsúdā</b>  |
| <b>rayidá-</b><br>3.54.16cd  | yuvām hí sthó <b>rayidáu</b> no rayīṇām   dātrām rakṣethe ákavair <b>ádabdhā</b>  |
| <b>rārāṇa-</b> [mid.part. <i>rā-</i> ]<br>1.117.24ab<br>10.61.15cd   | híraṇyahastam <b>aśvinā rārāṇā</b>   putrām <b>narā</b> vadhrimatyā adattam<br>manuṣvād vṛktābarhiṣe <b>rārāṇā</b>   mandú <b>hitāprayasā</b> vikṣú yágyū   |
| <b>rājān-</b><br>1.71.9cd<br>3.56.7ab<br>2.36.6cd<br>5.62.6cd<br>5.65.2ab<br>8.101.2ab<br>6.16.24ab<br>10.14.7cd   | <b>rājānā mitráváruṇā</b> supāñī   góṣu priyām amṛtaṃ <b>rákṣamāṇā</b><br>trír ā divāḥ savitā soṣavīti   <b>rājānā mitráváruṇā</b> supāñī<br>áchā <b>rājānā</b> náma etyāvṛtaṃ   praśāstrād ā pibatam somyām mādhu<br><b>rājānā</b> kṣatrām <b>áhr̥ṇīyamānā</b>   sahásrasthūṇam bibhṛthaḥ sahā <b>dváu</b><br>tā hí <b>śréṣṭhavaracasā</b>   <b>rājānā dīrghaśrúttamā</b><br><b>vārṣiṣṭhakṣatrā</b> urucákṣasā nārā   <b>rājānā dīrghaśrúttamā</b><br>tā <b>rājānā śúci</b> vratā   ādityān mārutaṃ gaṇām<br><b>ubhá rājānā</b> svadháya mādantā   yamām paśyāsi váruṇam ca devām  |

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| 10.64.5ab  | dákṣasya vādite jánmani vraté   <b>rājānā mitrávaruṇā</b> vivāsasi               |
| 2.41.5ab   | <b>rājānāv ánabhidruhá</b>   dhruvé sádasy uttamé                                |
| 6.62.9ab   | yá īm <b>rājānāv</b> řtuthā vidádhad   rájaso mitró varuṇas cīketat              |
| 1.136.4fg  | táthā <b>rājānā</b> karatho yád ímaha   <b>řtāvānā</b> yád ímahe                 |
| 1.137.1de  | ā <b>rājānā divisprśā</b>   asmatřā gantam úpa naḥ                               |
| 3.38.5cd   | dívo <b>napātā</b> vidáthasya dhībhiḥ   kṣatráṃ <b>rājānā</b> pradívo dadhāthe   |
| 3.38.6ab   | trīṇi <b>rājānā</b> vidáthe purūṇi   pári víśvāni bhūṣathah sádāmsi              |
| 7.64.2ab   | ā <b>rājānā</b> maha řtasya <b>gopā</b>   síndhupati <b>kṣatriyā</b> yātam arvāk |
| 7.64.4cd   | ukṣéthāṃ <b>mitrāvaruṇā</b> ghrténa   tā <b>rājānā</b> suksītis tarpayethām      |
| 10.61.23ab | ádha yád <b>rājānā gáviṣṭau</b>   sárat saraṇyúḥ kārāve jaraṇyúḥ                 |
| 7.84.1ab   | ā vām <b>rājānāv</b> adhvaré vavřtyām   havyébhīr <b>indrāvaruṇā</b> námobhiḥ    |
| 10.39.11ab | nā tam <b>rājānāv</b> adite kútas caná   námho ánoti duritām nákir bhayám        |

**rājant-** [part. *rāj-*]

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| 8.8.18cd | <b>rājantāv</b> adhvarāṇām   <b>ásvinā</b> yāmahūtiṣu |
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**rājaputrā-**

|           |   |
|-----------|---|
| 10.40.3cd | kásya <b>dhvasrā</b> bhavathah kásya vā <b>narā</b>   <b>rājaputrēva</b> sávanāva gachathah |
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**rātáhavya-**

|          |   |
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| 7.35.1ab | sám na indrāgní bhavatām ávobhiḥ   sám na <b>indrāvaruṇā rātáhavyā</b>        |
| 6.69.6ab | índraviṣṇū havíṣā <b>vāvřdhānā</b>   <b>ágrādvānā</b> námasā <b>rātahavyā</b> |

**rāti-**

|          |  |
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| 5.33.9ab | utá tyé mā mārutásvasya sóṇāḥ   krátvāmaghāso vidáthasya <b>rātáu</b>  |
| 6.50.9cd | syām ahám te sádám íd <b>rātáu</b>   táva syām agné 'vasā suvīrah      |
| 7.1.20cd | <b>rātáu</b> syāmobháyāsa ā te   yüyám pāta svastíbhīḥ sádā naḥ        |
| 7.1.25c  | <b>rātáu</b> syāmobháyāsa ā te   yüyám pāta svastíbhīḥ sádā naḥ        |
| 7.25.4ab | tvāvato hīndra krátve ásmi   tvāvato 'vitúḥ sūra <b>rātáu</b>          |
| 7.37.8ab | ā no rádhāmsi savitah stavádhyā   ā rāyo yantu párvatasya <b>rātáu</b> |

**riśādas-**

|          |  |
|----------|--|
| 5.66.1ab | ā cikitāna sukrátū   <b>deváu</b> marta <b>riśādasā</b>    |
| 5.67.2cd | <b>dhartārā</b> carṣaṇīnām   yantām sumnām <b>riśādasā</b> |
| 5.71.1ab | ā no gantām <b>riśādasā</b>   varuṇa mitra barhāṇā         |
| 8.8.17ab | ā no gantām <b>riśādasā</b>   imām stómaṃ <b>purubhuja</b> |

**rérihāṇa-** [med. part. *rih-*]

|          |  |
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| 6.27.7ab | yásya <b>gávāv aruṣā</b> sūyavasyú   antár ū sú cárato <b>rérihāṇā</b> |
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**řityāp-**

|          |  |
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| 5.68.5ab | <b>vřṣṭidyāvā řityāpā</b>   iṣás pátī dānumatyāḥ |
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**rudrá-**

|           |   |
|-----------|---|
| 1.158.1ab | vásū <b>rudrá</b> purumántū <b>vřdhántā</b>   daśasyátam no <b>vřṣaṇāv abhiṣṭau</b> |
| 8.63.12ab | asmé <b>rudrá</b> mehánā párvatāso   vřtrahátye <b>bhárahūtau</b> sajósāḥ           |
| 10.93.7ab | utá no <b>rudrá</b> cin mřlatām <b>ásvínā</b>   víśve devāso ráthaspátir bhágaḥ     |
| 5.73.8ab  | mádhva ū sú <b>madhūyuvā</b>   <b>rúdrā</b> síṣakti pipyúṣī                         |
| 5.75.3cde | <b>rúdrā</b> hiraṇyavartanī   <b>juṣāṇā</b> vājinīvasū   mádhvī máma śrutam hávam   |
| 2.41.7c   | vartī <b>rudrá</b> nřpáyyam   |
| 5.70.2c   | vayám té <b>rudrá</b> syāma   |
| 5.70.3ab  | pátām no <b>rudrá</b> pāyúbhir   utá tráyethām <b>sutrātrā</b>                      |
| 8.26.5c   | yuvám hí <b>rudrá</b> párṣatho áti dvíṣah   |
| 8.22.14cd | mā no mártāya ripáve vājinīvasū   paró <b>rudrāv</b> áti khyatam                    |

**rómaṇvant-**

9.112.4cd sépo **rómaṇvantau bhedáu** | vār ín maṇḍūka ichati

**róhita-**

1.94.10ab yád áyukthā **aruṣā róhitā** ráthe | **vātajūtā** vṛṣabhāsyeva te rávaḥ  
 1.134.3ab vāyúr yuñkte **róhitā** vāyúr **aruṇā** | vāyú ráthe **ajirā** dhurí vólhave  
 2.10.2cd **śyāvā** ráthaṃ vahato **róhitā** vā | **utāruṣāha** cakre víbhṛtraḥ  
 3.6.6ab ṛtasya vā **keśínā** yogyābhir | **ghṛtasnūvā róhitā** dhurí dhiṣva  
 4.2.3ab **átyā** vṛdhasnū **róhitā** ghṛtāsnū | ṛtasya manye mánasā **jáviṣṭhā**  
 5.61.9cd ví **róhitā** purumīlhāya yematur | víprāya dīrghāyaśase  
 8.68.15c āśvamedhāsyā **róhitā**  
 10.60.6ab agāstyasya nádbhyaḥ | sāptī yunakṣi **róhitā**  
 5.36.6ab yó **róhitau vājínau** vājínīvān | tribhīḥ śatāiḥ **sácamānāv** ádiṣṭa

**ráudra-**

10.61.15ab utá **tyā** me **ráudrāv arcimántā** | **nāsatyāv** indra gūrtāye yájadhyai

**vāṃsaga-**

10.106.5ab **vāṃsageva pūṣaryā śimbātā** | **mitréva ṛtā śatārā śátapantā**

**vañkutára-**

1.51.11ab mándiṣṭa yád uśáne kāvyé sácāṃ | índro vañkū **vañkutárādhi** tiṣṭhati

**vacoyúj-**

1.20.2ab yá índrāya **vacoyújā** | tataksúr mánasā hārī  
 6.20.9cd tiṣṭhad dhārī ádhya ásteva gārte | **vacoyújā** vahata índram ṛṣvām  
 8.45.39ab ā ta **etā vacoyújā** | hārī grbhṇe **sumádrathā**  
 8.98.9c **indravāhā vacoyújā**

**vājáyant-** [part. vaj-]

2.11.7ab hārī nú ta indra **vājáyantā** | ghṛtaścútam svārām asvārṣṭām

**vājrahasta-**

1.109.8ab **púramdarā** śíkṣatam **vājrahastā** | asmāṃ indrāgnī avatam bhāreṣu

**vajrín-**

6.59.3cd **índrā** nv àgnī ávasehá **vajrīṇā** | vayám **devā** havāmahe

**vatsapracetas-**

8.8.7cd dhībhir **vatsapracetasā** | stómebhir **havanaśrutā**

**vádant-** [part. vad-]

2.39.6ab **óṣṭhāv** iva mádhv āsné **vádantā** | **stánāv** iva pipyatam jīváse naḥ

**vadhūmant-**

7.18.22ab dvé náptur devávataḥ saté gór | **dvā ráthā vadhūmantā** sudāsah

**vanvánt-** [part. van-]

7.83.4ab **índrāvaruṇā** vadhánābhir apratí | bhedám **vanvántā** prá sudāsam āvatam

**vavanvas-** [perf. part. van-]

|  |   |
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| 10.61.4cd                                | vītāṃ me yajñām ā gataṃ me ānnaṃ   <b>vavanvāṃsā</b> nēṣam āsmṛtadhrū                     |
| <b>vānaspāti-</b>                        |   |
| 6.15.2ab                                 | mitrāṃ ná yāṃ súdhitāṃ bhṛgavo dadhúr   <b>vānaspátāv</b> īdyam ūrdhvásociṣam             |
| 8.9.5ab                                  | yád apsú yád <b>vānaspátau</b>   yád óṣadhīṣu <b>purudamśasā</b> kṛtām                    |
| <b>vápant-</b> [part. vap-]              |   |
| 1.117.21ab                               | yávam vṛkeṇāśvinā <b>vápantā</b>   iṣam <b>duhántā</b> mānuṣāya <b>dasrā</b>              |
| <b>vapúṣṭara-</b>                        |   |
| 2.3.7ab                                  | dáivya <b>hótārā prathamā vidúṣṭara</b>   ṛjú yakṣataḥ sám ṛcā <b>vapúṣṭarā</b>           |
| <b>vayovṛdh-</b>                         |   |
| 5.5.6ab                                  | suprátike <b>vayovṛdhā</b>   yahvī ṛtasya <b>mātārā</b>                                   |
| <b>vará-</b>                             |   |
| 10.85.8cd                                | sūryāyā <b>āśvínā varā</b>   agnir āsīt purogavāḥ   |
| 10.85.9ab                                | sómo vadhūyúr abhavad   <b>āśvínāstām ubhā varā</b>                                       |
| <b>varuṇa-</b>                           |   |
| 4.41.1ab                                 | <b>índrā</b> kó vām <b>varuṇā</b> sumnám āpa   stómo haviṣmām amṛto ná hótā               |
| 4.41.2ab                                 | <b>índrā</b> ha yó <b>varuṇā</b> cakrá āpī   <b>deváu</b> mártah sakhyāya práyasvān       |
| 4.41.3ab                                 | <b>índrā</b> ha rátnaṃ <b>varuṇā dhéṣṭhā</b>   itthā nṛbhyah śasamānébhyas tā             |
| 4.41.4ab                                 | <b>índrā</b> yuvám <b>varuṇā</b> didyúm asminn   ójīṣṭham <b>ugrā</b> ní vadhiṣṭam vájram |
| 4.41.5ab                                 | <b>índrā</b> yuvám <b>varuṇā</b> bhūtám asyā   dhiyāḥ <b>pretārā vṛṣabhéva</b> dhenóḥ     |
| 4.41.6cd                                 | <b>índrā</b> no átra <b>varuṇā</b> syātām   ávobhir <b>dasmā</b> páritakmyāyām            |
| 5.62.3ab                                 | ádharayatam prthivīm utá dyām   <b>mítrarājānā varuṇā</b> máhobhiḥ                        |
| 5.62.5cd                                 | <b>námasvantā dhṛtadakṣādhi</b> gárte   mītrāsāthe <b>varuṇé</b> lāsv antāḥ               |
| 5.62.6ab                                 | <b>ákravihastā</b> sukṛte <b>paraspā</b>   yām trāsāthe <b>varuṇé</b> lāsv antāḥ          |
| 5.64.6ab                                 | yuvám no yēsu <b>varuṇa</b>   kṣatrām bṛhac ca bibhṛthāḥ {PP}                             |
| 6.68.5ab                                 | sá ít sudānuḥ svāvām ṛtāvā   <b>índrā</b> yó vām <b>varuṇa</b> dāsati tmán                |
| 7.61.1ab                                 | úd vām cákṣur <b>varuṇa</b> suprátikaṃ   deváyor eti sūryas tatanvān {PP}                 |
| <b>várṇa-</b>                            |   |
| 1.179.6cd                                | <b>ubháu várṇāv</b> ṛṣir ugrāḥ pupoṣa   satyā devéṣv āśíṣo jagāma                         |
| <b>várdhana-</b>                         |   |
| 8.8.5cd                                  | svāhā stómasya <b>vardhanā</b>   prá kavī dhītíbhīr <b>narā</b>                           |
| <b>várṣiṣṭhakṣatra-</b>                  |   |
| 8.101.2ab                                | <b>várṣiṣṭhakṣatrā</b> urucákṣasā <b>nará</b>   <b>rājānā dīrghaśrúttamā</b>              |
| <b>uśant-</b> [part. vaś-]               |   |
| 7.42.5cd                                 | ā náktā barhīḥ sadatām <b>uśāsā</b>   <b>uśántā mitrávaruṇā</b> yajehá                    |
| 7.91.2ab                                 | <b>uśántā dūtā</b> ná dábhāya <b>gopā</b>   māsás ca pāthāḥ śarádaś ca pūrvīḥ             |
| <b>vāvasānā-</b> [perf. mid. part. vas-] |   |
| 1.46.13ab                                | <b>vāvasānā</b> vivásvati   sómasya pītyā girā  |
| <b>vasatí-</b>                           |   |
| 1.31.15cd                                | svāduksádmā yó <b>vasatáu</b> syonakṛj   jīvayājām yájate sópamá divāḥ                    |
| 9.62.15c                                 | vír <b>yónā vasatāv</b> iva   |
| <b>vāsu-</b>                             |   |

1.81.3cde yukṣvā **madacyútā** hārī | kām hānaḥ kām **vásau** | dadho 'smāṁ indra **vásau** dadhaḥ  
 4.17.13cd vibhañjanúr aśānimāṁ iva dyáur | utá stotāram maghāvā **vásau** dhāt  
 8.13.22c kadā no gávyē áśvyē **vásau** dadhaḥ

**vasuvíd-**

1.46.2c dhiyā **devā vasuvídā**

**vasnayánt-** [part. *vasnay-*]

6.47.21cd áhan **dāsā** vṛṣabhó **vasnayánta** | udávraje varcīnaṁ śāmbaram ca

**váhant-** [part. *vah-*]

1.116.19ab rayīm suksatrām svapatyām áyuh | suvīryaṁ **nāsatyā váhantā**  
 5.76.4cd á no divó bṛhatāḥ párvatād á | adbhyó yātam íṣam ūrjaṁ **váhantā**  
 6.62.4cd śúbhaṁ prkṣam íṣam ūrjaṁ **váhantā** | hótā yakṣat pratnó adhrúg yúvānā  
 7.70.3cd ní párvatasya mūrdhāni **sádantā** | íṣam jánāya dāśúṣe **váhantā**  
 7.71.2ab upāyātaṁ dāśúṣe mártiāya | ráthēna vāmām **aśvinā váhantā**

**vāhamāna-** [mid. part. *vah-*]

5.31.9ab índrākutsā **vāhamānā** ráthēna | á vām átyā ápi kárṇe vahantu

**vāhiṣṭa-**

1.134.3c **vāhiṣṭhā** dhurí vólhave  
 5.56.6cd yuñgdhvām hārī **ajirá** dhurí vólhave | **vāhiṣṭhā** dhurí vólhave ||

**vāc-**

2.43.1cd ubhé **vācau** vadati sāmagaḥ iva | gāyatrām ca tráiṣṭubhaṁ cānu rājati

**vāja-**

6.48.4cd arvācaḥ sīm kṛṇuhy agné 'vase | rāsva **vājotā** vaṁsva  
 10.106.5cd **vāje**vocā váyasā **gharmyeṣṭhā** | méseveṣā saparyā púrīṣā

**vājadā-**

1.135.5fg índravāyū sutānām ádribhir yuvām | mādāya **vājadā** yuvām

**vājayánt-** [caus.part. *vaj-*]

6.60.1cd **irajyántā** vasavyàsya bhūreḥ | **sāhastamā** sāhasā **vājayántā**

**irajyánt-** [intens.part. *raj-*]

6.60.1cd **irajyántā** vasavyàsya bhūreḥ | **sāhastamā** sāhasā **vājayántā**

**vājaratna-**

4.43.7ab ihéha yád vām samanā papṛkṣé | séyām asmé sumatír **vājaratnā**  
 4.44.7ab ihéha yád vām samanā papṛkṣé | séyām asmé sumatír **vājaratnā**

**vājavant-**

8.35.15ab **ṛbhumántā** vṛṣaṇā **vājavantā** | **marútvantā** jaritúr gachatho hávam

**vājasātama-**

1.28.7ab āyajī **vājasātamā** | tá hy ūccā vijarbhṛtāḥ  
 3.12.4c índrāgnī **vājasātamā**  
 8.5.5ab **mámhiṣṭhā vājasātamā** | **iśáyantā** śubhás pátī

**vājasāti-**

1.34.12cd **śṛṇvántā** vām ávase johavīmi | vṛdhé ca no bhavataṁ **vājasātau**

|             |  |
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| 1.112.24cd  | adyūtyé `vase ní hvaye vām   vṛdhé ca no bhavataṃ <b>vājasātau</b>                 |
| 1.110.9ab   | vājebhir no <b>vājasātāv</b> avidḍhy   ṛbhumāñ indra citrām ā darṣi rādhah         |
| 3.30.22ab   | śunām huvema maghāvānam indram   asmín bhāre nṛtamaṃ <b>vājasātau</b>              |
| 3.31.22ab   | śunām huvema maghāvānam indram   asmín bhāre nṛtamaṃ <b>vājasātau</b>              |
| 3.32.17ab   | śunām huvema maghāvānam indram   asmín bhāre nṛtamaṃ <b>vājasātau</b>              |
| 3.34.11ab   | śunām huvema maghāvānam indram   asmín bhāre nṛtamaṃ <b>vājasātau</b>              |
| 3.35.11ab   | śunām huvema maghāvānam indram   asmín bhāre nṛtamaṃ <b>vājasātau</b>              |
| 3.36.11ab   | śunām huvema maghāvānam indram   asmín bhāre nṛtamaṃ <b>vājasātau</b>              |
| 3.38.10ab   | śunām huvema maghāvānam indram   asmín bhāre nṛtamaṃ <b>vājasātau</b>              |
| 3.39.9ab    | śunām huvema maghāvānam indram   asmín bhāre nṛtamaṃ <b>vājasātau</b>              |
| 3.43.8ab    | śunām huvema maghāvānam indram   asmín bhāre nṛtamaṃ <b>vājasātau</b>              |
| 3.48.5b     | śunām huvema maghāvānam indram   asmín bhāre nṛtamaṃ <b>vājasātau</b>              |
| 3.49.5b     | śunām huvema maghāvānam indram   asmín bhāre nṛtamaṃ <b>vājasātau</b>              |
| 3.50.5b     | śunām huvema maghāvānam indram   asmín bhāre nṛtamaṃ <b>vājasātau</b>              |
| 10.89.18ab  | śunām huvema maghāvānam indram   asmín bhāre nṛtamaṃ <b>vājasātau</b>              |
| 10.104.11ab | śunām huvema maghāvānam indram   asmín bhāre nṛtamaṃ <b>vājasātau</b>              |
| 4.16.18ab   | bhūvo `vitā vāmādevasya dhīnām   bhūvaḥ sākḥāvṛkó <b>vājasātau</b>                 |
| 4.20.2cd    | tīṣṭhāti vajrī maghāvā virapśī   imām yajñām ānu no <b>vājasātau</b>               |
| 4.41.11ab   | ā no <b>bṛhantā</b> bṛhatībhīr ūtī   indra yātām varuṇa <b>vājasātau</b>           |
| 5.33.1cd    | yó asmai sumatīm <b>vājasātau</b>   stutó jāne samaryāś cikēta                     |
| 5.33.7cd    | utā tvācam dādato <b>vājasātau</b>   pipṛhī mādḥvaḥ sūṣutasya cāroḥ                |
| 6.15.15cd   | āvā no maghavan <b>vājasātāv</b>   āgne víśvāni duritā tarema                      |
| 6.66.8ab    | nāsya vartā ná tarutā nv āsti   māruto yām āvatha <b>vājasātau</b>                 |
| 7.35.1cd    | śām <b>indrāsomā</b> suvitāya śām yóḥ   śām na <b>indrāpūśāṇā</b> <b>vājasātau</b> |
| 7.48.2cd    | vājo asmāñ avatu <b>vājasātāv</b>   indreṇa yujā taruṣema vṛtrām                   |
| 9.97.19cd   | sahásradhāraḥ surabhīr ādabdhah   pári srava <b>vājasātau</b> nṛśahye              |
| 10.35.14ab  | yām devāsó `vatha <b>vājasātau</b>   yām tráyadhve yām pipṛthāty āmḥah             |
| 10.63.14ab  | yām devāsó `vatha <b>vājasātau</b>   yām <b>śūrasātā</b> maruto hité dhāne         |

#### **vājín-**

|           |   |
|-----------|---|
| 2.24.12cd | āchendrābrahmaṇaspatī havir no   ānnaṃ <b>yújeva vājínā</b> jigātam               |
| 6.67.4ab  | <b>ásvā</b> ná yā <b>vājínā</b> pūtābandhū   ṛtā yád gárbbham áditir bháradhyai   |
| 7.104.6ab | <b>indrāsomā</b> pári vām bhūtu víśvāta   iyām matīḥ kakṣyāśveva <b>vājínā</b>    |
| 10.93.8ab | ṛbhūr ṛbhukṣā ṛbhūr vidható máda   ā te hárī jūjuvānāsya <b>vājínā</b>            |
| 8.35.2ab  | víśvābhīr dhībhīr bhúvanena <b>vājínā</b>   divā pṛthivýādrībhiḥ <b>sacābhúvā</b> |
| 5.36.6ab  | yó <b>róhitau vājínau</b> vājínīvān   tribhīḥ śatāiḥ <b>sácāmānāv</b> ádiṣṭa      |
| 8.25.24c  | mahó <b>vājínāv árvantā</b> sácāsanam   |

#### **vāta-**

|            |  |
|------------|--|
| 2.39.5ab   | <b>vātevaṇjryā nadyēva</b> rītīr   akṣī iva <b>cákṣuṣā</b> yātam arvāk |
| 10.137.2ab | <b>dvāv imáu vātau</b> vāta   ā sīndhor ā parāvātaḥ                    |

#### **vātajūta-**

|           |   |
|-----------|---|
| 1.94.10ab | yád áyukthā <b>aruṣā róhitā</b> ráthe   <b>vātajūtā</b> vṛṣabhásyeva te rávaḥ |
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#### **vātāparjanya-**

|            |  |
|------------|--|
| 10.66.10ab | dhartāro divā ṛbhávaḥ suhástā   <b>vātāparjanya</b> mahiśāsya tanyatóḥ |
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#### **vāraṇā-**

|           |  |
|-----------|--|
| 10.40.4ab | yuvām <b>mṛgéva vāraṇā</b> mṛgaṇyávo   doṣā vástor havīṣā ní hvayāmahe |
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#### **vāvāta-**

|          |  |
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| 8.4.14ab | úpa bradhnām <b>vāvātā vṛṣanā</b> hárī   indram apásu vakṣataḥ |
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| <b>vighanín-</b><br>6.60.5ab<br><b>vicakṣaṇā-</b><br>8.41.9ab                                 | <b>ugrá vighanínā</b> mṛdha   indrāgnī havāmahe<br><b>yasya śvetā vicakṣaṇā</b>   tistró bhūmīr adhikṣitāḥ   |
| <b>vicetas-</b><br>5.74.9cd<br>10.132.6ab   | <b>arvācīnā vicetasā</b>   víbhiḥ śyenéva dīyatam<br>yuvór hí mātāditir <b>vicetasā</b>   dyáur ná bhūmīḥ páyasā pupūtāni  |
| <b>vidvās-</b> [perf. part. <i>vid-</i> ]<br>1.116.11cd<br>1.120.3ab<br>5.86.4cd<br>1.120.2ab | yád <b>vidvāṃsā</b> nidhím ivāpagūlham   úd darśatād ūpāthur vāndanāya<br>tā <b>vidvāṃsā</b> havāmahe vām   tā no <b>vidvāṃsā</b> mánma vocetam adyá<br>pātī turāsya rādhaso   <b>vidvāṃsā gírvaṇastamā</b><br><b>vidvāṃsāv</b> íd dúraḥ pṛched   ávidvān itthāparo acetāḥ |
| <b>vidúṣṭara-</b><br>2.3.7ab<br>10.70.7cd   | <b>dáivyā hótārā prathamā vidúṣṭara</b>   ṛjū yakṣataḥ sám ṛcā <b>vapúṣṭarā</b><br><b>puróhitāv ṛtvijā</b> yajñé asmín   <b>vidúṣṭarā</b> dráviṇam ā yajethām  |
| <b>vípakṣas-</b><br>1.6.2ab   | yuñjánty asya <b>kāmyā</b>   hárī <b>vípakṣasā</b> ráthe   |
| <b>vipaścít-</b><br>5.63.7ab  | dhármaṇā <b>mitrāvaruṇā vipaścītā</b>   vratā rakṣethe ásurasya māyáyā   |
| <b>vípra-</b><br>6.50.10ab<br>7.2.7ab<br>7.44.2cd<br>8.26.9c                                  | utá <b>tyā</b> me hávam ā jagmyátam   <b>nāsatyā</b> dhībhír yuvám aṅgá <b>viprā</b><br><b>vípra</b> yajñésu mánuṣeṣu kārú   mánye vām jātávedasā yájadhyai<br>ílām devīm barhíṣi sādáyanto   <b>aśvínā viprā suhávā</b> huvema<br>sumatíbhír úpa <b>viprāv</b> ihā gatam  |
| <b>vipravāhas-</b><br>5.74.7cd  | kó vípro <b>vipravāhasā</b>   kó yajñáir vājinīvasū  |
| <b>vívrata-</b><br>1.63.2ab<br>8.12.15c   | ā yád dhárī indra <b>vívratā</b> vér   ā te vájraṃ jaritā bāhvór dhāt<br>ná deva <b>vívratā</b> hárī ṛtāsya yát  |
| <b>vís-</b><br>9.70.4cd   | vratāni pānó amṛtasya cāruṇa   ubhé ṛcákṣā ánu paśyate <b>vísau</b>  |
| <b>viśva-</b><br>2.18.7ab   | máma bráhmendra yāhy áchā   <b>viśvā</b> hárī dhurí dhiṣvā ráthasya  |
| <b>viśvajinva-</b><br>6.67.7cd  | ná mṛṣyante yuvatáyó 'vātā   ví yát páyo <b>viśvajinvā</b> bhárante  |
| <b>viśvápeśas-</b><br>4.48.3ab  | ánu kṣṇé vásudhitī   yemāte <b>viśvápeśasā</b>   |
| <b>viśvāvāra-</b><br>7.70.1ab   | ā <b>viśvavārāśvinā</b> gatam naḥ   prá tát sthānam avāci vām pṛthivyām  |
| <b>viśvavid-</b>  |  |

|                           |  |
|---------------------------|--|
| 6.70.6ab                  | úrjaṃ no dyáuś ca pṛthivī ca pinvatām   pitā mātā <b>viśvavidā sudāṃsasā</b>         |
| <b>viśvávedas-</b>        |  |
| 8.25.3ab                  | tā mātā <b>viśvávedasā</b>   asuryāya <b>prámahasā</b>                               |
| 10.143.6ab                | ā vāṃ sumnáih śamyū iva   <b>mámhiṣṭhā viśvavedasā</b>                               |
| 1.47.4ab                  | triśadhasṭhé barhīṣi <b>viśvavedasā</b>   mádhvā yajñāṃ mimikṣatam                   |
| 1.139.3de                 | yuvór viśvā ádhi śríyaḥ   pṛkṣas ca <b>viśvavedasā</b>                               |
| <b>viśváśambhū-</b>       |  |
| 1.160.1ab                 | té hí dyāvāpṛthivī <b>viśváśambhuva</b>   ṛtāvarī rájaso dhārayátkavī                |
| 1.160.4ab                 | ayám devānām apāsām apástamo   yó jajāna ródasī <b>viśváśambhuvā</b>                 |
| 6.70.6cd                  | saṃrarāṇé ródasī <b>viśváśambhuvā</b>   sanīm vājaṃ rayim asmé sám invatām           |
| <b>viśváśardhas-</b>      |  |
| 5.34.8ab                  | sám yáj <b>jānau sudhānau viśváśardhasāv</b>   áved índro maghāvā góṣu śubhrīṣu      |
| <b>viṣūcīna-</b>          |  |
| 1.164.38cd                | tā śásvantā <b>viṣūcīnā viyántā</b>   ny ànyām cikyúr ná ní cikyur anyām             |
| <b>viṣṇu-</b>             |  |
| 8.3.8ab                   | asyéd índro vāvṛdhe vṛṣṇyaṃ śávo   máde sutásya <b>viṣṇavi</b>                       |
| 8.12.16ab                 | yát sómam indra <b>viṣṇavi</b>   yád vā gha tritá āptyé                              |
| <b>viṣṇuvant-</b>         |  |
| 8.35.14ab                 | <b>āṅgirasvantā</b> utá <b>viṣṇuvantā</b>   <b>marútvantā</b> jaritúr gachatho hávam |
| <b>vyánt-</b> [part. vī-] |  |
| 1.122.4ab                 | utá <b>tyā</b> me <b>yaśásā</b> śvetanāyai   <b>vyántā pāntau</b> śijó huvádhyai     |
| <b>vīḍu-</b>              |  |
| 3.31.5ab                  | <b>vīḍau</b> safír abhí dhīrā atṛndan   prācāhinvan mánasā saptá víprāḥ              |
| 8.45.41ab                 | yád <b>vīḍāv</b> indra yát sthiré   yát pársāne párābhṛtam                           |
| <b>vītáprṣṭha-</b>        |  |
| 3.35.5ab                  | mā te hārī <b>vṛṣaṇā vītáprṣṭhā</b>   ní rīraman yájamānāso anyé                     |
| <b>vītíhotra-</b>         |  |
| 8.31.9ab                  | <b>vītíhotrā</b> kṛtádvasū   <b>daśasyántā</b> mṛtāya kám                            |
| <b>vīrá-</b>              |  |
| 6.63.10cd                 | bharádvājāya <b>vīra</b> nú giré dād   dhatā rákṣāṃsi <b>purudāṃsasā</b> syuh        |
| 2.39.2ab                  | <b>prātaryāvāṇā rathyēva vīrá</b>   <b>ajéva yamā</b> váram ā sacethe                |
| <b>vṛt-</b>               |  |
| 5.37.5ab                  | púsyāt kṣéme abhí yóge bhavāty   ubhé <b>vṛtau</b> saṃyatī sám jayāti                |
| 10.65.5cd                 | yáyor dhāma dhármaṇā rócate bṛhád   yáyor ubhé ródasī nādhasī <b>vṛtau</b>           |
| <b>vṛtratúr-</b>          |  |
| 6.68.2cd                  | maghónām <b>mámhiṣṭhā</b> tuviśúsma   ṛténa <b>vṛtratúrā</b> sárvasenā               |
| <b>vṛtrahán-</b>          |  |
| 3.12.4ab                  | tośá <b>vṛtrahāṇā</b> huve   <b>sajítvānā</b> parājītā                               |
| 8.38.2ab                  | tośásā <b>rathayāvānā</b>   <b>vṛtrahāṇā</b> parājītā                                |

|           |   |
|-----------|---|
| 6.60.3ab  | á <b>vṛtrahaṇā</b> vṛtrahábhiḥ śúṣmair   índra yātāṃ námobhir agne arvāk  |
| 7.93.1ab  | śúcim nú stómaṃ návajātam adyá   índrāgnī <b>vṛtrahaṇā</b> juṣéthām       |
| 7.93.4cd  | índrāgnī <b>vṛtrahaṇā suvajrā</b>   prá no návyebhis tirataṃ deṣṇáih      |
| 1.108.3ab | cakráthe hí sadhryāñ náma bhadráṃ   <b>sadhrīcīnā vṛtrahaṇā</b> utá sthaḥ |

#### **vṛtrahántama-**

|           |  |
|-----------|--|
| 7.94.11ab | ukthébhīr <b>vṛtrahántamā</b>   yá <b>mandānā</b> cid á girā |
| 8.8.9cd   | <b>áripṛā vṛtrahantamā</b>   tá no bhūtaṃ <b>mayobhúvā</b>   |
| 8.8.22cd  | <b>púrutṛā vṛtrahantamā</b>   tá no bhūtaṃ <b>puruspṛhā</b>  |

#### **vāvṛdhānā-** [perf.mid.part. *vṛdh-*]

|            |   |
|------------|---|
| 1.93.6cd   | <b>ágniṣomā</b> bráhmaṇā <b>vāvṛdhānā</b>   urúm yajñāya cakrathur ulokám     |
| 1.117.11cd | agástye bráhmaṇā <b>vāvṛdhānā</b>   sám viśpálāṃ <b>nāsatyāriṇītam</b>        |
| 6.69.6ab   | índrāviṣṇū haviṣā <b>vāvṛdhānā</b>   <b>ágrādvānā</b> námasā <b>rātahavyā</b> |
| 8.5.11ab   | <b>vāvṛdhānā</b> śubhas patī   <b>dasrā</b> hiraṇyavartanī                    |
| 8.87.4cd   | tā <b>vāvṛdhānā</b> úpa suṣtutīm divó   gantāṃ <b>gaurāv</b> ivériṇam         |
| 5.69.1cd   | <b>vāvṛdhānāv</b> amátim kṣatriyasya   ánu vratāṃ <b>rákṣamāṇāv</b> ajuryám   |

#### **vṛdhánt-** [part. *vṛdh-*]

|           |   |
|-----------|---|
| 1.158.1ab | vásū <b>rudrá</b> purumántū <b>vṛdhántā</b>   daśasyátam no <b>vṛṣaṇāv abhiṣtau</b> |
| 5.86.5ab  | tā <b>vṛdhántāv</b> ánu dyūn   mártāya <b>devāv adábhā</b>                          |

#### **vṛṣan-**

|             |   |
|-------------|---|
| 1.10.3ab    | yukṣvā hí <b>keśínā</b> hárī   <b>vṛṣaṇā kakṣyapṛā</b>                                |
| 1.177.1cd   | stutáh śravasyānn ávasópa madrig   yuktvá hárī <b>vṛṣaṇā</b> yāhy arvāñ               |
| 2.16.5cd    | <b>vṛṣaṇā</b> dhvaryū vṛṣabhāso ádrayo   vṛṣaṇam sómam vṛṣabhāya suṣvati              |
| 2.16.6ab    | vṛṣā te vāja utá te vṛṣā rátho   <b>vṛṣaṇā</b> hárī vṛṣabhāny āyudhā                  |
| 3.35.3ab    | úpo nayasva <b>vṛṣaṇā tapuṣpā</b>   utém ava tvám vṛṣabha svadhāvaḥ                   |
| 3.35.5ab    | mā te hárī <b>vṛṣaṇā vītāpṛṣṭhā</b>   ní rīraman yájamānāso anyé                      |
| 3.43.4ab    | á ca tvám <b>etā vṛṣaṇā</b> vāhāto   hárī <b>sákhāyā sudhúrā svāngā</b>               |
| 3.57.2ab    | índraḥ sú pūṣā <b>vṛṣaṇā suhásta</b>   divó ná prītāḥ śaśayām duduhre                 |
| 7.19.6cd    | vṛṣṇe te hárī <b>vṛṣaṇā</b> yunajmi   vyántu bráhmāṇi puruṣāka vājam                  |
| 8.4.11cd    | úpa nūnām yuyuje <b>vṛṣaṇā</b> hárī   á ca jagāma vṛtrahā                             |
| 8.4.14ab    | úpa bradhnām <b>vāvātā vṛṣaṇā</b> hárī   índram apásu vakṣataḥ                        |
| 8.13.23ab   | utá te <b>súṣtutā</b> hárī   <b>vṛṣaṇā</b> vahaṭo rátham                              |
| 8.13.31ab   | vṛṣāyām índra te rátha   utó te <b>vṛṣaṇā</b> hárī                                    |
| 8.33.11cd   | vṛṣā rátho maghavan <b>vṛṣaṇā</b> hárī   vṛṣā tvám śatakrato                          |
| 8.61.18cd   | <b>ubhā</b> te bāhū <b>vṛṣaṇā</b> śatakrato   ní yā vájraṃ mimikṣátuḥ                 |
| 10.49.2cd   | ahám hárī <b>vṛṣaṇā</b> vívratā raghū   ahám vájraṃ śavase dhṛṣṇv á dade              |
| 10.66.6cd   | <b>vṛṣaṇā</b> dyāvāpṛthivī r̥tāvarī   vṛṣā parjānyo vṛṣaṇo vṛṣastúbhaḥ                |
| 10.66.7ab   | <b>agnīśomā vṛṣaṇā</b> vājasātaye   <b>purupraśastā vṛṣaṇā</b> úpa bruve              |
| 10.102.12cd | vṛṣā yád ājīm <b>vṛṣaṇā</b> síṣāsasi   codāyan vādhrinā yujā                          |
| 10.114.3cd  | tāsyām <b>suparṇā vṛṣaṇā</b> ní śedatur   yātra devā dadhiré bhāgadhéyam              |
| 1.93.1ab    | <b>ágniṣomāv</b> imām sú me   śṛṇutām <b>vṛṣaṇā</b> hāvam                             |
| 1.93.7ab    | <b>ágniṣomā</b> haviṣaḥ prāsthitasya   vītām háryataṃ <b>vṛṣaṇā</b> juṣéthām          |
| 1.108.3cd   | <b>tāv</b> índrāgnī <b>sadhryāñcā</b> niśadyā   vṛṣṇaḥ sómasya <b>vṛṣaṇā</b> vṛṣethām |
| 6.68.11ab   | <b>índrāvaruṇā</b> mádhumattamasya   vṛṣṇaḥ sómasya <b>vṛṣaṇā</b> vṛṣethām            |
| 1.112.8ab   | yābhiḥ śacībhir <b>vṛṣaṇā</b> parāvījam   prāndhām śronām cáksasa étave kṛtháh        |
| 1.112.24ab  | ápnasvatīm <b>aśvinā</b> vācam asmé   kṛtām no <b>dasrā vṛṣaṇā</b> manīṣām            |
| 1.117.3cd   | <b>minántā</b> dásyor áśivasya māyā   anupūrvām <b>vṛṣaṇā codāyantā</b>               |
| 1.117.4ab   | ásvam ná gūlhām <b>aśvinā</b> durévair   řṣīm <b>narā vṛṣaṇā</b> rebhām apsú          |
| 1.117.8cd   | pravācyam tād <b>vṛṣaṇā</b> kṛtām vām   yán nārsadāya śrávo adhyádhattam              |
| 1.117.12ab  | kúha <b>yāntā</b> suṣtutīm kāvyāsya   divo <b>napātā vṛṣaṇā</b> śayutrā               |

1.117.15cd niṣ tām ūhathuḥ suyújā ráthena | mánojavasā **vṛṣaṇā** svastí  
 1.117.18ab śunām andhāya bhāram ahvayat sã | vṛkīr **aśvinā vṛṣaṇā náréti**  
 1.117.25cd bráhma kṛṇvānto **vṛṣaṇā** yuvábhyām | suvīrāso vidátham ā vadema  
 1.118.1cd yó mártasya mánaso jávīyān | trivandhuró **vṛṣaṇā** vātaramhāḥ  
 1.118.6ab úd vándanam airataṃ daṃśánābhīr | úd rebhām **dasrā vṛṣaṇā** śácībhiḥ  
 1.119.4cd yāsiṣṭám vartír **vṛṣaṇā** vijenyām | dívodāsāya máhi ceti vām ávaḥ  
 1.151.2cd ádha krátuṃ vidataṃ gātúm árcata | utá śrutám **vṛṣaṇā** pastyāvataḥ  
 1.151.3ab ā vām bhūṣan kṣitáyo jánma ródasoḥ | pravácyaṃ **vṛṣaṇā** dákṣase mahé  
 1.181.8cd vṛṣā vām meghó **vṛṣaṇā** pīpāya | gór ná séke mánuṣo daśasyán  
 1.183.1ab táṃ yuñjāthām mánaso yó jávīyān | trivandhuró **vṛṣaṇā** yás tricaráḥ  
 1.184.2ab asmé ū śu **vṛṣaṇā** mādayethām | út pañīmīr hatam ūrmyā **mádantā**  
 2.40.3cd viśūvītaṃ mánasā yujyámānam | táṃ jinvatho **vṛṣaṇā** páñcaraśmim  
 4.14.4cd imé hí vām madhupéyāya sómā | asmín yajñé **vṛṣaṇā** mādayethām  
 6.62.7ab ví **jayúṣā rathyā** yātam ádriṃ | śrutám hávam **vṛṣaṇā** vadhrimatyāḥ  
 7.70.7ab iyám manīṣā iyám **aśvinā** gír | imám suvṛktīm **vṛṣaṇā** juṣethām  
 7.71.6ab iyám manīṣā iyám **aśvinā** gír | imám suvṛktīm **vṛṣaṇā** juṣethām  
 7.73.3ab áhema yajñám pathám urāṇā | imám suvṛktīm **vṛṣaṇā** juṣethām  
 7.74.3cd dugdhám páyo **vṛṣaṇā** jenyāvasū | mǎ no mardhiṣṭam ā gatam  
 7.82.2cd viśve devāsaḥ paramé vyòmani | sám vām ójo **vṛṣaṇā** sám bálam dadhuḥ  
 7.83.9cd hávāmahe vām **vṛṣaṇā** suvṛktībhir | asmé **indrāvaruṇā** śárma yachatam  
 7.104.1ab **indrāsomā** tápatam rákṣa ubjátam | ny ārpayatam **vṛṣaṇā** tamovídhaḥ  
 8.22.7cd yébhis ṛkṣīm **vṛṣaṇā** trasadasyavám | mahé kṣatrāya jinvathaḥ  
 8.22.12ab tābhīr ā yātam **vṛṣaṇópa** me hávam | viśvápsuṃ viśvávāryam  
 8.22.16ab **mánojavasā vṛṣaṇā madacyutā** | makṣumgamābhīr ūtibhiḥ  
 8.26.1c **átúrtadakṣā vṛṣaṇā** vṛṣaṇvasū  
 8.26.2c ávobhir yātho **vṛṣaṇā** vṛṣaṇvasū  
 8.26.12c áhar-ahar **vṛṣaṇā** máhyaṃ śikṣatam  
 8.35.15ab **ṛbhumántā vṛṣaṇā vājavantā** | **marútvantā** jaritúr gachatho hávam  
 10.39.9ab yuvám ha rebhām **vṛṣaṇā** gúhā hitám | úd airayataṃ mamṛvāmsam **aśvinā**  
 10.66.7ab **agnísómā vṛṣaṇā** vājasātaye | **purupraśastā vṛṣaṇā** úpa bruve  
 1.108.7cd átaḥ pári **vṛṣaṇāv** ā hí yātám | áthā sómasya pibataṃ sutásya  
 1.108.8cd átaḥ pári **vṛṣaṇāv** ā hí yātám | áthā sómasya pibataṃ sutásya  
 1.108.9cd átaḥ pári **vṛṣaṇāv** ā hí yātám | áthā sómasya pibataṃ sutásya  
 1.108.10cd átaḥ pári **vṛṣaṇāv** ā hí yātám | áthā sómasya pibataṃ sutásya  
 1.108.11cd átaḥ pári **vṛṣaṇāv** ā hí yātám | áthā sómasya pibataṃ sutásya  
 1.108.12cd átaḥ pári **vṛṣaṇāv** ā hí yātám | áthā sómasya pibataṃ sutásya  
 1.116.21cd nír ahataṃ duchúnā **indravantā** | pṛthuśrávaso **vṛṣaṇāv** árātīḥ  
 1.117.19cd áthā yuvám íd ahvayat púramdhir | ágachataṃ sīm **vṛṣaṇāv** ávobhiḥ  
 1.153.2cd anákti yád vām vidátheṣu hótā | sumnám vām sūrír **vṛṣaṇāv** íyakṣan  
 1.157.5cd yuvám agním ca **vṛṣaṇāv** apás ca | vānaspátīmīr **aśvināv** áirayethām  
 1.158.1ab vásū **rudrá** purumántū **vṛdhántā** | daśasyátam no **vṛṣaṇāv abhiṣṭau**  
 1.180.7cd ádhā cid dhí śmāśvināv **anindyā** | pāthó hí śmā **vṛṣaṇāv** ántidevam  
 7.60.9cd pári dvéṣobhir aryamá vṛṇaktu | urúm sudāse **vṛṣaṇā** ulokám  
 7.61.5ab ámūrā víśvā **vṛṣaṇāv** imā vām | ná yāsu citráṃ dádṛse ná yakṣám

#### **vṛṣabhá-**

4.41.5ab **indrā** yuvám **varuṇā** bhútám asyá | dhiyáḥ **pretārā vṛṣabhéva** dhenóḥ  
 5.63.3ab **samrājā ugrā vṛṣabhā** divás pátī | pṛthivyā **mitrāvāruṇā** vícarsaṇī  
 6.46.4ab bádhase jánān **vṛṣabhéva** manyúnā | **ghṛṣau** mīlhá ṛcīṣama  
 10.27.3cd yadávákhyat samáranam íghāvad | ád íd dha me **vṛṣabhā** prá bruvanti  
 10.65.9ab **parjányāvātā vṛṣabhā purīṣīṇā** | indravāyú várūno mitró aryamá  
 6.49.6ab **párjanyavātā vṛṣabhā** pṛthivyāḥ | púrīṣāni jinvatam ápyāni

**vr̥ṣṭidy-**

5.68.5ab

**vr̥ṣṭidyāvā rītyāpā** | iṣás pátī dānumatyāḥ**vedhás-**

1.181.7ab

ásarji vām sthávirā **vedhasā** gīr | bāl̥hé **aśvinā** tredhā kṣārantī**vénant-** [part. ven-]

1.25.6ab

tād ít samānām āsāte | **vénantā** ná prá yuchataḥ**vyácasvant-**

6.25.6cd

vṛtré vā mahó nṛvāti kṣāye vā | **vyácasvantā** yádi vitantasāite

10.105.5ab

ádhi yás tastháu **késavantā** | **vyácasvantā** ná puṣtyái**vyùṣṭi-**

1.48.6cd

váyo nákiṣ te paptivāmsa āsate | **vyùṣṭau** vājinīvati

1.118.11cd

háve hí vām **aśvinā** rātāhavyaḥ | śaśvattamāyā uṣáso **vyùṣṭau**

1.124.12ab

út te váyaś cid vasatér apaptan | náraś ca yé pitubhājo **vyùṣṭau**

6.64.6ab

út te váyaś cid vasatér apaptan | náraś ca yé pitubhājo **vyùṣṭau**

3.15.2ab

tvām no asyā uṣáso **vyùṣṭau** | tvām sūra údite bodhi gopāḥ

4.1.5ab

sá tvām no agne 'vamó bhavotī | nēdiṣṭho asyā uṣáso **vyùṣṭau**

4.14.4ab

ā vām váhiṣṭhā ihā té vahantu | ráthā áśvāsa uṣáso **vyùṣṭau**

4.23.5ab

kathā kád asyā uṣáso **vyùṣṭau** | devó mártasya sakhyām jujoṣa

4.39.3ab

yó áśvasya dadhikrávno ákārīt | sámiddhe **agnā** uṣáso **vyùṣṭau**

5.30.13cd

tīvrā índram amamanduḥ sutāso | 'któr **vyùṣṭau** páritakmyāyāḥ

5.62.8ab

híraṇyarūpam uṣáso **vyùṣṭāv** | áyasthūnam **úditā** sūryasya

6.24.9cd

sthā ū śú ūrdhvā ūtī áriṣaṇyann | aktór **vyùṣṭau** páritakmyāyām

7.69.5cd

téna naḥ sám yór uṣáso **vyùṣṭau** | ny **aśvinā** vahataṁ yajñé asmín

7.71.3ab

ā vām rátham avamásyām **vyùṣṭau** | sumnāyávo vṛṣaṇo vartayantu

10.6.3ab

īše yó vísvasyā devāvīter | īše víśvāyur uṣáso **vyùṣṭau**

10.41.1cd

párijmānam vidathyām suvṛktíbhīr | vayām **vyùṣṭā** uṣáso havāmahe

10.99.1cd

kát tāsya dātu śávaso **vyùṣṭau** | tákṣad vájraṁ vṛtratúram ápinvat**vyènas-**

3.33.13cd

**māduṣkṛtau** vyènasā | **aghnyáu** súnam áratām**vrajá-**

5.64.1cd

pári **vrajéva** bāhvór | jaganvāmsā svārṇaram**śasta-** [past.part. śams-]

5.68.2c

**devā** devēṣu **praśastā****śámsa-**

1.185.9ab

**ubhá śámsā náryā** mām aviṣtām | ubhé mām ūtī ávasā sacetām

4.4.14cd

**ubhá śámsā** sūdaya satyatāte | 'nuṣṭhuyā kṛṇuhy ahrayāṇa**śakrá-**

2.39.3cd

**cakravākéva** prāti vástor **usrā** | **arvāñcā** yātaṁ **rathyéva śakrá**

10.24.4ab

yuvām **śakrá māyāvinā** | samīcī nír amanthatam**śagmá-**

8.2.27ab

éhá hārī **brahmayújā** | **śagmā** vakṣataḥ sákhāyam**śáciṣṭha-**

4.43.3cd

divá **ājātā divyā suparṇā** | káyā śácīnām bhavathaḥ **śáciṣṭhā**

|   |  |
|---|--|
| <b>śatārā-</b><br>10.106.5ab                                    | <b>vāṃsageva pūṣaryā śimbātā   mitréva ṛtā śatārā śātapantā</b>  |
| <b>śāśadāna-</b> [perf.mid.part. śad-]<br>1.116.2ab             | <b>vīlupātmabhir āśuhémabhir vā   devānām vā jūtībhiḥ śāśadānā</b>   |
| <b>śaphā-</b><br>2.39.3ab                                       | <b>śṛṅgeva naḥ prathamā gantam arvāk   chaphāv iva jārbbhurāṇā tárobhiḥ</b>  |
| <b>śabāla-</b><br>10.14.10ab                                    | <b>āti drava sārameyāu śvānau   caturakṣāu śabālau sādhúnā pathā</b>   |
| <b>śamitṛ-</b><br>5.43.4ab                                      | <b>dāśa kṣīpo yuñjate bāhū ādriṃ   sómasya yā śamitārā suhástā</b>   |
| <b>śambhū-</b><br>2.41.19ab<br>6.60.14cd<br>8.8.19ab<br>6.60.7c | <b>prētāṃ yajñāsya śambhúvā   yuvām id ā vṛṇīmahe<br/>śákhāyau devāu sakhyāya śambhúvā   indrāgnī tā havāmahe<br/>ā no gantāṃ mayobhúvā   áśvinā śambhúvā yuvām<br/>pībatāṃ śambhuvā sutām</b> |
| <b>śalmali-</b><br>7.50.3ab                                     | <b>yác chalmalāu bhávati yán nadīṣu   yád óṣadhībhyaḥ pári jáyate viṣám</b>  |
| <b>śáviṣṭha-</b><br>6.68.2ab                                    | <b>tā hí śrēṣṭhā devátātā tujā   śúrāṇām śáviṣṭhā tā hí bhūtām</b>   |
| <b>śásvant-</b><br>1.164.38cd                                   | <b>tā śásvantā viṣúcínā viyántā   ny ànyām cikyúr ná ní cikyur anyām</b>   |
| <b>śātapant-</b><br>10.106.5ab                                  | <b>vāṃsageva pūṣaryā śimbātā   mitréva ṛtā śatārā śātapantā</b>  |
| <b>śāsāt-</b> [part. śās-]<br>1.139.4fg                         | <b>pathéva yántāv anuśāsātā rájo   ’ñjasā śāsātā rájaḥ</b>   |
| <b>śitipṛṣṭhā-</b><br>8.1.25cd                                  | <b>śitipṛṣṭhā vahatāṃ mádhvo ándhaso   vivákṣaṇasya pītāye</b>   |
| <b>śithirá-</b><br>7.45.2ab                                     | <b>úd asya bāhū śithirá bṛhántā   hiraṇyáyā divó ántām anaṣṭām</b>   |
| <b>śimbāta-</b><br>10.106.5ab                                   | <b>vāṃsageva pūṣaryā śimbātā   mitréva ṛtā śatārā śātapantā</b>  |
| <b>śáyāna-</b> [part. śī-]<br>4.33.3ab                          | <b>púnar yé cakrúḥ pitārā yúvānā   sánā yūpeva jaraṇā śáyānā</b>   |
| <b>śukrá-</b><br>10.85.10cd                                     | <b>śukráv anaḍvāhāv āstām   yád áyāt sūryā grhám</b>   |
| <b>śucipā-</b><br>7.91.4cd                                      | <b>śúcim sómam śucipā pātam asmé   índravāyū sádatam barhír édám</b>   |

**śúcivrata-**

1.182.1cd **dhiyaṃjinvā dhīṣṇyā** viśpālāvasū | divó **nápātā** sukṛte **śúcivratā**  
6.16.24ab **tā rājānā śúcivratā** | ādityān mārutaṃ gaṇām  
1.15.11ab **áśvinā** pibataṃ mādhu | dīdyagnī **śúcivratā**  
3.62.17c **drāghīṣṭhābhiḥ śúcivratā**

**śunāsīra-**

4.57.8cd **śunām** parjānyo mādhunā páyobhiḥ | **śunāsīrā** śunām asmāsu dhattam  
4.57.5ab **śunāsīrāv** imāṃ vācam juṣethām | yád diví cakráthuḥ páyaḥ

**śubhāná-** [aor.mid.part. *śubh-*]

7.72.1cd abhí vāṃ vísvā niyútaḥ sacante | spārháyā śriyā tanvā **śubhāná**

**śubhrá-**

10.143.3ab **nārā dáṃsiṣṭhāv** átraye | **śubhrā** síṣāsataṃ dhíyaḥ  
7.68.1ab **ā śubhrā** yātam **áśvinā svásvā** | gíro **dasrā jujuṣāṇā** yuvākoḥ

**śubhrayāvan-**

8.26.19c váhethe **śubhrayāvānā**

**śuśmín-**

4.47.3ab váyav indraś ca **śuśmínā** | saráthaṃ śavasas patī

**śavasāna-** [*sū-*]

7.93.2ab **tā sānasī śavasānā** hí bhūtám | sākamvṛdhā śavasā **śūsuvāṃsā**

**śūsuvás** [perf.act.part. *śū-*]

7.93.2ab **tā sānasī śavasānā** hí bhūtám | sākamvṛdhā śavasā **śūsuvāṃsā**

**śúra-**

4.41.7cd vṛṇīmáhe sakhyáya priyáya | **śúra** māmhiṣṭhā **pitáreva** śambhú

**śúrasāti-**

1.31.6cd yāḥ **śúrasātā** páritakmye dháne | dabhrébhiś cit **sámṛtā** háṃsi bhūyasah  
1.157.2cd asmākaṃ bráhma pṛtanāsu jinvataṃ | vayāṃ dhánā **śúrasātā** bhajemahi  
7.93.5ab sám yán mahí mithatí spárdhamāne | **tanūrúcā śúrasātā** yátaite  
10.63.14ab yāṃ devāsó 'vatha **vājasātau** | yāṃ **śúrasātā** maruto hité dháne  
1.100.7ab tám útāyo raṇayañ **chūrasātau** | tám kṣémasya kṣitáyah kṛṇvata trām  
3.54.4cd náras cid vāṃ samithé **śúrasātau** | vavandiré pṛthivi vévidānāḥ  
6.19.12cd ádhā hí tvā pṛthivyāṃ **śúrasātau** | hávāmahe tánaye góṣv apsú  
6.23.2ab yád vā diví párye sūṣvim indra | vṛtrahátýe 'vasi **śúrasātau**  
6.26.1cd sám yád visó 'yanta **śúrasātā** | ugrām nó 'vaḥ párye áhan dāḥ  
6.33.2ab tvām hīndrā vase vívāco | hávante carṣaṇáyah **śúrasātau**  
8.16.4c harṣumántaḥ **śúrasātau**  
10.67.9cd bṛhaspátim vṛṣaṇaṃ **śúrasātau** | bháre-bhare ánu madema jiṣṇúm

**śépa-**

10.105.2ab hárī yásya **suyújā** vívratā vér | **árvantānu** **śépā**

**śóna-**

1.6.2c **śónā** dhṛṣṇú **nṛvāhasā**  
3.35.3cd grásetām **áśvā** ví mucchá **śónā** | divé-dive sadṛśīr addhi dhānāḥ

**śyāvā-**

|  |  |
|--|--|
| 2.10.2cd                                   | <b>śyāvā</b> rátham vahato <b>róhitā</b> vā   <b>utāruṣā</b> ha cakre víbhṛtraḥ                |
| <b>śyená-</b>                              |  |
| 5.74.9cd                                   | <b>arvācīnā vicetasā</b>   víbhiḥ <b>śyenéva</b> dīyatam                                       |
| 8.73.4ab                                   | kúha sthaḥ kúha jagmathuḥ   kúha <b>śyenéva</b> petathuḥ                                       |
| 8.35.9ab                                   | <b>śyenāv</b> iva patatho havýádātaye   sómam sutám <b>mahiśéva</b> gachathah                  |
| <b>śravāyya-</b>                           |  |
| 5.86.2ab                                   | yā prtanāsu <b>duṣṭārā</b>   yā vājeṣu <b>śravāyyā</b>   |
| <b>śṛṇvánt-</b> [part. <i>śru-</i> ]       |  |
| 1.34.12cd                                  | <b>śṛṇvántā</b> vām ávase johavīmi   vṛdhé ca no bhavataṃ <b>vājasātau</b>                     |
| <b>śuśruvās-</b> [perf.part. <i>śru-</i> ] |  |
| 7.70.5ab                                   | <b>śuśruvāmsā</b> cid <b>aśvinā</b> purūṇy   abhí bráhmāṇi cakṣāthe řṣīṇām                     |
| <b>śrutá-</b> [past part. <i>śru-</i> ]    |  |
| 5.74.2ab                                   | kúha <b>tyā</b> kúha nú <b>śrutā</b>   diví <b>devā nāsatyā</b>                                |
| <b>śruṣṭí-</b>                             |  |
| 2.13.9ab                                   | śatám vā yásya dáśa sākám ādya   ékasya <b>śruṣṭáu</b> yád dha codám āvitha                    |
| <b>śrúṣṭigu-</b>                           |  |
| 8.51.1cd                                   | <b>nípātithau</b> maghavan <b>médhyātithau</b>   <b>púṣṭigau śrúṣṭigau</b> sácā                |
| <b>śréṣṭha-</b>                            |  |
| 6.68.2ab                                   | tā hí <b>śréṣṭhā devátātā</b> tujā   śúrāṇām <b>śáviṣṭhā tā</b> hí bhūtám                      |
| <b>śréṣṭhavarcas-</b>                      |  |
| 5.65.2ab                                   | tā hí <b>śréṣṭhavarcasā</b>   <b>rājānā</b> dīrghaśrúttamā                                     |
| <b>śván-</b>                               |  |
| 2.39.4cd                                   | <b>śváneva</b> no <b>áriṣanyā</b> tanúnām   <b>khṛgaleva</b> visrásah pātam asmán              |
| 10.14.10ab                                 | āti drava <b>sārameyáu śvánau</b>   <b>caturakṣáu śabálau</b> sādhúnā pathā                    |
| 10.14.11ab                                 | <b>yáu te śvánau</b> yama <b>rakṣitārau</b>   <b>caturakṣáu</b> pathirákṣī <b>nṛcákṣasau</b>   |
| <b>śvātrya-</b>                            |  |
| 10.106.2ab                                 | <b>uṣṭāreva</b> phárvařeṣu śrayethe   prāyogéva <b>śvātryā</b> śásur éthaḥ                     |
| <b>śvetá-</b>                              |  |
| 8.41.9ab                                   | yásya <b>śvetā vicakṣaṇā</b>   tísro bhūmīr adhikṣitāḥ   |
| 8.40.8ab                                   | yā nú <b>śvetāv</b> avó divá   uccārāta úpa dyúbhiḥ  |
| <b>saṃsthāvan-</b>                         |  |
| 8.37.4ab                                   | <b>sasthāvānā</b> yavayasi tvám éka íc chacīpata   índra víśvābhir útíbiḥ                      |
| <b>sakthí-</b>                             |  |
| 10.86.16ab                                 | ná séše yásya rámbate   antarā <b>sakthyā</b> kápṛt  |
| 10.86.17cd                                 | séd íše yásya rámbate   antarā <b>sakthyā</b> kápṛd  |
| <b>sakṣít-</b>                             |  |
| 1.140.3ab                                  | <b>kṛṣṇaprútau</b> vevijé asya <b>sakṣitā[u]</b>   <b>ubhā</b> tarete abhí <b>mātārā</b> śísuṃ |



### *sákhi-*

|            |   |
|------------|---|
| 1.164.20ab | <b>dvā suparṇā sayújā sákhāyā</b>   samānām vṛkṣām pári śasvajāte         |
| 3.35.4ab   | bráhmaṇā te <b>brahmayújā</b> yunajmi   hárī <b>sákhāyā</b> sadhamāda āsū |
| 3.43.1cd   | <b>priyā sákhāyā</b> ví mucópa barhís   tvām imé havyavāho havante        |
| 3.43.4ab   | ā ca tvām <b>etā vṛṣaṇā</b> vāhāto   hárī <b>sákhāyā sudhúrā svāṅgā</b>   |
| 4.41.3cd   | yádī <b>sákhāyā</b> sakhyāya sómaiḥ   sutébhiḥ <b>suprayāsā</b> mādāyaite |
| 6.40.1ab   | índra piba túbhyam sutó mādāya   áva sya hárī ví mucā <b>sákhāyā</b>      |
| 6.60.14cd  | <b>sákhāyau deváu</b> sakhyāya <b>śambhúvā</b>   indrāgnī tá havāmahe     |

### *sácāmāna-* [part. *sac-*]

|          |  |
|----------|--|
| 5.36.6ab | yó <b>róhitau vājínau</b> vājínīvān   tribhīḥ śatāiḥ <b>sácāmānāv</b> ádiṣṭa |
|----------|--|

### *sacánastama-*

|         |  |
|---------|--|
| 8.26.8c | <b>devā</b> devébhir adyā <b>sacánastamā</b> |
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### *sacābhū-*

|           |   |
|-----------|---|
| 1.34.11cd | prāyus tāriṣṭam ní rāpāmsi mṛkṣatam   sédhataṁ dvéso bhávataṁ <b>sacābhúvā</b>      |
| 1.157.4cd | prāyus tāriṣṭam ní rāpāmsi mṛkṣatam   sédhataṁ dvéso bhávataṁ <b>sacābhúvā</b>      |
| 2.31.1ab  | asmākaṁ <b>mitrāvaruṇā</b> vataṁ rátham   ādityái rudráir vásubhiḥ <b>sacābhúvā</b> |
| 8.35.1ab  | agnínéndreṇa váruṇena víṣṇunā   ādityái rudráir vásubhiḥ <b>sacābhúvā</b>           |
| 8.35.2ab  | visvābhir dhībhír bhúvanena <b>vājina</b>   divā pṛthivyā́dribhiḥ <b>sacābhúvā</b>  |
| 8.35.3ab  | visvair deváis tribhír ekādaśáir ihā   adbhir marúdbhir bhṛgubhiḥ <b>sacābhúvā</b>  |
| 10.76.1cd | ubhé yáthā no áhanī <b>sacābhúvā</b>   sádaḥ-sado varivasyāta <b>udbhídā</b>        |

### *sácetas-*

|            |  |
|------------|--|
| 10.113.1ab | tám asya dyāvāpṛthivī <b>sácetasā</b>   visvebhir deváir ánu súṣmam āvatām |
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### *sajítvan-*

|          |   |
|----------|---|
| 3.12.4ab | tośā <b>vṛtrahāṇā</b> huve   <b>sajítvānāparājita</b> |
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### *sajóṣa-*

|          |  |
|----------|--|
| 3.62.2cd | <b>sajóṣāv indrávaruṇā</b> marúdbhir   divā pṛthivyā́ śṛṇutam hávam me |
|----------|--|

### *sajóṣas-*

|           |   |
|-----------|---|
| 3.58.7ab  | <b>ásvinā</b> vāyúnā yuvám <b>sudakṣā</b>   niyúdbhiḥ ca <b>sajóṣasā</b> yuvānā |
| 4.46.6ab  | índravāyū ayám sutás   tám devébhiḥ <b>sajóṣasā</b>                             |
| 7.72.2ab  | ā no devébhir úpa yātam arvāk   <b>sajóṣasā nāsatyā</b> ráthena                 |
| 8.9.12cd  | yád ādityébhir ṛbhúbhiḥ <b>sajóṣasā</b>   yád vā víṣṇor vikrámaṇeṣu tīṣṭhathaḥ  |
| 8.26.11c  | <b>sajóṣasā</b> váruṇo mitró aryamā   |
| 8.101.7cd | <b>ubhá</b> yātam <b>nāsatyā sajóṣasā</b>   prāti havyāni vītāye                |
| 8.35.1cd  | <b>sajóṣasā</b> uśásā sūryeṇa ca   sómam pibatam <b>aśvinā</b>                  |
| 8.35.2cd  | <b>sajóṣasā</b> uśásā sūryeṇa ca   sómam pibatam <b>aśvinā</b>                  |
| 8.35.3cd  | <b>sajóṣasā</b> uśásā sūryeṇa ca   sómam pibatam <b>aśvinā</b>                  |
| 8.35.4cd  | <b>sajóṣasā</b> uśásā sūryeṇa ca   íṣam no volham <b>aśvinā</b>                 |
| 8.35.5cd  | <b>sajóṣasā</b> uśásā sūryeṇa ca   íṣam no volham <b>aśvinā</b>                 |
| 8.35.6cd  | <b>sajóṣasā</b> uśásā sūryeṇa ca   íṣam no volham <b>aśvinā</b>                 |
| 8.35.7cd  | <b>sajóṣasā</b> uśásā sūryeṇa ca   trír vartír yātam <b>aśvinā</b>              |
| 8.35.8cd  | <b>sajóṣasā</b> uśásā sūryeṇa ca   trír vartír yātam <b>aśvinā</b>              |
| 8.35.9cd  | <b>sajóṣasā</b> uśásā sūryeṇa ca   trír vartír yātam <b>aśvinā</b>              |
| 8.35.10cd | <b>sajóṣasā</b> uśásā sūryeṇa ca   ūrjam no dhattam <b>aśvinā</b>               |
| 8.35.11cd | <b>sajóṣasā</b> uśásā sūryeṇa ca   ūrjam no dhattam <b>aśvinā</b>               |
| 8.35.12cd | <b>sajóṣasā</b> uśásā sūryeṇa ca   ūrjam no dhattam <b>aśvinā</b>               |
| 8.35.13cd | <b>sajóṣasā</b> uśásā sūryeṇa ca   ādityáir yātam <b>aśvinā</b>                 |

|                                     |   |
|-------------------------------------|---|
| 8.35.14cd                           | <b>sajóšasā</b> ušásā sūryeṇa ca   ādityáir yātam <b>aśvinā</b>                       |
| 8.35.15cd                           | <b>sajóšasā</b> ušásā sūryeṇa ca   ādityáir yātam <b>aśvinā</b>                       |
| 8.35.16cd                           | <b>sajóšasā</b> ušásā sūryeṇa ca   sómaṃ sunvató <b>aśvinā</b>                        |
| 8.35.17cd                           | <b>sajóšasā</b> ušásā sūryeṇa ca   sómaṃ sunvató <b>aśvinā</b>                        |
| 8.35.18cd                           | <b>sajóšasā</b> ušásā sūryeṇa ca   sómaṃ sunvató <b>aśvinā</b>                        |
| 8.35.19cd                           | <b>sajóšasā</b> ušásā sūryeṇa ca   <b>aśvinā</b> tiróahnyam                           |
| 8.35.20cd                           | <b>sajóšasā</b> ušásā sūryeṇa ca   <b>aśvinā</b> tiróahnyam                           |
| 8.35.21cd                           | <b>sajóšasā</b> ušásā sūryeṇa ca   <b>aśvinā</b> tiróahnyam                           |
| <b>sátyadharman-</b>                |   |
| 5.63.1ab                            | ṛtasya <b>gopāv</b> ádhi tiṣṭhatho ráthaṃ   <b>sátyadharmāṇā</b> paramé vyòmani       |
| <b>satyavāc-</b>                    |   |
| 10.12.1ab                           | <b>dyāvā</b> ha <b>kṣāmā</b> prathamé ṛtēna   abhiśrāvé bhavataḥ <b>satyavācā</b>     |
| <b>sádant-</b> [part. <i>sad-</i> ] |   |
| 7.70.3cd                            | ní párvatasya mūrdhāni <b>sádantā</b>   íṣaṃ jánāya dāsúṣe <b>váhantā</b>             |
| <b>sadhanī-</b>                     |   |
| 10.93.5ab                           | utá no náktam apām vṛṣaṇvasū   <b>súryāmāsā</b> sádanāya <b>sadhanyā</b>              |
| <b>sadhamādyā-</b>                  |   |
| 8.13.27ab                           | ihá <b>tyā sadhamādyā</b>   yujānáḥ sómapītaye  |
| 8.32.29ab                           | ihá <b>tyā sadhamādyā</b>   hárī <b>híraṇyakeśyā</b>                                  |
| 8.93.24ab                           | ihá <b>tyā sadhamādyā</b>   hárī <b>híraṇyakeśyā</b>                                  |
| <b>sadhrīcīnā-</b>                  |   |
| 1.108.3ab                           | cakráthe hí sadhryān náma bhadráṃ   <b>sadhrīcīnā vṛtrahaṇā</b> utá sthaḥ             |
| 10.106.1cd                          | <b>sadhrīcīnā</b> yátave prém ajīgaḥ   <b>sudíneva</b> pṛkṣa ā taṃsayethe             |
| <b>sadhryāñc-</b>                   |   |
| 1.108.3cd                           | <b>tāv</b> indrāgnī <b>sadhryāñcā</b> niśádyā   vṛṣṇaḥ sómasya <b>vṛṣaṇā</b> vṛṣethām |
| <b>sána-</b>                        |   |
| 4.33.3ab                            | púnar yé cakrúḥ <b>pitārā</b> yúvānā   <b>sánā yúpeva</b> jaraṇā śáyānā               |
| <b>sanāj-</b>                       |   |
| 3.39.2cd                            | bhadrá vástrāṇy árjunā vásānā   séyám asmé <b>sanajā</b> píttryā dhīḥ                 |
| <b>sanājúr-</b>                     |   |
| 4.36.3cd                            | jívrī yát <b>sántā pitārā sanājúrā</b>   púnar yúvānā caráthāya táksatha              |
| <b>sánāman-</b>                     |   |
| 10.73.6ab                           | <b>sánāmānā</b> cid dhvasayo ny àsmā   ávāhann índra ušáso yáthānaḥ                   |
| <b>sániti-</b>                      |   |
| 1.8.6ab                             | samohé vā yá āśata   náras tokásya <b>sánitau</b>                                     |
| <b>sámḍrṣṭi-</b>                    |   |
| 1.144.7cd                           | yó viśvátah pratyāññ ási darśató   raṇvāḥ <b>sámḍrṣṭau</b> pitumām̐ iva kṣáyah        |
| 10.64.11ab                          | raṇvāḥ <b>sámḍrṣṭau</b> pitumām̐ iva kṣáyo   bhadrá rudrāñām marútām úpastutiḥ        |
| 6.1.4cd                             | nāmāni cid dadhire yajñíyāni   bhadráyām̐ te raṇayanta <b>sámḍrṣṭau</b>               |
| <b>sápant-</b> [part. <i>sap-</i> ] |   |

5.68.4ab                      ṛtām ṛtēna **sápantā** | iṣirām dákṣam āśāte

*saparyánt-* [part. *sarpary-*]

8.26.13c                      **saparyántā** śubhé cakrāte **aśvínā**

*sáptīvant-*

7.94.10c                      **sáptīvantā** saparyávaḥ

*samā-*

8.1.6cd                      mātā ca me chadayathaḥ **samā** vaso | vasutvanāya rádhase

10.117.9ab                      **samáu** cid **dhástau** ná samám viviṣṭaḥ | **sammātārā** cin ná samám duhāte

*sámanas-*

1.92.16c                      arvāg ráthaṁ **sámanasā** ní yachatam

7.74.2cd                      arvāg ráthaṁ **sámanasā** ní yachatam | pibatam somyám mádhu

1.113.3cd                      ná methete ná tasthatuḥ suméke | **náktośāsā sámanasā** vírūpe

1.116.19cd                      ā jahnāvīm **sámanasópa** vājais | trír áhno bhāgám dádhatīm ayātam

5.3.2cd                      añjānti mitráṁ súdhitam ná góbhir | yád dámpatī **sámanasā** kṛṇóṣi

8.31.5ab                      yā dámpatī **sámanasā** | sunutā ā ca dhāvataḥ

10.95.12cd                      kó dámpatī **sámanasā** ví yūyod | ádha yád agnīḥ śváśureṣu dídayat

*sámanta-*

10.114.1ab                      **gharmā sámantā** trivṛtaṁ vy āpatas | táyor júṣṭim mātariśvā jagāma

*samānāvārcas-*

1.6.7c                      mandū **samānāvārcasā**

*sámiti-*

10.97.6ab                      yátrāuśadhīḥ samágmata | rájānaḥ **sámitāv** iva

*samudrá-*

10.136.5cd                      **ubháu samudráv** ā kṣeti | yás ca pūrva utáparaḥ

*sámṛti-*

1.31.6cd                      yāḥ **śūrasātā** páritakmye dháne | dabhrébhiś cit **sámṛtā** hámṣi bhūyasah

9.71.8ab                      tveṣám rūpám kṛṇute várṇo asya sá | yátrāśayat **sámṛtā** sédhati sridháh

1.127.3de                      vīlú cid yásya **sámṛtau** | śrúvad váneva yát sthirám

5.7.2ab                      kútrā cid yásya **sámṛtau** | raṇvā náro nṛśádane

5.34.6ab                      vitvákṣaṇaḥ **sámṛtau** cakramāsajó | ásunvato víṣuṇaḥ sunvató vṛdháh

*sámokas-*

1.144.4ab                      yám īm **dvā sávayasā** saparyátaḥ | samāné **yónā mithunā sámokasā**

1.159.4ab                      té māyino mamire suprácetaso | jāmí sáyoni **mithunā sámokasā**

8.9.12ab                      yád indreṇa saráthaṁ yáthó **aśvinā** | yád vā vāyúnā bhávathaḥ **sámokasā**

10.65.2ab                      indrāgní vṛtrahátyeṣu sátpatī | mithó **hinvánā tanvā sámokasā**

10.65.8ab                      **parikṣitā pitārā** pūrvajāvarī | ṛtásya **yónā** kṣayataḥ **sámokasā**

*sammātr-*

10.117.9ab                      **samáu** cid **dhástau** ná samám viviṣṭaḥ | **sammātārā** cin ná samám duhāte

*samyāñc-*

1.179.3cd                      jáyāvéd átra śatánītham ājīm | yát **samyāñcā mithunāv** abhy ájāva

8.31.6ab                      prāti práśavyāñ itaḥ | **samyāñcā** barhír āśāte

**samrāj-**

1.136.1de  
5.68.2ab  
8.23.30c  
8.25.4ab  
8.25.7c  
8.29.9ab  
10.65.5ab  
5.63.2ab  
5.63.3ab  
5.63.5cd

tā **samrājā** ghṛtāsutī | yajñé-yajña **úpastutā**  
**samrājā** yā ghṛtáyoni | mitrás **cobhā** váruṇas ca  
**ṛtāvānā samrājā pūtadakṣasā**  
**mahāntā mitrāvāruṇā** | **samrājā devāv ásurā**  
**ṛtāvānā samrājā** námase **hitā**  
sádo **dvā** cakraṭe **upamā** diví | **samrājā** sarpírāsutī  
mitráya śikṣa váruṇāya dāsúṣe | yā **samrājā** mánasā ná prayúchataḥ  
**samrājāv** asyā bhúvanasya rājatho | **mitrāvaruṇā** vidátthe **svardṛśā** |  
**samrājā ugrā vṛṣabhā** divás pátī | pṛthivyā **mitrāvāruṇā** vícarṣaṇī  
rājāṃsi citrā ví caranti tanyávo | diváh **samrājā** páyasā na ukṣatam

**sayúj-**

1.164.20ab

**dvā suparṇā sayújā sákhayā** | samānām vṛkṣám pári śasvajāte

**sarátha-**

5.43.8cd  
10.106.11ab

**mayobhúvā saráthā** yātam arvág | gantām nidhím dhúram āṇír ná nábhīm  
ṛdhyāma stómaṃ sanuyāma vājāma | ā no mántram **saráthe**hópa yātam

**sárūpa-**

4.16.10cd

své **yónau** ní śadatam **sárūpā** | ví vām cikitsad ṛtacíd dha nārī

**sarvatāti-**

1.94.15ab  
3.54.19ab  
4.26.3cd  
5.69.3cd  
6.12.2ab  
6.15.18ab  
7.18.19ab  
7.57.7ab  
10.74.3ab

yásmai tvām sudraviṇo dádāśo | 'nāgāstváṃ adite **sarvátātā**  
devānām dūtāḥ purudhá prásūto | ānāgān no vocatu **sarvátātā**  
śatatamām veśyām **sarvátātā** | dívodāsam atithigvām yád ávām  
rāyé **mitrāvaruṇā sarvátātā** | íle tokāya tánayāya śám yóḥ  
ā yásmin tvé sv ápāke yajatra | yákṣad rājan **sarvátāte**va nú dyáuḥ  
jániṣvā devāvītaye | **sarvátātā** svastāye  
āvad índram yamúnā tṛtsavaś ca | prātra bhedām **sarvátātā** muṣāyat  
ā stutāso maruṭo víśva ūtī | áchā sūrín **sarvátātā** jigāta  
iyám eṣām amṛtānām gīḥ | **sarvátātā** yé kṛpāṇanta rátnam

**sárvasena-**

6.68.2cd

maghónām **mámhiṣṭhā tuviśúṣma** | ṛténa **vṛtratúrā sárvasenā**

**sávayas-**

1.144.3ab  
1.144.4ab

yúyūṣataḥ **sávayasā** tād íd vápuḥ | samānām ártham **vitáritratā** mitháh  
yām ím **dvā sávayasā** saparyátaḥ | samāné **yónā mithunā sámokasā**

**sávedas-**

1.93.9ab

**ágnīṣomā sávedasā** | sáhūtī vanatam gírah

**sáhant-** [part. *sah-*]

8.40.1ab

índrāgnī yuvām sú naḥ | **sáhantā** dāsatho rayím

**sáhastama-**

6.60.1cd

**irajyántā** vasavyāsyā bhūreḥ | **sáhastamā** sáhasā **vājayántā**

**sahasrākṣā-**

1.23.3c

**sahasrākṣā** dhiyás pátī

**sāmvaraṇi-**

8.51.1ab yáthā **mánau sāmvaraṇau** | sómam indrápibaḥ sutám

**sākamyú-**  
10.106.3ab

**sākamyújā** śakunásyeva **pakṣā** | **paśvéva citrá** yájur ā gamiṣtam

**sākamvṛdh-**  
9.68.3ab

ví yó mamé **yamyā** samyati mádaḥ | **sākamvṛdhā** páyasā pinvad ákṣitā

**sāti-**

1.112.22ab  
1.131.3ab  
6.10.3cd  
6.46.1ab  
9.66.18ab  
1.36.17cd  
1.169.2cd  
1.180.8ab  
2.19.4cd  
2.30.5cd  
4.24.3cd  
6.10.6cd  
6.19.7cd  
6.20.5cd  
6.26.1ab  
6.26.2ab  
6.44.9cde  
7.21.7cd  
7.30.2ab  
7.36.8cd  
7.60.11ab  
10.61.24cd  
10.74.1cd

yābhir náraṃ goṣuyúdhāṃ nṛśāhye | kṣétrasya **sātā** tánayasya jínvathaḥ  
ví tvā tatasre mithunā avasyávo | vrajásya **sātā** gávyasya niḥśíjaḥ  
citrābhis tám ūtibhiś citrásocir | vrajásya **sātā** gómato dadhāti  
tvām íd dhí hávāmahe | **sātā** vājasya kārāvaḥ  
tvām soma súra éśas | tokásya **sātā** tanúnām  
agníḥ prāvan **mitrótā** médhyaítithim | agníḥ **sātā** upastutám  
marútām pṛtsutír hásamānā | svārmīlhasya pradhánasya **sātáu**  
yuvām cid dhí śmāśvināv ānu dyūn | vírudrasya prasrávaṇasya **sātáu**  
sadyó yó nṛbhyo atasāyyo bhūt | pasprdhānébhyāḥ sūryasya **sātáu**  
tokásya **sātáu** tánayasya bhūrér | asmāñ ardhām kṛṇutād indra gónām  
mithó yát tyāgám ubháyaśo ágman | náras tokásya tánayasya **sātáu**  
bharádvājeṣu dadhiṣe suvṛktim | ávīr vājasya gádhyasya **sātáu**  
yéna tokásya tánayasya **sātáu** | maṃsīmáhi jigīvámsas tvótāḥ  
urú śá sarátham sārathaye kar | índraḥ kútsāya sūryasya **sātáu**  
śrudhí na indra hváyāmasi tvā | mahó vājasya **sātáu** vāvṛṣāṇāḥ  
tvām vājī havate vājineyó | mahó vājasya gádhyasya **sātáu**  
várṣīyo váyaḥ kṛṇuhi śáctbhir | dhánasya **sātāv** | asmāñ avidḍhi  
índro magháni dayate viśáhya | índram vājasya johuvanta **sātáu**  
hávanta u tvā hávyam vívāci | tanúṣu sūrāḥ sūryasya **sātáu**  
bhágam dhiyó 'vitāram no asyāḥ | **sātáu** vājam rātiśācam púramdhim  
yó bráhmaṇe sumatím āyájāte | vājasya **sātáu** paramásya rāyāḥ  
saranyúr asya sūnúr áśvo | vípras cāsi śrávasaś ca **sātáu**  
árvanto vā yé rayimántaḥ **sātáu** | vanúm vā yé suśrúṇam suśrúto dhúḥ

**sādhant-** [part. *sādh-*]

1.2.7c dhíyam ghr̥tácīm **sādhantā**

**sānu-**

4.45.1ab  
6.48.5cd  
9.63.27c  
8.103.2cd  
9.31.5c  
9.37.4ab  
9.50.2c  
9.70.8ab  
9.79.4ab  
1.32.7ab  
1.80.6ab  
1.146.2cd  
2.31.2cd  
7.43.3ab  
9.26.5ab

eśá syá bhānúr úd iyarti yujyáte | ráthaḥ párijmā divó asyá **sānavi**  
sáhasā yó mathitó jāyate nṛbhiḥ | pṛthivyā ádhi **sānavi**  
pṛthivyā ádhi **sānavi**  
ānu mātāram pṛthivīm ví vāvṛte | tastháu nákasya **sānavi**  
várṣiṣthe ádhi **sānavi**  
sá tritasyā́dhi **sānavi** | pávamāno arocayat  
yád ávya éṣi **sānavi**  
śúciḥ punānás tanvām arepásam | ávye hárir ny ádhāviṣta **sānavi**  
diví te **nābhā** paramó yá ádadé | pṛthivyā́s te ruruhuḥ **sānavi** kṣípaḥ  
apād ahastó aprtanyad índram | ásyā vājram ádhi **sānavi** jaghāna  
ádhi **sānavi** ní jighnate | vājreṇa śatáparvaṇā  
urvyāḥ padó ní dadhāti **sānavi** | rihánty ūdho aruśāso asya  
yád áśávaḥ pádyābhis títrato rájaḥ | pṛthivyāḥ **sānavi** jáñghananta pāñibhiḥ  
ā putráso ná mātāram víbhṛtrāḥ | **sānavi** devāso barhiṣaḥ sadantu  
tām **sānavi** ádhi jāmáyo | hárim hinvanty ádribhiḥ

|                     |   |
|---------------------|---|
| 9.95.4ab            | tām marmṛjānām mahiṣām ná <b>sānāv</b>   amśum duhanty ukṣāṇaṃ giriṣthām                    |
| 10.61.6cd           | manānāg réto jahatur viyāntā   <b>sānau</b> niṣiktaṃ sukr̥tāsya <b>yónau</b>                |
| 10.123.2cd          | ṛtāsya <b>sānāv</b> ádhi viṣṭāpi bhrāt   samānām yónim abhy ānūṣata vrāḥ                    |
| 10.123.3cd          | ṛtāsya <b>sānāv</b> ádhi cakramāṇā   rihānti mádhvo amṛtasya vāṇīḥ                          |
| 9.86.3cd            | vṛṣā pavitre ádhi <b>sāno</b> avyāye   sómaḥ punāná indriyāya dhāyase                       |
| 9.91.1cd            | dāśa svāsāro ádhi <b>sāno</b> ávye   ájanti váhniṃ sádanāny ácha                            |
| 9.92.4cd            | dāśa svadhābhīr ádhi <b>sāno</b> ávye   mṛjānti tvā nadyāḥ saptá yahvīḥ                     |
| 9.96.13ab           | pávasva soma mádhumāṇṇ ṛtāvā   apá vásāno ádhi <b>sāno</b> ávye                             |
| 9.97.3ab            | sám u priyó mṛjyate <b>sāno</b> ávye   yaśástaro yaśásām kṣáito asmé                        |
| 9.97.12cd           | índur dhármāṇy ṛtuthā vásāno   dāśa kṣípo avyata <b>sāno</b> ávye                           |
| 9.97.16cd           | ghanéva viṣvag duritāni vighnānn   ádhi ṣṇúnā dhanva <b>sāno</b> ávye                       |
| 9.97.19ab           | jūṣto mādāya devátāta indo   pári ṣṇúnā dhanva <b>sāno</b> ávye                             |
| 9.97.40cd           | vṛṣā pavitre ádhi <b>sāno</b> ávye   bṛhāt sómo vāvṛdhe suvāná índuḥ                        |
| <b>sāmaná-</b>      |   |
| 10.85.11ab          | ṛksāmābhyām abhíhitau   <b>gāvau</b> te <b>sāmanāv</b> itaḥ                                 |
| <b>sāraghá-</b>     |   |
| 10.106.10ab         | āraṅgaréva mádhv érayethe   <b>sāraghéva</b> gávi nīcīnabāre                                |
| <b>sārameyá-</b>    |   |
| 10.14.10ab          | āti drava <b>sārameyáu</b> <b>śvánau</b>   <b>caturakṣáu</b> <b>śabálau</b> sādhnā pathā    |
| <b>síc-</b>         |   |
| 1.95.7ab            | úd yaṃyamīti savitéva bāhú   ubhé <b>sícau</b> yatate bhīmá ṛñján                           |
| 10.75.4cd           | rājaeva yúdhvā nayasi tvám ít <b>sícau</b>   yád āsām ágraṃ pravátām ínakṣasi               |
| <b>síndhu-</b>      |   |
| 1.126.1ab           | ámandān stómān prá bhare manīṣā   <b>síndhāv</b> ádhi kṣiyató bhāvyāsya                     |
| 8.20.25ab           | yát <b>síndhau</b> yád ásiknyām   yát samudréṣu marutaḥ subarhiṣaḥ                          |
| 10.116.9ab          | préन्द्रāgnibhyām suvacasyām iyarmi   <b>síndhāv</b> iva prérayaṃ nāvam arkáih              |
| <b>síndhumātr-</b>  |   |
| 1.46.2ab            | yá <b>dasrá</b> <b>síndhumātarā</b>   <b>manotárā</b> rayīṇām                               |
| <b>síndhuvāhas-</b> |   |
| 5.75.2cde           | <b>dásrā</b> hiraṇyavartanī   <b>súṣumnā</b> <b>síndhuvāhasā</b>   mádhvī máma śrutaṃ hávam |
| <b>súkr̥ta-</b>     |   |
| 4.21.9ab            | <b>bhadrá</b> te <b>hástā</b> <b>súkr̥totá</b> pāṇī   prayantárā stuvaté rádha indra        |
| <b>sugopá-</b>      |   |
| 1.120.7cd           | tá no vasū <b>sugopá</b> syātaṃ   pātām no vṛkād aghāyóḥ                                    |
| <b>sujātá-</b>      |   |
| 1.118.10ab          | tá vām <b>narā</b> sv ávase <b>sujātá</b>   hávāmahe <b>aśvinā</b> nādhamānāḥ               |
| 8.25.2c             | sanāt <b>sujātá</b> <b>tánayā</b> dhṛtāvratā  |
| <b>sujihvá-</b>     |   |
| 1.13.8ab            | tá <b>sujihvá</b> úpa hvaye   <b>hótārā</b> <b>dáivya</b> kaví                              |
| <b>sutapá-</b>      |   |
| 6.68.10ab           | <b>índrāvaruṇā</b> <b>sutapāv</b> imām sutām   sómam pibataṃ mádyam <b>dhṛtavratā</b>       |

**suṭrātrā-**

5.70.3ab

pātāṃ no **rudrā** pāyúbhir | utā trāyethāṃ **suṭrātrā****sudāṃsas-**

1.159.1cd

6.70.6ab

8.10.3ab

devébhir yé deváputre **sudāṃsasā** | itthā dhiyā váryāṇi prabhūṣataḥ  
ūrjaṃ no dyáuś ca pṛthivī ca pinvatāṃ | pitā mātā **viśvavidā sudāṃsasā**  
**tyā** nv **āśvínā** huve | **sudāṃsasā** grbhé **kṛtā****sudākṣa-**

7.66.2ab

3.58.7ab

yā dhārāyanta devāḥ | **sudākṣā dākṣapitarā**  
**āśvínā** vāyúnā yuvāṃ **sudākṣā** | niyúdbhiḥ ca **sajóṣasā** yuvānā**sudína-**

10.106.1cd

**sadhrīcīnā** yātave prēm ajīgaḥ | **sudíneva** pṛkṣa ā taṃsayethe**sudhāna-**

5.34.8ab

sām yáj **jānau sudhānau viśváśardhasāv** | áved índro maghāvā góṣu śubhrīṣu**sudhúr-**

3.43.4ab

5.27.2ab

5.43.5cd

ā ca tvām **etā vṛṣaṇā** váhāto | hárī **sákhāyā sudhúrā svāṅgā**  
yó me śatā ca vimśatīm ca gónām | hárī ca **yuktā sudhúrā** dádāti  
hárī ráthe **sudhúrā** yóge arvāg | índra **priyā** kṛṇuhi hūyámānaḥ**suparṇā-**

1.164.20ab

4.43.3cd

10.114.3cd

**dvā suparṇā sayújā sákhāyā** | samānām vṛkṣām pári śasvajāte  
divā **ājātā divyā suparṇā** | káyā śácīnām bhavathaḥ **śáciṣṭhā**  
tāsyām **suparṇā vṛṣaṇā** ní śedatur | yātra devā dadhiré bhāgadhéyam**supéśas-**

1.13.7ab

1.142.7ab

1.188.6ab

6.70.1ab

10.36.1ab

**náktoṣāsā supéśasā** | asmín yajñā úpa hvaye  
ā bhādamāne úpāke | **náktoṣāsā supéśasā**  
surukmé hí **supéśasā** | ádhi śriyā virājataḥ  
ghṛtávatī bhúvanānām **abhiśríyā** | urvī pṛthivī madhudúghe **supéśasā**  
**uśāsánáktā** bṛhatī **supéśasā** | dyāvākṣāmā váruṇo mitró aryamā**suprátika-**

6.71.5ab

úd ū ayām upavaktéva bāhū | **hiraṇyáyā** savitā **suprátikā****suprayás-**

4.41.3cd

yádī **sákhāyā** sakhyāya sómaiḥ | sutébhiḥ **suprayásā** mādáyaita**sumatī-**

1.98.1ab

3.1.21cd

3.59.4cd

6.47.13ab

10.131.7ab

3.59.3cd

6.1.10cd

7.18.3cd

7.20.8cd

7.41.4cd

8.3.2ab

8.44.24c

vaiśvānarāsyā **sumatáu** syāma | rájā hí kaṃ bhúvanānām abhiśríḥ  
tāsyā vayām **sumatáu** yajñíyasya | ápi bhadré saumanasé syāma  
tāsyā vayām **sumatáu** yajñíyasya | ápi bhadré saumanasé syāma  
tāsyā vayām **sumatáu** yajñíyasya | ápi bhadré saumanasé syāma  
tāsyā vayām **sumatáu** yajñíyasya | ápi bhadré saumanasé syāma  
āditýasya vratām upakṣiyáto | vayām mitrásyā **sumatáu** syāma  
védī sūno sahaso gīrbhír uktháir | ā te bhadráyām **sumatáu** yatema  
arvācī te pathyā rāyá etu | syāma te **sumatāv** índra śárman  
vayām te asyām **sumatáu** cániṣṭhāḥ | syāma várūthe ághnato **nṛpítāu**  
**utóditā** maghavan sūryasya | vayām devānām **sumatáu** syāma  
bhūyāma te **sumatáu** vājino vayām | mā na star abhímātaye  
syāma te **sumatāv** ápi

8.48.12cd tásmāi sómāya haviṣā vidhema | mṛīké asya **sumatáu** syāma  
 10.14.6cd tēṣāṃ vayāṃ **sumatáu** yajñīyānām | āpi bhadre saumanasé syāma  
 10.160.5cd ābhūṣantas te **sumatáu** návāyām | vayāṃ indra tvā śunām huvema

**sumádratha-**

8.45.39ab á ta **etá vacoyújā** | hārī grbhṇe **sumádrathā**

**sumanasyámāna-** [part. *sumanasy-*]

6.74.4cd prá no muñcatam váruṇasya pāśād | gopāyátam naḥ **sumanasyámānā**

**sumnayánt-** [part. *sumnay-*]

6.49.1ab stuṣe jānam suvratām návyasībhir | gīrbhír **mitráváruṇā sumnayántā**

**suyáma-**

10.44.2ab suṣṭhāmā ráthaḥ **suyāmā** hārī te | mimyákṣa vājro nṛpate **gábhastau**

**suyúj-**

4.33.10ab yé hārī medhá yokthā mādanta | índrāya cakrúḥ **suyújā** yé áśvā  
 7.70.2cd yó vām samudrān sarítaḥ píparty | **étagvā** cin ná **suyújā** yujānāḥ  
 10.105.2ab hārī yásya **suyújā** vívratā vér | **árvantānu sépā**

**surathá-**

1.22.2ab **yá suráthā rathítama** | **ubhá devá divispṛśā**  
 7.36.4ab girá yá **etá** yunájad dhārī ta | índra **priyá suráthā** sūra dhāyū

**surabhí-**

5.1.6ab agnir hótā ny āsīdad yājīyān | upásthe mātúḥ **surabhā** uloké

**surādhas-**

10.143.4ab cité tād vām **surādhasā** | rātiḥ sumatír **aśvinā**

**surétas-**

1.159.2cd **surétasā pitārā** bhūma cakratur | urú prajāyā amṛtam várīmabhiḥ

**suvájra-**

7.93.4cd índrāgnī **vṛtrahaṇā suvajrā** | prá no návyebhis tiratam deṣṇáih

**suvác-**

10.110.7ab **dáivyā hótārā prathamā suvacā** | **mímānā** yajñām mánuṣo yájadhyai

**suvācas-**

1.188.7ab **prathamā hí suvacasā** | **hótārā dáivyā kavī**

**suvīra-**

8.26.7c **maghāvānā suvīrāv ānapacyutā**

**suśárman-**

1.93.7cd **suśármāṇā svávasā** hí bhūtām | áthā dhattam yájamānāya sám yóḥ

**súśiṣṭi-**

1.173.10cd mitráyúvo ná pūrpatim **súśiṣṭau** | madhyāyúva úpa śikṣanti yajñáih

**suśéva-**

6.74.4ab **tigmáyudhau tigmáhetī suśévau** | **sómārudrāv** ihá sú mṛlatam naḥ



**suśrūt-**

2.39.6cd

**nāseva** nas tanvò **rakṣitārā** | **kārṇāv** iva **suśrūtā** bhūtam asmé

**suṣumnā-**

10.132.2ab

5.75.2cde

tā vām **mitrāvaruṇā** dhārayátkṣitī | **suṣumnē**ṣitatvātā yajāmasi  
**dāsra** hiraṇyavartanī | **súṣumnā** **síndhuvāhasā** | mādhvī máma śrutam hāvam

**súṣṭuta-**

6.63.6cd

8.13.23ab

prā vām váyo vápuṣé 'nu paptan | náḁṣad vāṇī **súṣṭutā** **dhiṣṇyā** vām  
utá te **súṣṭutā** hārī | **vṛṣaṇā** vahato rátham

**súsamṣkṛta-**

8.77.11cd

**ubhá** te bāhū **rāṇyā** **súsamṣkṛta** | ṛdūpé cid **ṛdūvr̥dhā**

**suháva-**

7.44.2cd

7.82.4cd

7.93.1cd

10.141.4ab

6.52.16ab

8.22.1cd

10.39.11cd

10.92.13cd

īlām devīm barhīṣi sādáyanto | **aśvínā** **víprā** **suhávā** huvema  
**īśānā** vásva ubháyasya kārāva | **índrāvaruṇā** **suhávā** havāmahe  
**ubhá** hí vām **suhávā** jóhavīmi | tā vājam sadyá usaté **dhéṣṭhā**  
indravāyū bṛhaspátim | **suhávehá** havāmahe  
**ágniparjanya**v ávatam dhíyam me | asmín háve **suhavā** suṣṭutīm naḁ  
yám **aśvínā** **suhavā** rudravartanī | ā sūryāyai tastháthuḁ  
yám **aśvínā** **suhavā** rudravartanī | purorathám kṛṇutháḁ pátnyā sahá  
ātmānam vásyó abhí vātam arcata | tát **aśvínā** **suhavā** yāmani śrutam

**suhásta-**

3.57.2ab

5.43.2cd

5.43.4ab

índraḁ sú pūṣā **vṛṣaṇā** **suhástā** | divó ná prītāḁ śaśayám duduhre  
pitā mātā mádhuvacāḁ **suhástā** | bhāre-bhare no **yaśásāv** aviṣṭām  
dāsa kṣipo yuñjate bāhū ádriḁ | sómasya yā **śamitārā** **suhástā**

**sūnu-**

8.68.15ab

**ṛjṛāv** indrotā ā dade | hārī ṛkṣasya **sūnávi**

**sūryācandramās-**

1.102.2cd

5.51.15ab

10.190.3ab

asmé **sūryācandramāsā**bhicákṣe | śraddhé kām indra carato vitarturám  
svastí pánthām ánu carema | **sūryācandramāsāv** iva  
**sūryācandramāsau** dhātā | yathāpūrvām akalpayat

**sūryāmās-**

8.94.2c

10.64.3cd

10.68.10cd

10.92.12cd

10.93.5ab

**sūryāmāsā** dṛśé kām  
**sūryāmāsā** **candramāsā** yamám diví | tritám vātam uśásam aktúm **aśvínā**  
anānukṛtyám apunás cakāra | yāt **sūryāmāsā** mithá uccārātaḁ  
**sūryāmāsā** **vicārantā** divikṣitā | dhiyā śamīnahuṣī asyá bodhatam  
utá no náktam apām vṛṣaṇvasū | **sūryāmāsā** sádanāya **sadhanyā**

**ṣṛprā-**

3.18.5cd

stotúr duroṇé subhágasya revát | **ṣṛprā** **karásnā** dadhiṣe vápūmṣi

**sétu-**

10.67.4ab

avó dvābhyām pará ékayā gā | gūhā tiṣṭhantīr ánṛtasya **sétau**

**somadhāna-**

6.69.2ab

yā vísvāsām **janitārā** matīnām | índrāviṣṇū **kalásā** **somadhānā**

**somapā-**

- 1.21.3c **somapā** sómapītaye  
4.49.3c **somapā** sómapītaye

**somapātama-**

- 1.21.1c tá sómaṃ **somapātama**

**somāpūṣān-**

- 2.40.1ab **somāpūṣāṇā jánanā** rayīṇām | **jánanā** divó **jánanā** pṛthivyāḥ  
2.40.3ab **somāpūṣāṇā** rájaso vimānaṃ | saptácakraṃ rátham áviśvaminvam  
2.40.5cd **somāpūṣānāv** ávataṃ dhíyaṃ me | yuvābhyām víśvāḥ pṛtanā jayema

**somārudra-**

- 6.74.1ab **somārudrā** dhāráyethām asuryām | prá vām iṣṭáyó 'ram aśnuvantu  
6.74.2ab **somārudrā** ví vṛhataṃ víśūcīm | ámīvā yā no gáyam āvivéśa  
6.74.3ab **somārudrā** yuvám etāny asmé | víśvā tanūṣu bheṣajāni dhattam  
6.74.4ab **tigmāyudhau** tigmáhetī **suśévau** | **somārudrāv** ihá sú mṛlataṃ naḥ

**stána-**

- 2.39.6ab **óṣṭhāv** iva mádhv āsné **vádantā** | **stánāv** iva pipyataṃ jīvāse naḥ

**tistiráṇā-** [perf.mid.part. *stī-*]

- 1.108.4ab sámiddheṣv agniṣv **ānajānā** | **yatásrucā** barhír u **tistirāṇā**

**stipā-**

- 7.66.3ab tá na **stipā tanūpā** | váruṇa jariṭṛṇām

**stávāna-** [part. *stu-*]

- 4.55.4cd índrāviṣṇū nṛvād u śú **stávānā** | śárma no yantam ámavad várūtham

**stutá-** [past part. *stu-*]

- 1.136.1de tá **samrájā** ghṛtásutī | yajñé-yajña **úpastutā**  
5.76.2ab ná saṃskṛtām prá mimīto **gámiṣṭhā** | ánti nūnám **aśvínópastutehá**  
1.181.7cd **úpastutāv** avataṃ nādhāmānaṃ | yāmann áyāmañ chṛṇutaṃ hávaṃ me

**tasthivás-** [perf.part. *sthā-*]

- 1.108.1cd ténā yātaṃ saráthaṃ **tasthivāṃsā** | áthā sómasya pibataṃ sutásya  
2.12.8cd samānām cid rátham **ātasthivāṃsā** | nánā havete sá janāsa índraḥ

**sthātṛ-**

- 10.59.1ab prá tāry áyuh pratarām návīya | **sthātāreva krátumatā** ráthasya  
1.181.3cd víṣṇa **sthātārā** mánaso jávīyān | ahampūrvó yajató **dhiṣṇyā** yāḥ

**sthirá-**

- 3.53.17ab **sthiráu gāvau** bhavatām vīlúr ákṣo | méṣā ví varhi má yugám ví śāri

**syandrá-**

- 1.180.9ab prá yád váhethe mahinā ráthasya | prá **syandrā** yātho mánuṣo ná hótā

**syūnaraśmi-**

- 8.52.2cd yáthā sómaṃ dásáśipre dásōnye | **syūmaraśmāv** íjūnasi

|   |  |
|---|--|
| <b>srutí-</b><br>8.91.1ab   | kanyā vār avāyatī   sómamāpi <b>srutā</b> vidat  |
| <b>srū-</b><br>10.96.9ab  | <b>srū</b> veva yāsya hāriṇī vipetātuḥ   śipre vājāya hāriṇī dávidhvataḥ   |
| <b>svāṅga-</b><br>3.43.4ab  | ā ca tvām <b>etā vṛṣaṇā</b> vāhāto   hārī <b>sákhāyā sudhúrā svāṅgā</b>  |
| <b>svádhití-</b><br>1.162.9ab   | yád áśvasya kravīṣo mákṣikāśa   yád vā <b>svárau svádhitau</b> riptám ásti   |
| <b>svarú-</b><br>1.162.9ab  | yád áśvasya kravīṣo mákṣikāśa   yád vā <b>svárau svádhitau</b> riptám ásti   |
| <b>svardṛś-</b><br>5.63.2ab   | <b>samrájāv</b> asyá bhúvanasya rājatho   <b>mítrāvaruṇā</b> vidátthe <b>svardṛśā</b>  |
| <b>svarvíd-</b><br>8.8.7ab  | divás cid rocanād ádhy   ā no gantaṃ <b>svarvidā</b>   |
| <b>svàrṣātí-</b><br>1.131.6c<br>4.16.9ab<br>6.17.8cd<br>6.33.4cd<br>9.88.2cd<br>10.99.3ab | <b>svàrṣātā</b> hāvīmabhiḥ<br>áchā kavīm ṛmaṇo gā <b>abhíṣtau</b>   <b>svàrṣātā</b> maghavan nādhamānam<br>ádevo yád abhy áuhiṣta devān   <b>svàrṣātā</b> vṛṇata índram átra<br><b>svàrṣātā</b> yád dhváyāmasi tvā   yúdhyanto <b>nemádhitā</b> pṛtsú sūra<br>ād īm víśvā nahuṣyāṇi jātā   <b>svàrṣātā</b> vāna ūrdhvā navanta<br>sá vājam yātāpaduṣpadā yān   <b>svàrṣātā</b> pári ṣadat saniṣyān |
| <b>svávas-</b><br>1.93.7cd  | <b>suśármāṇā svávasā</b> hí bhūtám   áthā dhattaṃ yájamānāya sám yóḥ   |
| <b>sváśva-</b><br>7.68.1ab<br>7.69.3ab  | ā <b>śubhrā</b> yātam <b>aśvinā sváśvā</b>   giro <b>dasrā jujuṣāṇā</b> yuvākoḥ<br><b>sváśvā yaśásā</b> yātam arvág   <b>dásrā</b> nidhim mádhumantaṃ pibāthaḥ   |
| <b>svásr-</b><br>1.178.2b<br>1.185.5ab<br>3.54.7cd<br>3.55.11cd                           | ná ghā rájendra ā dabhan no   yā nú <b>svásārā</b> kṛṇávanta <b>yónau</b><br>saṃgáchamāne yuvatī sámante   <b>svásārā</b> jāmī pitrór upásthe<br>utá <b>svásārā</b> yuvatī bhávanti   ād u bruvāte mithunāni náma<br>śyāvī ca yád áruṣī ca <b>svásārau</b>   mahád devānām asuratvám ékam  |
| <b>svastí-</b><br>2.38.1cd  | nūnám devébhyo ví hí dhāti rátnam   áthābhajad vītíhotraṃ <b>svastáu</b>   |
| <b>siṣvidāná-</b> [part. <i>svid-</i> ]<br>10.106.10cd                                    | <b>kīnā</b> reva svédam <b>āsiṣvidāná</b>   kṣāmevorjá sūyavasāt sacethe   |
| <b>haṃśá-</b><br>5.78.1c<br>5.78.2c<br>5.78.3c  | <b>haṃśāv</b> iva patatam ā sutām úpa<br><b>haṃśāv</b> iva patatam ā sutām úpa<br><b>haṃśāv</b> iva patatam ā sutām úpa  |

8.35.8ab **haṃsā́v** iva patatho **adhvaḡā́v** iva | sómaṃ sutáṃ **mahiṣé́vā**va gachathaḥ

**hariṇá-**

5.78.2ab **áśvinā hariṇā́v** iva | **gaurā́v** ivānu yávasam

**harít-**

6.47.19ab yujānó **haritā́** ráthe | bhūri tváṣṭehá rājati

**havanaśrút-**

5.75.5ab **bodhínmanasā rathyā́** | **iṣirā́ havanaśrútā**  
6.59.10ab índrāgnī **ukthavāhasā́** | stómebhir **havanaśrutā́**  
8.8.7cd dhībhir **vatsapracetasā́** | stómebhir **havanaśrutā́**  
7.83.3cd ásthur jánānām úpa mām árātayo | arvāḡ ávasā́ **havanaśrutā́** gatam

**hásta-**

2.39.7ab **hásteva** śaktim abhí samdadí naḥ | kṣā́meva naḥ sám ajataṃ rájāṃsi  
4.21.9ab **bhadrā́** te **hástā́ súkṛtā́** pāñí | prayantā́rā stuvaté rādha indra  
8.68.3c **hástā́** vájraṃ hiraṇyáyam  
2.39.5cd **hástāv** iva tanvè śámbhaviṣṭhā́ | **pā́deva** no nayataṃ vásyo ácha  
10.117.9ab **samáu** cid **dhástau** ná samám viviṣṭaḥ | **sammātārā́** cin ná samám duhāte

**jahíta-** [part. *hā-*]

4.30.19ab ánu **dvā́ jahitā́** nayo | 'ndháṃ śronāṃ ca vṛtrahan

**hāridravá-**

8.35.7ab **hāridravéva** patatho vánéd úpa | sómaṃ sutáṃ **mahiṣé́vā**va gachathaḥ

**hinváná-** [mid.part. *hi-*]

10.65.2ab índrāgnī vṛtrahátýeṣu sátpatī | mithó **hinvánā́ tanvā́ sámokasā́**

**háyant-** [part. *hi-*]

1.116.18ab yád áyātaṃ dívodāsāya vartír | bharádvājā́yāśvinā́ **háyantā́**

**hitáprayas-**

10.61.15cd manuṣvād vṛktábarhiṣe **rārāṇā́** | mandū́ **hitáprayasā́** vikṣú yájyū

**hiraṇyakeśya-**

8.32.29ab ihá **tyā́ sadhamā́dyā́** | hárī **hiraṇyakeśyā́**  
8.93.24ab ihá **tyā́ sadhamā́dyā́** | hárī **hiraṇyakeśyā́**

**hiraṇyapeśas-**

8.8.2cd bhújī **hiraṇyapeśasā́** | kávi **gámbhīracetasā́**  
8.31.8c **ubhá́ hiraṇyapeśasā́**

**hiraṇyáya-**

6.71.1ab úd u ṣyá devāḥ savitā́ **hiraṇyáyā́** | bāhū́ ayamsta sávanāya sukrátuḥ  
6.71.5ab úd ū ayāṃ upavaktéva bāhū́ | **hiraṇyáyā́** savitā́ **suprátīkā́**  
7.45.2ab úd aṣya bāhū́ **śithirá́ bṛhántā́** | **hiraṇyáyā́** divó ántāṃ anaṣṭām  
8.5.29c **ubhá́ cakrá́ hiraṇyáyā́**  
8.72.12c **ubhá́ kárṇā́ hiraṇyáyā́**

**hūyámāna-** [pass. part. *hū-*]

4.43.4ab ká vām bhūd úpamātiḥ káyā na | **áśvinā́** gamatho **hūyámānā́**  
6.67.3ab á yātaṃ **mitrávaruṇā́** suśastí | úpa **priyā́** námasā́ **hūyámānā́**

7.68.8ab vṛkāya cij jāsamānāya śaktam | utā śrutam śayāve **hūyāmānā**

**hótṛ-**

1.13.8ab tá **sujihvā** úpa hvaye | **hótārā dáivyā** kavī  
1.142.8ab **mandrájihvā** jugurvāṇī | **hótārā dáivyā** kavī  
1.188.7ab **prathamā hí suvācasā** | **hótārā dáivyā** kavī  
2.3.7ab **dáivyā hótārā prathamā vidúṣṭara** | ṛjú yakṣataḥ sám ṛcā **vapúṣṭarā**  
3.4.7ab **dáivyā hótārā prathamā** ny ṛñje | sapta ṛkṣāsaḥ svadhāyā madanti  
3.7.8ab **dáivyā hótārā prathamā** ny ṛñje | sapta ṛkṣāsaḥ svadhāyā madanti  
5.5.7ab vātasya pátmann **īlitā** | **dáivyā hótārā** mānuṣaḥ  
9.5.7ab **ubhá devā ṛcákṣasā** | **hótārā dáivyā** huve  
10.66.13ab **dáivyā hótārā prathamā puróhita** | ṛtasya pánthām ánv emi sādhyā  
10.110.7ab **dáivyā hótārā prathamā suvācā** | **mímānā** yajñām mānuṣo yájadhyai  
10.65.10ab tvāṣṭāraṃ vāyúm ṛbhavo yá óhate | **dáivyā hótārā** uśasaṃ svastāye

**tyā-** [pronoun]

1.122.4ab utā **tyā** me **yaśāsā** śvetanāyai | **vyántā pāntauśijó** huvádhyai  
4.15.8ab utā **tyā yajatā** hárī | kumārāt sāhadevyāt  
4.30.17ab utā **tyā** turvāśāyádū | **asnātārā** śácīpátīḥ  
4.30.18ab utā **tyā** sadyā **āryā** | sarāyor indra pārátāḥ  
5.73.2ab ihā **tyā purubhūtāmā** | purū dāmsāmsi **bíbhṛatā**  
8.22.3ab ihā **tyā purubhūtāmā** | **devā** námobhir **aśvínā**  
5.74.2ab kúha **tyā** kúha nú **śrutā** | diví **devā nāsatyā**  
6.50.10ab utā **tyā** me hávam ā jagmyátam | **nāsatyā** dhībhír yuvám aṅgá **viprā**  
6.63.1ab kvā **tyā** valgū **puruhūtādya** | dūtó ná stómo 'vidan námasvān  
7.73.4ab úpa **tyā** váhni gamato vísam no | **rakṣohāṇā sambhṛtā** vīlúpāṇī  
8.10.3ab **tyā** nv **aśvínā** huve | **sudāmsasā** grbhé **kṛtā**  
8.13.27ab ihā **tyā sadhamādya** | yujānāḥ sōmapītaye  
8.32.29ab ihā **tyā sadhamādya** | hárī **hiraṇyakeśyā**  
8.93.24ab ihā **tyā sadhamādya** | hárī **hiraṇyakeśyā**  
8.18.8ab utā **tyā dáivyā bhiśájā** | sám naḥ karato **aśvínā**  
10.22.5ab tvām **tyā** cid vātasyāśvāgā | **ṛjṛā** tmānā váhadhyai  
10.61.15ab utā **tyā** me **rāudrāv arcimántā** | **nāsatyāv** indra gūrtāye yájadhyai

**yā-** [pronoun]

1.22.2ab **yā suráthā rathítama** | **ubhá devā divispṛśā**  
1.23.5ab ṛténa **yāv ṛtāvṛdhāv** | ṛtasya jyótiṣas pátī  
1.46.2ab **yā dasrā síndhumātarā** | **manotārā** rayīnām  
1.83.3ab ádhi dvāyor adadhā ukthyām váco | **yatásrucā mithunā yā** saparyátāḥ  
1.92.17ab **yāv** itthā ślókam ā divó | jyótir jánāya cakráthuḥ  
1.116.1cd **yāv** árbhagāya vimadāya jāyām | senājúvā nyūhātū ráthena  
1.155.1cd **yā** sánuni párvatānām **ádābhya** | mahás tasthátur árvateva sādhnā  
1.155.2cd **yā** mártyaḥ pratidhīyámānam ít | kṛṣānor ástur asanām uruṣyáthaḥ  
1.161.7ab nís cármaṇo gām ariṇīta dhītíbhír | **yā jarantā yuvaśā tákṛnotana**  
5.43.4ab dáśa kṣípo yuñjate bāhū ádriṃ | sómasya **yā samitārā suhástā**  
5.43.9cd **yā** rādhāsā **coditārā** matīnām | **yā** vājasya **draviṇodā** utā tmán  
5.86.2ab **yā** pṛtanāsu **duṣṭārā** | **yā** vājesu **śravāyyā**  
5.86.2cd **yā** páñca carṣaṇīr abhi | indrāgnī **tā** havāmahe  
6.62.1cd **yā** sadyā **usrā** vyúṣi jmó ántān | yúyūṣataḥ páry urū várāmsi  
6.62.5cd **yā** sámstate stuvaté sámabhaviṣṭhā | babhūvátur grṇaté citrārātī  
6.67.1cd sám **yā** raśméva yamátur **yámiṣṭhā** | **dvā** jánām ásamā bāhúbhiḥ sváih  
6.67.3cd sám **yāv** apnasthó apáseva jánāñ | chrudhīyatás cid yatatho mahitvā  
6.67.4ab **áśvā** ná **yā vājínā** pūtābandhū | ṛtā yád gárbham áditir bháradhyai

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| 6.67.4cd   | prá yā máhi <b>mahántā jāyamānā</b>   <b>ghorā</b> mártāya ripáve ní dīdhaḥ                         |
| 7.66.2ab   | <b>yā</b> dhārāyanta devāḥ   <b>sudákṣā dákṣapitarā</b>   |
| 7.68.8cd   | <b>yāv</b> aghnyām ápinvatam apó ná   staryām cic chakty <b>āśvinā</b> śácībhiḥ                     |
| 7.84.2ab   | yuvó rāṣṭrām brhád invati dyáur   <b>yáu</b> setṛbhir arajjúbhiḥ sinīthāḥ                           |
| 7.104.23ab | mā no rákṣo abhí naḍ yātumāvātām   ápochatu <b>mithunā yā</b> kimīdīnā                              |
| 8.10.4cd   | <b>tā</b> yajñasyādhvarasya <b>práčetāsā</b>   svadhābhīr <b>yā</b> pībataḥ somyām mādhu            |
| 8.25.6ab   | sām <b>yā</b> dānūni yemáthur   divyāḥ pāṛthivīr īṣaḥ   |
| 8.25.7ab   | ádhi <b>yā</b> brható divó   abhí yūthéva pásyataḥ  |
| 8.31.5ab   | <b>yā</b> dámpatī <b>sámanasā</b>   sunutá ā ca dhāvataḥ  |
| 8.40.5cd   | <b>yā</b> saptábudhnam arṇavām   jihmábāram apornutá  |
| 8.40.8ab   | <b>yā</b> nú <b>śvetāv</b> avó divá   uccārāta úpa dyúbhiḥ  |
| 8.59.2cd   | <b>yā</b> sisratū rájasah pāre ádhvano   yáyoh śátrur nákir ádeva óhate                             |
| 8.61.18cd  | <b>ubhá</b> te bāhū <b>vṛṣaṇā</b> śatakrato   ní <b>yā</b> vájraṃ mimikṣātuḥ                        |
| 10.14.11ab | <b>yáu</b> te <b>śvánau</b> yama <b>rakṣitārau</b>   <b>caturakṣáu</b> pathiráksī <b>nṛcákṣasau</b> |
| 10.23.2ab  | hārī nv āsya <b>yā</b> vāne vidé vásv   índro magháir maghāvā vṛtrahā bhuvat                        |
| 10.65.5ab  | mitráya śíkṣa váruṇāya dāsúṣe   <b>yā samrāja</b> mánasā ná prayúchataḥ                             |
| 10.66.7cd  | <b>yāv</b> ījiré vṛṣaṇo devayajyáya   tā naḥ sárma trivárūtham ví yaṃsataḥ                          |

#### **tá-** [pronoun]

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|------------|---|
| 1.2.5c     | <b>tāv</b> ā yātam úpa dravát   |
| 1.13.8ab   | <b>tā</b> <b>sujihvá</b> úpa hvaye   <b>hótārā dáivyā</b> kaví                        |
| 1.17.1c    | <b>tā</b> no mīlāta īdrśe   |
| 1.17.3c    | <b>tā</b> vām nédiṣṭham īmahe   |
| 1.21.1c    | <b>tā</b> sómam <b>somapátamā</b>   |
| 1.21.2ab   | <b>tā</b> yajñēsu prá śamsata   indrāgnī śumbhatā narah                               |
| 1.21.2c    | <b>tā</b> gāyatrēsu gāyata  |
| 1.21.3ab   | <b>tā</b> mitrásya práśastaya   indrāgnī <b>tā</b> havāmahe                           |
| 1.21.5ab   | <b>tā mahántā</b> sádaspatī   indrāgnī rákṣa ubjatam                                  |
| 1.22.2c    | <b>aśvinā tā</b> havāmahe   |
| 1.23.5c    | <b>tā mitráváruṇā</b> huve  |
| 1.28.7ab   | āyaji <b>vājasātamā</b>   <b>tā</b> hy ūccā vijarbhrtāḥ                               |
| 1.28.8ab   | <b>tā</b> no adyá vanaspatī   <b>ṛṣvāv</b> ṛṣvébhiḥ sotṛbhiḥ                          |
| 1.108.3cd  | <b>tāv</b> indrāgnī <b>sadhryāñcā</b> niśadyā   vṛṣṇaḥ sómasya <b>vṛṣaṇā</b> vṛsethām |
| 1.109.3cd  | indrāgnībhyām kām vṛṣaṇo madanti   <b>tā</b> hy ádrī dhiśāñyā upásthe                 |
| 1.109.4cd  | <b>tāv aśvinā bhadrahastā</b> supāñī   ā dhāvataṃ mādhunā prīktām apsú                |
| 1.109.5cd  | <b>tāv</b> āśadyā barhīṣi yajñé asmín   prá carṣaṇī mādayethām sutásya                |
| 1.118.10ab | <b>tā</b> vām <b>narā</b> sv ávase <b>sujatā</b>   havāmahe <b>aśvinā</b> nādhamānāḥ  |
| 1.120.3ab  | <b>tā vidvámsā</b> havāmahe vām   <b>tā</b> no <b>vidvámsā</b> mánma vocetam adyá     |
| 1.120.7cd  | <b>tā</b> no vasū <b>sugopā</b> syātam   pātām no vṛkād aghāyóḥ                       |
| 1.120.12c  | <b>ubhá tā</b> básri náśyataḥ   |
| 1.136.1de  | <b>tā samrāja</b> ghṛtāsutī   yajñé-yajña <b>úpastutā</b>                             |
| 1.161.7ab  | nís cármaṇo gām ariṇīta dhītībhir   yā <b>jārantā yuvaśá</b> tákr̥notana              |
| 1.164.38cd | <b>tā śásvantā viṣúcīnā viyántā</b>   ny ānyām cikyúr ná ní cikyur anyām              |
| 1.184.1ab  | <b>tā</b> vām adyá <b>tāv</b> aparām huvema   uchāntyām uṣási váhnir uktháih          |
| 2.40.4cd   | <b>tāv</b> asmábhyam puruvāram puruksúm   rāyās póṣam ví ſyatām nábhim asmé           |
| 2.41.6ab   | <b>tā</b> samrāja ghṛtāsutī   <b>ādityā</b> dānunas pātī                              |
| 2.41.9ab   | <b>tā</b> na ā volham <b>aśvinā</b>   rayim piśāngasamḍṛsam                           |
| 3.12.3c    | <b>tā</b> sómasyehá tr̥mpatām   |
| 4.41.3ab   | <b>indrā</b> ha rátam <b>vāruṇā dhéṣṭhā</b>   itthā nṛbhyah śásamānébhyas <b>tā</b>   |
| 4.41.8ab   | <b>tā</b> vām dhíyó ’vase vājayántir   ājīm ná jagmur yuvayúḥ sudānū                  |
| 5.40.7cd   | tvām mitró asi satyārādhās   <b>tāu</b> mehāvataṃ váruṇas ca rájā                     |
| 5.64.2ab   | <b>tā bāhāvā</b> sucetúnā   prá yantam asmā árcate                                    |
| 5.65.2ab   | <b>tā</b> hí <b>śréṣṭhavaracasā</b>   <b>rājānā dīrghaśrúttamā</b>                    |

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| 5.65.2cd  | <b>tā</b> sátpatī <b>ṛtāvṛdha</b>   <b>ṛtāvānā</b> jáne-jane                           |
| 5.65.3ab  | <b>tā</b> vām iyānó 'vase   <b>pūrvā</b> ūpa bruve sácā                                |
| 5.66.2ab  | <b>tā</b> hí kṣatrám ávihrutam   samyág asuryam áśāte                                  |
| 5.66.3ab  | <b>tā</b> vām eše ráthānām   urvīm gávyūtim ešām                                       |
| 5.68.3ab  | <b>tā</b> naḥ śaktam pārhivasya   mahó rāyó divyāsya                                   |
| 5.70.2ab  | <b>tā</b> vām samyág <b>adruhvāṇā</b>   iṣam aśyāma dhāyase                            |
| 5.73.9cd  | <b>tā</b> yāman <b>yāmahūtāmā</b>   yāmann ā mṛlayāttamā                               |
| 5.86.2cd  | yā páñca carṣaṇīr abhi   indrāgnī <b>tā</b> havāmahe                                   |
| 5.86.4ab  | <b>tā</b> vām eše ráthānām   indrāgnī havāmahe   |
| 5.86.5ab  | <b>tā</b> <b>vṛdhántāv</b> ánu dyūn   mártāya <b>devāv adábhā</b>                      |
| 5.86.6def | <b>tā</b> sūriṣu śrávo bṛhád   rayīm grṇátsu didhṛtam   iṣam grṇátsu didhṛtam          |
| 6.16.24ab | <b>tā</b> <b>rājānā śúci vratā</b>   ādityān mārutam gaṇám                             |
| 6.60.2ab  | <b>tā</b> yodhiṣtam abhi gā indra nūnám   apāḥ svār uśáso agna ūlhāḥ                   |
| 6.60.4ab  | <b>tā</b> huve yáyor idám   papné víśvam purá kṛtám                                    |
| 6.60.5c   | <b>tā</b> no mṛlāta īdríse   |
| 6.60.12ab | <b>tā</b> no vājavatīr iṣa   āsūn pipṛtam árvataḥ                                      |
| 6.60.14cd | <b>sákhāyau deváu</b> sakhyāya <b>śambhúvā</b>   indrāgnī <b>tā</b> havāmahe           |
| 6.62.2ab  | <b>tā</b> yajñám ā śúci bhiḥ <b>cakramāṇā</b>   ráthasya bhānūm rurucū rájobhiḥ        |
| 6.62.3ab  | <b>tā</b> ha tyád vartír yád áradhram <b>ugrā</b>   itthā dhíya ūhathuḥ śásvad ásvaiḥ  |
| 6.62.4ab  | <b>tā</b> návyaso járamāṇasya mánma   ūpa bhūṣato yuyujānásaptī                        |
| 6.62.5ab  | <b>tā</b> valgū <b>dasrá puruśákata mā</b>   <b>pratná</b> návyasā vācasā vivāse       |
| 6.62.6ab  | <b>tā</b> bhujoyūm víbhir adbhyāḥ samudrāt   túgrasya sūnūm ūhathū rájobhiḥ            |
| 6.67.6ab  | <b>tā</b> hí kṣatrám dhārāyethe ánu dyūn   dṛmḥéthe sánnum upamád iva dyóḥ             |
| 6.67.7ab  | <b>tā</b> vigrám dhaithe jaṭharam pṛnádhya   ā yát sádma sábhṛtayaḥ pṛnánti            |
| 6.67.8ab  | <b>tā</b> jihváyā sádama édám sumedhá   ā yád vām satyó aratír rté bhūt                |
| 6.68.2ab  | <b>tā</b> hí <b>śréṣṭhā devátātā</b> tujā   sūrānām <b>śaviṣṭhā tā</b> hí bhūtám       |
| 6.68.3ab  | <b>tā</b> grṇīhi namasyēbhiḥ sūśáih   sumnébhir <b>indrāvárūṇā cakānā</b>              |
| 7.2.7cd   | ūrdhvām no adhvarám kṛtam háveṣu   <b>tā</b> devēṣu vanatho váryāṇi                    |
| 7.64.4cd  | ukṣéthām <b>mitrāvarūṇā</b> ghr̥téna   <b>tā</b> <b>rājānā</b> sukṣitīs tarpayethām    |
| 7.65.2ab  | <b>tā</b> hí devānām <b>ásurā táv aryā</b>   <b>tā</b> naḥ kṣitīḥ karatam ūrjáyantīḥ   |
| 7.65.3ab  | <b>tā</b> <b>bhūripāśāv</b> ántasya sétū   duratyétū ripáve mártāya                    |
| 7.66.3ab  | <b>tā</b> na <b>stipā tanūpā</b>   várūṇa jariṭṛnām                                    |
| 7.67.5cd  | víśvā aviṣtam vāja ā púramdhīs   <b>tā</b> naḥ śaktam śacīpatī śacībhiḥ                |
| 7.74.5cd  | <b>tā</b> yaṃsato maghávadbhyo dhruvām yáśas   chardír asmábhyam <b>násatyā</b>        |
| 7.85.1cd  | ghṛtápratīkām uśasam ná devīm   <b>tā</b> no yāmann uruṣyatām abhīke                   |
| 7.93.1cd  | <b>ubhā</b> hí vām <b>suhávā</b> jóhavīmi   <b>tā</b> vājam sadyá uśaté <b>dhéṣṭhā</b> |
| 7.93.2ab  | <b>tā</b> sānasī <b>śavasānā</b> hí bhūtám   sākamvṛdhā śavasā <b>sūsuvāṃsā</b>        |
| 7.94.5ab  | <b>tā</b> hí śásvanta īlata   itthā víprāsa ūtāye                                      |
| 7.94.6ab  | <b>tā</b> vām gīrbhír vipanyávaḥ   prāyasvanto havāmahe                                |
| 7.94.12ab | <b>tāv</b> id duḥśáṃsam mártyam   dúrvidvāṃsam rakṣasvīnam                             |
| 8.5.6ab   | <b>tā</b> sudevāya dāśúṣe   sumedhām ávitāriṇīm  |
| 8.5.36c   | <b>tā</b> naḥ pṛñktam iṣā rayīm  |
| 8.5.37ab  | <b>tā</b> me <b>aśvinā</b> sanīnām   vidyātam návānām                                  |
| 8.8.9cd   | <b>áripṛā vṛtrahantamā</b>   <b>tā</b> no bhūtam <b>mayobhúvā</b>                      |
| 8.8.22cd  | <b>púrutṛā vṛtrahantamā</b>   <b>tā</b> no bhūtam <b>puruspṛhā</b>                     |
| 8.10.4cd  | <b>tā</b> yajñásyādhvarásya <b>prá cetasā</b>   svadhābhir yā píbataḥ somyām mādhu     |
| 8.22.6cd  | <b>tā</b> vām adyá sumatībhiḥ śubhas patī   <b>áśvinā</b> prá stuvīmahi                |
| 8.22.13ab | <b>tāv</b> idā cid áhānām   <b>tāv aśvinā</b> vándamāna ūpa bruve                      |
| 8.22.13c  | <b>tā</b> u námobhir īmahe   |
| 8.22.14ab | <b>tāv</b> id doṣā <b>tā</b> uśási śubhás patī   <b>tā</b> yāman rudrávartanī          |
| 8.25.1ab  | <b>tā</b> vām víśvasya <b>gopā</b>   <b>devā</b> devēṣu <b>yajñīyā</b>                 |
| 8.25.3ab  | <b>tā</b> mātā <b>viśvávedasā</b>   asuryāya <b>prámahasā</b>                          |

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| 8.25.23ab  | <b>tá</b> me ásvyānām   hārīnām <b>nitóśanā</b>  |
| 8.26.3ab   | <b>tá</b> vām adyá havāmahe   havyébbhir vājinīvasū  |
| 8.31.6c    | ná <b>tá</b> vājeṣu vāyataḥ  |
| 8.31.8ab   | <b>putrīṇā tá kumārīṇā</b>   víśvam āyur vy ásnutaḥ  |
| 8.40.3ab   | <b>tá</b> hí mādhyam bhārānām   indrāgnī adhikṣitāḥ  |
| 8.40.3cd   | <b>tá</b> u kavitvanā kavī   <b>prchyāmānā</b> sakhīyaté                                   |
| 8.86.1cd   | <b>tá</b> vām víśvako havate tanūkṛthé   mǎ no ví yauṣṭam sakhyā mumócatam                 |
| 8.86.2cd   | <b>tá</b> vām víśvako havate tanūkṛthé   mǎ no ví yauṣṭam sakhyā mumócatam                 |
| 8.86.3cd   | <b>tá</b> vām víśvako havate tanūkṛthé   mǎ no ví yauṣṭam sakhyā mumócatam                 |
| 8.87.2cd   | <b>tá mandasānā</b> mānuṣo duroṇā á   ní pātam védasā váyah                                |
| 8.87.3cd   | <b>tá</b> vartír yātam úpa vṛktābarhiṣo   júṣṭam yajñām diviṣṭiṣu                          |
| 8.87.4cd   | <b>tá vāvṛdhānā</b> úpa suṣṭutim divó   gantām <b>gaurāv</b> ivériṇam                      |
| 8.87.6cd   | <b>tá</b> valgū <b>dasrá purudāmsasā</b> dhiyā   <b>áśvinā</b> śruṣṭy á gatam              |
| 8.101.2cd  | <b>tá</b> bāhūtā ná daṃśānā ratharyataḥ   sākām sūryasya raśmibhiḥ                         |
| 10.14.12cd | <b>tāv</b> asmábhyam dṛśāye sūryāya   púnar dātām ásum adyéhá bhadram                      |
| 10.24.6cd  | <b>tá</b> no <b>devā</b> devátayā   yuvām mádhumatā kṛtam                                  |
| 10.39.5cd  | <b>tá</b> vām nú <b>návyāv</b> ávase karāmahe   ayām <b>nāsatyā</b> śrād arir yáthā dádhat |
| 10.39.13ab | <b>tá</b> vartír yātam <b>jayúṣā</b> ví párvatam   ápinvatam śayáve dhenúm <b>aśvinā</b>   |
| 10.40.13ab | <b>tá mandasānā</b> mānuṣo duroṇā á   dhattām rayim sahāvīram vacasyáve                    |
| 10.66.7cd  | <b>yāv</b> t̐jiré vṛṣaṇo devayajyāyā   <b>tá</b> naḥ śárma trivárūtham ví yamsataḥ         |
| 10.96.6ab  | <b>tá</b> vajríṇam mandínam stómyam máda   índram ráthe vahato haryatā hārī                |
| 10.106.6cd | <b>udanyajéva jémanā</b> maderū   <b>tá</b> me jarāyav ajāram marāyu                       |
| 10.132.2ab | <b>tá</b> vām <b>mitrāvaruṇā</b> dhārayátksitī   <b>suṣumné</b> ṣitatvātā yajāmasi         |

#### **dā-** [perfects]

|         |   |
|---------|---|
| 4.5.2ab | mǎ nindata yá imām máhyam rātīm   devó <b>dadaú</b> mártiyāya svadhāvān |
|---------|---|

#### **dhā-** [perfects]

|            |   |
|------------|---|
| 1.95.3cd   | pūrvām ánu prá dísam párthivānām   ṛtūn prasāsād ví <b>dadhāv</b> anuṣṭhú |
| 10.27.13ab | pattó jagāra pratyāñcam atti   śīrṣṇā śírah prāti <b>dadhau</b> várūtham  |

#### **pā-** [perfects]

|            |   |
|------------|---|
| 1.162.14cd | yác ca <b>papaú</b> yác ca ghāsīm jaghāsa   sárvā tá te ápi devéṣv astu |
|------------|---|

#### **prā-** [perfects]

|           |  |
|-----------|--|
| 1.69.1ab  | śukráḥ śúśukvām̃ uṣó ná jārāḥ   <b>paprā</b> samīcí divó ná jyótiḥ         |
| 6.10.4ab  | á yáh <b>papraú</b> jáyamāna urví   dūredṛśā bhāsā kṛṣṇádhvā               |
| 6.48.6ab  | á yáh <b>papraú</b> bhānúnā ródasī ubhé   dhūména dhāvate divi             |
| 10.89.1cd | á yáh <b>papraú</b> carṣaṇīdhṛd vārobhiḥ   prá síndhubhyo riricāno mahitvá |
| 1.81.5ab  | á <b>paprau</b> párthivam rájo   badbadhé rocanā divi                      |
| 3.30.11ab | éko dvé vásumatī samīcí   índra á <b>paprau</b> pṛthivīm utá dyām          |
| 3.54.15ab | índro víśvair vīryāiḥ pátyamāna   ubhé á <b>paprau</b> ródasī mahitvá      |
| 4.16.5ab  | vavakṣá índro ámitam ṛjīṣī   ubhé á <b>paprau</b> ródasī mahitvá           |
| 8.25.18c  | ubhé á <b>paprau</b> ródasī mahitvá  |

#### **yā-** [perfects]

|          |   |
|----------|---|
| 3.33.9ab | ó śú svasārah kārāve śṛṇota   <b>yayaú</b> vo dūrād ánasā ráthena |
| 4.26.5cd | tūyam <b>yayau</b> mádhunā somyéna   utá śrávo vivide śyenó átra  |
| 9.87.8ab | eṣā <b>yayau</b> paramād antár ádreḥ   kúcit satīr ūrvé gǎ viveda |

#### **sthā-** [perfects]

|           |   |
|-----------|---|
| 1.64.13ab | prá nú sá mártah śávasā jánām̃ áti   <b>tasthaú</b> va ūtī maruto yám ávata |
| 5.56.8cd  | á yásmin <b>tasthaú</b> surāṇāni bíbhraṭī   sácā marútsu rodasī             |
| 6.20.1ab  | dyaúr ná yá indrābhī bhūmāryás   <b>tasthaú</b> rayiḥ śávasā pṛtsú jánān    |



|            |  |
|------------|--|
| 7.8.4cd    | abhí yáḥ pūrūṃ p̥tanāsu <b>tasthaú</b>   dyutānó daivyo átithiḥ śúsoca         |
| 8.102.14ab | yásya tridhātv ávṛtaṃ   barhís <b>tasthāv</b> āsaṃdinam                        |
| 8.103.2cd  | ānu matāraṃ p̥rthivīm ví vāvṛte   <b>tasthaú</b> nākasya sānavi                |
| 9.84.2ab   | ā yás <b>tasthaú</b> bhúvanāny āmartyo   víśvāni sómaḥ pári tāny arṣati        |
| 10.27.14ab | bṛhānn achāyó apalāśó árvā   <b>tasthaú</b> mātā vīṣito atti gārbhaḥ           |
| 10.105.5ab | ádhi yás <b>tasthaú</b> késavantā   vyācasvantā ná puṣṭyaí [                   |
| 10.60.3ab  | yó jánān mahiṣāṃ iva   <b>atitasthaú</b> pávīravān [                           |
| 1.33.14cd  | śaphácyuto reṇúr nakṣata dyām   úc chvaitreyó nṛṣāhyāya <b>tasthau</b> [       |
| 1.64.9cd   | ā vandhúreṣv amátir ná darśatā   vidyún ná <b>tasthau</b> maruto rátheṣu vaḥ   |
| 1.146.2ab  | ukṣā mahām abhí vavakṣa ene   ajáras <b>tasthāv</b> itāūtir ṛṣvāḥ              |
| 1.164.10ab | tisró mātṛs trīn pītṛn bíbhrad éka   ūrdhvás <b>tasthau</b> ném áva glāpayanti |
| 3.7.2ab    | divákṣaso dhenávo vṛṣṇo áśvā   devír ā <b>tasthau</b> mádhumad váhantīḥ        |
| 3.38.4cd   | mahát tát vṛṣṇo ásurasya náma   ā víśvárūpo amṛtāni <b>tasthau</b>             |
| 3.55.14ab  | pádyā vaste pururūpā vāpūṃṣi   ūrdhvā <b>tasthau</b> tryáviṃ rérihāṇā          |
| 4.50.7ab   | sá id rájā prátijanyāni víśvā   śúṣmeṇa <b>tasthāv</b> abhí vīryēṇa [          |
| 6.63.5ab   | ádhi śriyé duhitā sūryasya   ráthaṃ <b>tasthau</b> purubhujā śatótīm           |
| 6.66.6cd   | ádha smaiṣu rodasí svásocir   āmavatsu <b>tasthau</b> ná rókaḥ                 |
| 8.52.7cd   | túrīyāditya hávanam ta indriyām   ā <b>tasthāv</b> amṛtaṃ diví [               |
| 8.101.14cd | bṛhád dha <b>tasthau</b> bhúvaneṣv antāḥ   pávamāno haríta ā viveśa            |
| 10.4.5ab   | kūcij jāyate sánayāsu návyo   vāne <b>tasthau</b> palitó dhūmáketuḥ            |
| 10.5.6cd   | āyór ha skambhá upamásya nīlé   pathām visargé dharúṇeṣu <b>tasthau</b>        |
| 10.20.5b   | juśád dhavyā mānuṣasya   ūrdhvás <b>tasthāv</b> f̥bhvā yajñé                   |
| 10.28.2ab  | sá róruvad vṛṣabhás tigmásṛṅgo   várṣman <b>tasthau</b> várimann ā p̥rthivyāḥ  |
| 10.48.10cd | sá tigmásṛṅgaṃ vṛṣabhám yúyutsan   druhás <b>tasthau</b> bahulé baddhó antāḥ   |
| 10.73.10cd | manyór iyāya harmyéṣu <b>tasthau</b>   yátaḥ prajajñā índro asya veda          |
| 10.88.16cd | sá pratyāñ víśvā bhúvanāni <b>tasthāv</b>   áprayuchan tarāṇir bhrājamānaḥ     |
| 10.139.3cd | devá iva savitā satyádharma   índro ná <b>tasthau</b> samaré dhánānām          |

**hā-** [perfects]

8.45.37c **jahā** kó asmád īṣate

**APPENDIX B**

**ALL FORMS IN RIGVEDIC CONTEXT**  
**(LISTED BY BOOK)**

## Book 1

|           |  |
|-----------|--|
| 1.2.5c    | <b>tāv</b> ā yātam úpa dravát                                  |
| 1.2.6c    | makṣvitthā dhiyā <b>narā</b>                                   |
| 1.2.7c    | dhiyaṃ ghr̥tácīm <b>sādhantā</b>                               |
| 1.2.8ab   | ṛtēna <b>mitrāvaruṇāv</b>   <b>ṛtāvṛdhāv</b> ṛtaspr̥śā         |
| 1.2.9ab   | kavī no <b>mitrāvāruṇā</b>   <b>tuvijātā</b> urukṣáyā          |
| 1.3.1ab   | <b>áśvinā</b> yájvarīr iṣo   drávatpāṇī śúbhas patī            |
| 1.3.1c    | <b>púrubhujā</b> canasyátam                                    |
| 1.3.2ab   | <b>áśvinā</b> <b>púrudam̐sasā</b>   <b>nārā</b> śávīrayā dhiyā |
| 1.3.2c    | <b>dhīṣṇyā</b> vānataṃ gírah                                   |
| 1.3.3ab   | <b>dásrā</b> yuvākavaḥ sutā   <b>násatyā</b> vṛktábarhiṣaḥ     |
| 1.6.2ab   | yuñjanty asya <b>kāmyā</b>   hārī <b>vípakṣasā</b> ráthe       |
| 1.6.2c    | <b>śónā</b> dhṛṣṇū <b>nṛvāhasā</b>                             |
| 1.6.7c    | mandū <b>samānāvarcasā</b>                                     |
| 1.8.6ab   | samohé vā yá ā́sata   náras tokásya <b>sánitau</b>             |
| 1.8.10ab  | evā hy ā́sya <b>kāmyā</b>   stóma ukthám ca śámśyā             |
| 1.10.3ab  | yukṣvā hí <b>keśínā</b> hārī   <b>vṛṣaṇā</b> kakṣyaprá         |
| 1.13.7ab  | <b>náktoṣāsā</b> <b>supésasā</b>   asmín yajñā úpa hvaye       |
| 1.13.8ab  | <b>tā</b> <b>sujihvā</b> úpa hvaye   <b>hótārā</b> dáivyā kavī |
| 1.14.3ab  | indravāyú bṛhaspátim   <b>mitrāgnīm</b> pū́ṣaṇam bhágam        |
| 1.15.6ab  | yuvám dáḁṣam <b>dhṛtavrata</b>   <b>mitrāvaruṇa</b> dū́lābham  |
| 1.15.11ab | <b>áśvinā</b> píbatam mādhu   dídyagnī <b>śucivratā</b>        |
| 1.15.11c  | ṛtúnā <b>yajñavāhasā</b>                                       |
| 1.17.1c   | <b>tā</b> no mīlāta īdr̥śe                                     |
| 1.17.2ab  | <b>gántārā</b> hí stho `vase   hávam víprasya māvataḥ          |
| 1.17.2c   | <b>dhartārā</b> carṣaṇīnām                                     |
| 1.17.3ab  | anukāmam̐ tarpayethām   <b>indrāvaruṇā</b> rāyā ā́             |
| 1.17.3c   | <b>tā</b> vām nédiṣṭham īmahe                                  |
| 1.17.7ab  | <b>indrāvaruṇā</b> vām ahām   huvé citráya rádhase             |
| 1.17.8ab  | <b>indrāvaruṇā</b> nú nú vām   síṣāsantīṣu dhīṣv ā́            |
| 1.17.9ab  | prā vām aśnotu suṣtutír   <b>indrāvaruṇā</b> yām huvé          |
| 1.20.2ab  | yá indrāya <b>vacoyújā</b>   tataḁṣúr mánasā hārī              |
| 1.20.4ab  | yúvānā <b>pitārā</b> púnah   satyámantrā ṛjūyávaḥ              |
| 1.21.1c   | <b>tā</b> sómam <b>somapātāmā</b>                              |
| 1.21.2ab  | <b>tā</b> yajñéṣu prá śám̐sata   indrāgnī śumbhatā narah       |
| 1.21.2c   | <b>tā</b> gāyatréṣu gāyata                                     |
| 1.21.3ab  | <b>tā</b> mitrásya práśastaya   indrāgnī <b>tā</b> havāmahe    |
| 1.21.3c   | <b>somapā</b> sómapītaye                                       |
| 1.21.4ab  | <b>ugrā</b> <b>sántā</b> havāmaha   úpedám sávanam̐ sutám      |
| 1.21.5ab  | <b>tā</b> <b>mahántā</b> sádaspātī   indrāgnī rákṣa ubjatam    |

|           |   |
|-----------|---|
| 1.22.1ab  | <b>prātaryújā</b> ví bodhaya   <b>aśvínāv</b> éhá gachatām                            |
| 1.22.2ab  | <b>yā suráthā rathítama</b>   <b>ubhá devā divispṛśā</b>                              |
| 1.22.2c   | <b>aśvinā tā</b> havāmahe   |
| 1.22.3ab  | yā vām kāsā mādhumatī   <b>aśvinā</b> sūnṛtāvatī                                      |
| 1.22.4c   | <b>aśvinā</b> somíno grhām  |
| 1.23.2ab  | <b>ubhá devā divispṛśā</b>   indravāyū havāmahe                                       |
| 1.23.3ab  | indravāyū <b>manojúvā</b>   víprā havanta ūtāye                                       |
| 1.23.3c   | <b>sahasrākṣā</b> dhiyās pātī   |
| 1.23.4c   | <b>jajñānā pūtadakṣasā</b>  |
| 1.23.5ab  | ṛtēna <b>yāv ṛtāvṛdhāv</b>   ṛtasya jyótiṣas pātī                                     |
| 1.23.5c   | <b>tā mitráváruṇā</b> huve  |
| 1.24.8cd  | apāde <b>pādā</b> prátidhātave 'kar   utāpavaktā hṛdayāvídhas cit                     |
| 1.25.6ab  | tād ít samānām āśāte   <b>vénantā</b> ná prá yuchataḥ                                 |
| 1.27.6ab  | vibhaktāsi citrabhāno   sīndhor <b>ūrmā</b> upākā ā                                   |
| 1.27.7c   | sā <b>yāntā</b> śāsvatīr īṣaḥ   |
| 1.28.2ab  | yātra <b>dvāv</b> iva <b>jaghānā</b>   <b>adhiṣavanyā kṛtā</b>                        |
| 1.28.7ab  | āyajī <b>vājasātama</b>   <b>tā</b> hy ūccā vijarbhrtāḥ                               |
| 1.28.7c   | hārī ivāndhāṃsi <b>bāpsatā</b>  |
| 1.28.8ab  | <b>tā</b> no adyā vanaspatī   <b>ṛṣvāv</b> ṛṣvébhiḥ sotṛbhiḥ                          |
| 1.29.3ab  | nī śvāpayā <b>mithūdṛśā</b>   sastām ābudhyamāne                                      |
| 1.30.17ab | <b>aśvināv</b> āśvāvatyā   īṣā yātaṃ śāvīrayā   |
| 1.30.17c  | gōmad <b>dasrā</b> hīraṇyavat   |
| 1.30.18ab | samānāyojano hī vām   rátho <b>dasrāv</b> ámartyaḥ                                    |
| 1.30.18c  | samudré <b>aśvinéyate</b>   |
| 1.31.6cd  | yāḥ <b>sūrasātā</b> páritakmye dhāne   dabhṛébhiś cit <b>sámṛtā</b> hāṃsi bhūyasah    |
| 1.31.15cd | svāduḥśādmā yó <b>vasatáu</b> syonakṛj   jīvayājám yájate sópamā divāḥ                |
| 1.32.7ab  | apād ahasťo aprtanyad índram   āśya vājram ádhi <b>sānau</b> jaghāna                  |
| 1.34.1ab  | trís cin no adyā bhavatam <b>navedasā</b>   vibhúr vām yāma utā rātír <b>aśvinā</b>   |
| 1.34.1cd  | yuvór hí yantrām himyéva vásaso   abhyāyāmsényā bhavatam manīṣibhiḥ                   |
| 1.34.2cd  | trāya skambhāsa skabhitāsa ārābhe   trír náktam yāthás trír v <b>aśvinā</b> dívā      |
| 1.34.3ab  | samāné áhan trír <b>avadyagohanā</b>   trír adyā yajñám mādhunā mimikṣatam            |
| 1.34.3cd  | trír vājavatīr īṣo <b>aśvinā</b> yuvám   doṣā asmábhyam uṣásas ca pinvatam            |
| 1.34.4cd  | trír nāndyām vahatam <b>aśvinā</b> yuvám   trīḥ pṛkṣo asmé akṣāreva pinvatam          |
| 1.34.5ab  | trír no rayīm vahatam <b>aśvinā</b> yuvám   trír <b>devātātā</b> trír utāvatam dhíyaḥ |
| 1.34.6ab  | trír no <b>aśvinā</b> divyāni bheṣajā   trīḥ pāṛthivāni trír u dattam adbhyāḥ         |
| 1.34.7ab  | trír no <b>aśvinā yajatā</b> divé-dive   pári tridhātu pṛthivīm asāyatam              |
| 1.34.7cd  | tisró <b>nāsatyā rathyā</b> parāvāta   ātméva vātaḥ svāsarāṇi gachatam                |
| 1.34.8ab  | trír <b>aśvinā</b> síndhubhiḥ saptāmāṛbhis   trāya āhāvās tredhā haviṣ kṛtām          |
| 1.34.8cd  | tisráḥ pṛthivīr upári <b>pravā</b> divó   nākam rakṣethe dyúbhir aktúbhir hitám       |
| 1.34.9cd  | kadā yógo vājino rāsabhasya   yéna yajñám <b>nāsatyopayātāḥ</b>                       |
| 1.34.10ab | ā <b>nāsatyā</b> gáchatam hūyāte havír   mādhvah pibatam madhupébhir āsábhiḥ          |
| 1.34.11ab | ā <b>nāsatyā</b> tribhír ekādaśáir ihā   devébhir yātam madhupéyam aśvinā             |
| 1.34.11cd | prāyus tāriṣtam ní rāpāṃsi mṛkṣatam   sédhatam dvéṣo bhāvatam <b>sacābhúvā</b>        |
| 1.34.12ab | ā no <b>aśvinā</b> trivṛtā ráthena   arvāñcam rayīm vahatam suvīram                   |

|           |   |
|-----------|---|
| 1.34.12cd | <b>śṛṇvántā</b> vām ávase jōhavīmi   vṛdhé ca no bhavataṃ <b>vājasātau</b>    |
| 1.35.1ab  | hváyāmy agnīm pratham̐ svastáye   hváyāmi <b>mitráváruṇāv</b> ihāvase         |
| 1.35.6ab  | tisró dyāvah̐ savitúr <b>dvā upásthām̐</b>   ékā yamásya bhúvane virāṣāt      |
| 1.35.8ab  | <b>aṣṭáu</b> vy ákhyat kakúbhah̐ pṛthivyās̐   trí dhánva yójanā saptá síndhūn |
| 1.36.17cd | agnih̐ právan̐ <b>mitróta</b> médhyātithim̐   agnih̐ <b>sātā</b> upastutám    |
| 1.43.9cd  | mūrdhā <b>nābhā</b> soma vena   ābhūṣantīḥ soma vedaḥ                         |
| 1.44.8ab  | savitāram usāsam̐ <b>aśvinā</b> bhágam̐   agnīm̐ vyūṣṭiṣu kṣāpaḥ              |
| 1.46.1c   | stuṣé vām̐ <b>aśvinā</b> brhát  |
| 1.46.2ab  | <b>yā dasrā síndhumātarā</b>   <b>manotārā</b> rayīṇām̐                       |
| 1.46.2c   | dhiyā <b>devā vasuvídā</b>  |
| 1.46.4ab  | haviṣā jāró apām̐   píparti pápurir̐ <b>narā</b>                              |
| 1.46.5ab  | ādāró vām̐ matīnām̐   <b>nāsatyā matavacasā</b>                               |
| 1.46.6ab  | yā nah̐ píparad̐ <b>aśvinā</b>   jyótiṣmatī tāmas tirāḥ                       |
| 1.46.7c   | yuñjāthām̐ <b>aśvinā</b> rátham̐  |
| 1.46.13ab | <b>vāvasānā</b> vivāsvati   sómasya pītyā girā                                |
| 1.46.15ab | <b>ubhā</b> pibatam̐ <b>aśvinā</b>   <b>ubhā</b> nah̐ śárma yachatam̐         |
| 1.47.1ab  | ayām̐ vām̐ mádhumattamaḥ   sutāḥ sóma <b>ṛtāvṛdhā</b>                         |
| 1.47.1cd  | tām̐ <b>aśvinā</b> pibatam̐ tiróahnyam̐   dhattām̐ rátnāni dāśūse             |
| 1.47.2ab  | trivandhuréṇa trivṛtā supésasā   ráthenā yātam̐ <b>aśvinā</b>                 |
| 1.47.3ab  | <b>aśvinā</b> mádhumattamaṃ   pātām̐ sómam̐ <b>ṛtāvṛdhā</b>                   |
| 1.47.3cd  | áthādyā <b>dasrā</b> vásu <b>bíbhṛatā</b> ráthe   dāśvāṃsam̐ úpa gachatam̐    |
| 1.47.4ab  | triṣadhassthé barhīṣi <b>viśvavedasā</b>   mádhvā yajñām̐ mimikṣatam̐         |
| 1.47.4cd  | kāṇvāso vām̐ sutāsomā abhídyavo   yuvām̐ havante <b>aśvinā</b>                |
| 1.47.5ab  | yābhiḥ kāṇvam̐ abhíṣtibhiḥ   právatam̐ yuvám̐ <b>aśvinā</b>                   |
| 1.47.5cd  | tābhiḥ śv āsmām̐ avatam̐ śubhas patī   pātām̐ sómam̐ <b>ṛtāvṛdhā</b>          |
| 1.47.6ab  | sudāse <b>dasrā</b> vásu <b>bíbhṛatā</b> ráthe   pṛkṣo vahatam̐ <b>aśvinā</b> |
| 1.47.7ab  | yán̐ <b>nāsatyā</b> parāvāti   yád vā sthó ádhi turváse                       |
| 1.47.8ab  | <b>arvāñcā</b> vām̐ sáptayo 'dhvaraśríyo   váhantu sávanéd̐ úpa               |
| 1.47.8cd  | íṣam̐ <b>pṛñcántā</b> sukṛte sudānava   á barhíḥ sídatam̐ <b>narā</b>         |
| 1.47.9ab  | téna <b>nāsatyā</b> gataṃ   ráthena sūryatvacā                                |
| 1.47.10cd | śásvat kāṇvānām̐ sádasi priyé hí kam̐   sómam̐ papáthur̐ <b>aśvinā</b>        |
| 1.48.6cd  | váyo nákiṣ te paptivāṃsa āsate   <b>vyūṣṭau</b> vājīnīvati                    |
| 1.48.15ab | úṣo yád adyā bhānúnā   ví <b>dvārāv</b> ṛṇávo divāḥ                           |
| 1.51.3cd  | saséna cid vimadāyāvaho vásv   <b>ājāv</b> ádriṃ vāvasānásya nartāyan         |
| 1.51.11ab | māndiṣṭa yád usáne kāvyé sácām̐   índro vañkū <b>vañkutárādhi</b> tiṣṭhati    |
| 1.52.15ab | ārcann̐ átra marútaḥ sásminn̐ <b>ājáu</b>   víśve devāso amadann̐ ánu tvā     |
| 1.55.7ab  | dānāya mánah̐ somapāvann̐ astu te   <b>'rvāñcā</b> hárī vandanaśrud̐ á kṛdhi  |
| 1.58.1cd  | ví sādhiṣṭhebbhiḥ pathíbhiḥ rájo mama   á <b>devátātā</b> haviṣā vivāsati     |
| 1.59.3ab  | á sūrye nā raśmáyo dhruvāso   vaiśvānaré dadhire <b>'gnā</b> vásūni           |
| 1.61.14ab | asyéd u bhiyā giráyaś ca dṛlḥā   <b>dyāvā</b> ca bhūmā janúṣas tujete         |

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| 1.62.3ab  | índrasyāṅgirasāṃ <b>ceṣṭáu</b>   vidát sarāmā tánayāya dhāsīm  |
| 1.62.12ab | sanād evá táva ráyo <b>gábhastau</b>   ná kṣīyante nópa dasyanti dasma                               |
| 1.63.1ab  | tvám mahám̐ indra yó ha śúsmair   <b>dyāvā</b> jajñānāḥ pṛthivī áme dhāḥ                             |
| 1.63.2ab  | ā yád dhārī indra <b>vívratā</b> vér   ā te vájraṃ jaritā bāhvór dhāt                                |
| 1.63.3cd  | tvám śúṣṇaṃ vṛjáne prkṣá <b>āṇáu</b>   yūne kútsāya dyumáte sácāhan                                  |
| 1.63.4cd  | yád dha śūra vṛṣamaṇaḥ parācáir   ví dásyūṃr <b>yónāv</b> ákrto vṛthāṣāt                             |
| 1.63.5ab  | tvám ha tyád indráriṣaṇyan   dṛlhasya cin márt्यानāṃ <b>ájuṣṭau</b>                                  |
| 1.63.6ab  | tvám ha tyád indrárṇasātau   svārmīlhe nára <b>ājā</b> havante                                       |
| 1.65.4ab  | várdhantīm āpaḥ panvā súśisvim   ṛtasya <b>yónā</b> gárbhe sújātam                                   |
| 1.66.5ab  | durákaśociḥ krátur ná nityo   jāyēva <b>yónāv</b> áraṃ víśvasmai                                     |
| 1.69.1ab  | śukráḥ śúśukvám̐ uṣó ná jārāḥ   <b>paprā</b> samīcī divó ná jyótiḥ                                   |
| 1.70.4ab  | <b>ádrau</b> cid asmā antár duroṇé   viśám̐ ná víśvo amṛtaḥ svādhīḥ                                  |
| 1.71.9cd  | <b>rājānā mitráváruṇā</b> supāñī   góṣu priyám amṛtaṃ <b>rákṣamāṇā</b>                               |
| 1.72.4cd  | vidán mártō <b>nemádhitā</b> cikitvān   agnīm páde paramé tasthivāṃsam                               |
| 1.73.7cd  | náktā ca cakrúr <b>uṣásā</b> vírūpe   kṛṣṇám̐ ca várṇam aruṇám̐ ca sám̐ dhuḥ                         |
| 1.75.5ab  | yājā no <b>mitráváruṇā</b>   yājā devám̐ ṛtám̐ brhát   |
| 1.79.3cd  | aryamā mitró váruṇaḥ párijmā   tvācam̐ pṛncanty úparasya <b>yónau</b>                                |
| 1.80.6ab  | ádhi <b>sānau</b> ní jighnate   vájreṇa śatáparvaṇā  |
| 1.81.3cde | yukṣvā <b>madacyútā</b> hárī   kám̐ hánaḥ kám̐ <b>vásau</b>   dadho 'smām̐ indra <b>vásau</b> dadhaḥ |
| 1.81.5ab  | ā <b>paprau</b> páṛthivaṃ rájo   badbadhé rocanā diví  |
| 1.82.6ab  | yunājmi te bráhmaṇā <b>keśínā</b> hárī   úpa prá yāhi dadhiśé gábhastyoḥ                             |
| 1.83.3ab  | ádhi dváyor adadhā ukthyám̐ váco   <b>yatásrucā mithunā yá</b> saparyátaḥ                            |
| 1.84.3ab  | ā tiṣṭha vṛtrahan ráthaṃ   <b>yuktā</b> te bráhmaṇā hárī   |
| 1.89.3cd  | aryamāṇaṃ váruṇaṃ sómam̐ <b>aśvínā</b>   sárasvatī naḥ subhágā máyas karat                           |
| 1.89.4cd  | tád grāvāṇaḥ somasúto mayobhúvas   tád <b>aśvinā</b> śṛṇutaṃ <b>dhiṣṇyā</b> yuvám̐                   |
| 1.91.23cd | mā tvá tanad íśiṣe vīryāsya   ubháyebhyaḥ prá cikitsā <b>gáviṣṭau</b>                                |
| 1.92.16ab | <b>aśvinā</b> vartír asmád ā   gómad <b>dasrā</b> hiraṇyavat   |
| 1.92.16c  | aryāg ráthaṃ <b>sámanasā</b> ní yachatam   |
| 1.92.17ab | <b>yāv</b> itthā ślókam̐ ā divó   jyótir jánāya cakráthuḥ  |
| 1.92.17c  | ā na ūrjaṃ vahatam̐ <b>aśvinā</b> yuvám̐   |
| 1.92.18ab | éhá <b>devā mayobhúvā</b>   <b>dasrā</b> hiraṇyavartanī  |
| 1.93.1ab  | <b>agniṣomāv</b> imám̐ sú me   śṛṇutaṃ <b>vṛṣaṇā</b> hávam̐  |
| 1.93.2ab  | <b>agniṣomā</b> yó adyá vām̐   idám̐ vácaḥ saparyáti   |
| 1.93.3ab  | <b>agniṣomā</b> yá áhutiṃ   yó vām̐ dáśād dhaviṣkṛtim̐   |
| 1.93.4ab  | <b>agniṣomā</b> cēti tád vīryám̐ vām̐   yád ámuṣṇītam̐ avasám̐ paṇím̐ gāḥ                            |

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| 1.93.5cd   | yuvám sindhūṃr abhísaster avadyād   <b>ágnīṣomāv</b> ámuñcatam gr̥bhītān              |
| 1.93.6cd   | <b>ágnīṣomā</b> bráhmaṇā <b>vāvṛdhānā</b>   urūṃ yajñāya cakrathur ulokám             |
| 1.93.7ab   | <b>ágnīṣomā</b> haviṣaḥ prásthitasya   vītām háryatam <b>vṛṣaṇā</b> juṣéthām          |
| 1.93.7cd   | <b>suśármāṇā svávasā</b> hí bhūtām   áthā dhattam yájamānāya sám yóḥ                  |
| 1.93.8ab   | yó <b>ágnīṣomā</b> haviṣaḥ saparyād   devadrícā mánasā yó ghṛténa                     |
| 1.93.9ab   | <b>ágnīṣomā sávedasā</b>   sáhūtī vanatam girāḥ                                       |
| 1.93.10ab  | <b>ágnīṣomāv</b> anéna vām   yó vām ghṛténa dāśati                                    |
| 1.93.11ab  | <b>ágnīṣomāv</b> imāni no   yuvám havyā jujoṣatam                                     |
| 1.93.12ab  | <b>ágnīṣomā</b> pipṛtām árvato na   ā pyāyantām usríyā havyasūdaḥ                     |
| 1.94.10ab  | yád áyukthā <b>aruṣā róhitā</b> ráthe   <b>vátajūtā</b> vṛṣabhásyeva te rávaḥ         |
| 1.94.15ab  | yásmai tvám sudraviṇo dádāśo   ’nāgāstvám adite <b>sarvátātā</b>                      |
| 1.95.3cd   | pūrvām ánu prá dísam párthivānām   ṛtūn prasāsad ví <b>dadhāv</b> anuṣthú             |
| 1.95.7ab   | úd yaṃyamīti savitéva bāhū   ubhé <b>sícau</b> yatate bhímā ṛñján                     |
| 1.96.5ab   | <b>náktoṣāsā</b> várṇam āmémyāne   dhāpárete sísum ékam samīcí                        |
| 1.98.1ab   | vaiśvānarásya <b>sumatáu</b> syāma   rájā hí kam bhúvanānām abhiśríḥ                  |
| 1.100.7ab  | tām útáyo raṇayañ <b>chúrasātau</b>   tám kṣémasya kṣítayaḥ kṛṇvata trām              |
| 1.102.2cd  | asmé <b>sūryācandramásā</b> bhicákṣe   śraddhé kám indra carato vitarturám            |
| 1.102.3cd  | <b>ājā</b> na indra mánasā puruṣtuta   tvāyádbhyo maghavañ chárma yacha naḥ           |
| 1.102.6ab  | <b>gojítā</b> bāhū ámitakratuḥ simáh   kárman-karmañ chatámūtiḥ khajamkarāḥ           |
| 1.102.10ab | tvám jigetha ná dhānā rurodhitha   árbheṣv <b>ājā</b> maghavan mahátsu ca             |
| 1.104.7cd  | mā no ákrte puruhūta <b>yónāv</b>   indra kśúdhyadbhyo váya āsutim dāḥ                |
| 1.105.16ab | <b>asáu</b> yāḥ pánthā ādityó   divi pravácyaṃ kṛtāḥ                                  |
| 1.106.3ab  | ávantu naḥ pitāraḥ supravācanā   utá devī deváputre <b>ṛtāvṛdhā</b>                   |
| 1.108.1cd  | ténā yātam sarátham <b>tasthivāṃsā</b>   áthā sómasya pibatam sutásya                 |
| 1.108.3ab  | cakráthe hí sadhryāñ náma bhadram   <b>sadhrícínā vṛtrahaṇā</b> utá sthaḥ             |
| 1.108.3cd  | <b>tāv</b> indrágnī <b>sadhryāñcā</b> niśádyā   vṛṣṇaḥ sómasya <b>vṛṣaṇā</b> vṛṣethām |
| 1.108.4ab  | sámiddheṣv agnišv <b>ānajanā</b>   <b>yatásrucā</b> barhír u <b>tistirāṇā</b>         |
| 1.108.7ab  | yád indrágnī mādathaḥ své duroné   yád brahmāṇi rájani vā <b>yajatra</b>              |
| 1.108.7cd  | átaḥ pári <b>vṛṣaṇāv</b> ā hí yātām   áthā sómasya pibatam sutásya                    |
| 1.108.8cd  | átaḥ pári <b>vṛṣaṇāv</b> ā hí yātām   áthā sómasya pibatam sutásya                    |
| 1.108.9cd  | átaḥ pári <b>vṛṣaṇāv</b> ā hí yātām   áthā sómasya pibatam sutásya                    |
| 1.108.10cd | átaḥ pári <b>vṛṣaṇāv</b> ā hí yātām   áthā sómasya pibatam sutásya                    |
| 1.108.11cd | átaḥ pári <b>vṛṣaṇāv</b> ā hí yātām   áthā sómasya pibatam sutásya                    |
| 1.108.12ab | yád indrágnī <b>úditā</b> sūryasya   mádhye divāḥ svadháya mādayethe                  |
| 1.108.12cd | átaḥ pári <b>vṛṣaṇāv</b> ā hí yātām   áthā sómasya pibatam sutásya                    |
| 1.108.13a  | evéndrágnī <b>papivāṃsā</b> sutásya   vísvāsmábhyaṃ sám jayatam dhānāni               |
| 1.109.2ab  | ásravam hí <b>bhūridávattarā</b> vām   víjāmātur utá vā ghā syālāt                    |
| 1.109.3cd  | indrāgnībhyām kám vṛṣaṇo madanti   <b>tā</b> hy ádrī dhiśāñyā upásthe                 |
| 1.109.4cd  | <b>tāv asvínā bhadrahastā</b> supāñī   ā dhāvatam mádhunā pñktām apsú                 |
| 1.109.5ab  | yuvām indrágnī vásuno vibhāgé   <b>tavástamā</b> śúsrava vṛtrahátye                   |
| 1.109.5cd  | <b>tāv</b> ásádyā barhíṣi yajñé asmín   prá carṣaṇī mādayethām sutásya                |
| 1.109.8ab  | <b>púramdarā</b> síkṣatam <b>vajrahastā</b>   asmāñ indrágnī avatam bháreṣu           |

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| 1.110.8cd<br>1.110.9ab  | sáudhanvanāsaḥ svapasyāyā naro   jivṛī yúvānā <b>pitārākṛ</b> notana<br>vājebhir no <b>vājasātāv</b> avidḍhy   ṛbhumāṃ indra citrām ā darṣi rādhah   |
| 1.111.1ab<br>1.111.4cd  | tákṣan rátham suvṛtam vidmanāpasas   tákṣan hári <b>indravāhā</b> vṛṣaṇvasū<br><b>ubhā mitrávárūṇā</b> nūnám <b>aśvinā</b>   té no hinvantu sātāye dhiyé jiṣé  |
| 1.112.1cd<br>1.112.2cd<br>1.112.3cd<br>1.112.4cd<br>1.112.5cd<br>1.112.6cd<br>1.112.7cd<br>1.112.8ab<br>1.112.8cd<br>1.112.9ab<br>1.112.9cd<br>1.112.10ab<br>1.112.10cd<br>1.112.11cd<br>1.112.12cd<br>1.112.13cd<br>1.112.14cd<br>1.112.15cd<br>1.112.16ab<br>1.112.16cd<br>1.112.17cd<br>1.112.18cd<br>1.112.19cd<br>1.112.20cd<br>1.112.21cd<br>1.112.22ab<br>1.112.22cd<br>1.112.23cd<br>1.112.24ab<br>1.112.24cd<br>1.112.25ab | yābhir bhāre kārāmāśāya jínvathas   tābhir ū śú ūtibhir <b>aśvinā</b> gatam<br>yābhir dhīyó 'vathah kármann iṣṭāye   tābhir ū śú ūtibhir <b>aśvinā</b> gatam<br>yābhir dhenúm asvām pínvatho <b>narā</b>   tābhir ū śú ūtibhir <b>aśvinā</b> gatam<br>yābhiḥ trimántur ábhavad vicakṣāś   tābhir ū śú ūtibhir <b>aśvinā</b> gatam<br>yābhiḥ kánvam prá siśāsantam ávatam   tābhir ū śú ūtibhir <b>aśvinā</b> gatam<br>yābhiḥ karkándhum vayyām ca jínvathas   tābhir ū śú ūtibhir <b>aśvinā</b> gatam<br>yābhiḥ pŕsnigum purukútsam ávatam   tābhir ū śú ūtibhir <b>aśvinā</b> gatam<br>yābhiḥ śacībhir <b>vṛṣaṇā</b> parāvījam   prándham śronām cákṣasa étave kṛtháh<br>yābhir vārtikām grasitām ámuñcatam   tābhir ū śú ūtibhir <b>aśvinā</b> gatam<br>yābhiḥ sindhum mádhumantam ásaścatam   vásiṣṭham yābhir <b>ajarāv</b> ájinvatam<br>yābhiḥ kútsam śrutáryam náryam ávatam   tābhir ū śú ūtibhir <b>aśvinā</b> gatam<br>yābhir viśpálām dhanasām atharvyām   sahásramīlha <b>ājāv</b> ájinvatam<br>yābhir vāsam aśvyām preṇim ávatam   tābhir ū śú ūtibhir <b>aśvinā</b> gatam<br>kakṣívantam stotāram yābhir ávatam   tābhir ū śú ūtibhir <b>aśvinā</b> gatam<br>yābhiḥ trisóka usriyā udājata   tābhir ū śú ūtibhir <b>aśvinā</b> gatam<br>yābhir vípram prá bharádvājam ávatam   tābhir ū śú ūtibhir <b>aśvinā</b> gatam<br>yābhiḥ pūrbhídye trasádasyum ávatam   tābhir ū śú ūtibhir <b>aśvinā</b> gatam<br>yābhir vyāśvam utá pŕthim ávatam   tābhir ū śú ūtibhir <b>aśvinā</b> gatam<br>yābhir <b>narā</b> śayāve yābhir átraye   yābhiḥ purá mánave gātúm iṣáthuh<br>yābhiḥ śárīr ájatam syúmarasmaye   tābhir ū śú ūtibhir <b>aśvinā</b> gatam<br>yābhiḥ śáryātam ávatho mahādhané   tābhir ū śú ūtibhir <b>aśvinā</b> gatam<br>yābhir mánum śúram iṣá samávatam   tābhir ū śú ūtibhir <b>aśvinā</b> gatam<br>yābhiḥ sudāsa ūhátuh sudevvyām   tābhir ū śú ūtibhir <b>aśvinā</b> gatam<br>omyāvatiṃ subhárām rtastúbham   tābhir ū śú ūtibhir <b>aśvinā</b> gatam<br>mádhu priyām bharatho yát saráḍbhyas   tābhir ū śú ūtibhir <b>aśvinā</b> gatam<br>yābhir náram goṣuyúdhām nṛṣāhye   kṣétrasya <b>sātā</b> tánayasya jínvathah<br>yābhī ráthām ávatho yābhir árvatas   tābhir ū śú ūtibhir <b>aśvinā</b> gatam<br>yābhir dhvasántim puruśántim ávatam   tābhir ū śú ūtibhir <b>aśvinā</b> gatam<br>ápnasvatim <b>aśvinā</b> vācam asmé   kṛtam no <b>dasrā vṛṣaṇā</b> manīṣām<br>adyūtyé 'vase ní hvaye vām   vṛdhé ca no bhavataṃ <b>vājasātau</b><br>dyúbhir aktúbhiḥ pári pātam asmān   áriṣṭebhir <b>aśvinā</b> sáubhagebhiḥ |
| 1.113.2cd<br>1.113.3cd  | samānābandhū amṛte anūcí   <b>dyāvā</b> váṛnam carata āmināné<br>ná methete ná tasthatuh suméke   <b>náktoṣāsā sámanasā</b> vírūpe   |
| 1.114.8ab   | mā nas toké tánaye mā na <b>āyáu</b>   mā no góṣu mā no áśveṣu rīriṣah   |
| 1.115.6ab   | adyā devā <b>údita</b> sūryasya   nír āmhasah piprtā nír avadyāt   |
| 1.116.1cd<br>1.116.2ab<br>1.116.2cd<br>1.116.3ab<br>1.116.4ab<br>1.116.5cd<br>1.116.6ab<br>1.116.7ab  | <b>yāv</b> árbhagāya vimadāya jāyām   senājúvā nyūhátū ráthena<br>vīlupátmabhir āśuhémabhir vā   devānām vā jūtíbhīḥ <b>śásadānā</b><br>tád rāsabho <b>nāsatyā</b> sahásram   <b>ājā</b> yamasya pradháne jigāya<br>túgro ha bhujoyúm <b>aśvinodameghé</b>   rayim ná kás cin mamṛvām ávāhāḥ<br>tisráḥ kṣápas trír áhātivrájadbhir   <b>nāsatyā</b> bhujoyúm ūhathuh patamgáih<br>yád <b>aśvinā</b> ūhátur bhujoyúm ástam   sātáritrām nāvam ātasthivāmsam<br>yám <b>aśvinā</b> dadáthuh śvetám ásvam   aghāśvāya śásvad ít svastí<br>yuvām <b>narā</b> stuvaté pajriyāya   kakṣívate aradataṃ púramdhim   |



1.116.8cd rbīse átrim **aśvinā**vanītam | ún ninyathuḥ sárvagaṇaṃ svastí  
 1.116.9ab párávatāṃ **nāsatyā**nudethāṃ | uccābudhnaṃ cakrathur jihmābāram  
 1.116.10ab jujurūṣo **nāsatyotā** vavriṃ | prāmuñcataṃ drāpim iva cyāvānāt  
 1.116.10cd prātirataṃ jahitāsyāyu **dasrā** | ād ít pátim akṛṇutaṃ kanínām  
 1.116.11ab tād vām **narā** sámśyaṃ rādhyāṃ ca | abhiṣṭimān **nāsatyā** várūtham  
 1.116.11cd yád **vidvāṃsā** nidhím ivāpagūlham | úd darśatād ūpāthur vāndanāya  
 1.116.12ab tād vām **narā** sanāye dāṃsa ugrām | āviṣ kṛṇomi tanyatúr ná vṛṣṭim  
 1.116.13ab ájohavīn **nāsatyā karā** vām | mahé yāman **purubhujā** púramdhiḥ  
 1.116.13cd śrutām tác chāsúr iva vadhrimatyā | hirányahastam **aśvinā**v adattam  
 1.116.14ab āsnó vṛkasya vārtikām abhīke | yuvām **narā nāsatyā**mumuktaṃ  
 1.116.14cd utó kavim **purubhujā** yuvām ha | kṛpamāṇam akṛṇutaṃ vicákṣe  
 1.116.15ab caritraṃ hí vér ivāchedi parṇām | **ajā** khelāsyā páritakmyāyām  
 1.116.16cd tásmā akṣī **nāsatyā** vicákṣa | ādhattam **dasrā bhiṣajāv** anarván  
 1.116.17cd víśve devā ánv amanyata hṛdbhiḥ | sám u śriyā **nāsatyā** sacethe  
 1.116.18ab yád áyātam dívodāsāya vartir | bharādvājāyā**aśvinā háyantā**  
 1.116.18cd revád uvāha sacanó rátho vām | vṛṣabhás ca śimśumāraś ca **yuktā**  
 1.116.19ab rayim sukṣatráṃ svapatyām āyuh | suvīryam **nāsatyā váhantā**  
 1.116.19cd ā jahnāvīm **sámanasópa** vājais | trír áhno bhāgām dádhatim ayātam  
 1.116.20cd vibhindúnā **nāsatyā** ráthena | ví párvatām ajarayū ayātam  
 1.116.21ab ékasyā vástor āvataṃ ráṇāya | vásam **aśvinā** sanāye sahásrā  
 1.116.21cd nír ahatam duchúnā **indravantā** | pṛthuśrávaso **vṛṣaṇāv** árātīḥ  
 1.116.22cd śáyave cin **nāsatyā** śácībhir | jásuraye staryām pipyathur gām  
 1.116.23ab avasyaté stuvaté kṛṣṇiyāya | ṛjūyaté **nāsatyā** śácībhiḥ  
 1.116.25ab prá vām dāṃsāṃsy **aśvinā**v avocam | asyá pátīḥ syām sugávaḥ suvīrah

1.117.1ab mádhvaḥ sómasyā**aśvinā** mādāya | pratnó hótā vivāsate vām  
 1.117.1cd barhiṣmatī rātír víśritā gír | iṣā yātam **nāsatyópa** vājaiḥ  
 1.117.2ab yó vām **aśvinā** mánaso jávīyān | ráthaḥ svásvo víśa ājigāti  
 1.117.2cd yéna gáchathaḥ sukṛto duroṇām | téna **narā** vartír asmábhya yātam  
 1.117.3ab ṛṣim **narāv** áṃhasaḥ pāñcajanyaṃ | ṛbīsād átrim muñcatho gaṇéna  
 1.117.3cd **minántā** dásyor áśivasya māyā | anupūrvām **vṛṣaṇā codáyantā**  
 1.117.4ab áśvam ná gūlham **aśvinā** durévair | ṛṣim **narā vṛṣaṇā** rebhām apsú  
 1.117.5ab suṣupvāṃsam ná nīrṭter upásthe | sūryam ná **dasrā** támasi kṣiyántam  
 1.117.5cd śubhé rukmām ná darśatām níkhātam | úd ūpathur **aśvinā** vāndanāya  
 1.117.6ab tád vām **narā** sámśyaṃ pajriyéṇa | kakṣívatā **nāsatyā** párijman  
 1.117.7ab yuvām **narā** stuvaté kṛṣṇiyāya | viṣṇāpvām dadathur víśvakāya  
 1.117.7cd ghóṣāyai cit pitṛsáde duroṇé | pátim jūryantyā **aśvinā**v adattam  
 1.117.8ab yuvām śyāvāya rúsatim adattam | maháh kṣoṇásyā**aśvinā** kánvāya  
 1.117.8cd pravācyam tád **vṛṣaṇā** kṛtām vām | yán nārśadāya śrávo adhyádhattam  
 1.117.9ab purú várpāṃsy **aśvinā dádhanā** | ní pedáva ūhathur āśúm áśvam  
 1.117.10cd yád vām pajrásō **aśvinā** hávante | yātām iṣā ca vidúṣe ca vājam  
 1.117.11ab sūnór mānenā**aśvinā grṇānā** | vājam víprāya **bhuraṇā rádantā**  
 1.117.11cd agástye bráhmanaṃ **vāvṛdhānā** | sám viśpālām **nāsatyā**riṇītam  
 1.117.12ab kúha **yāntā** suṣṭutim kāvyaśya | dívo **napātā vṛṣaṇā** śayutrā  
 1.117.12cd hirányasyeva kalásam níkhātam | úd ūpathur daśamé **aśvinā**han  
 1.117.13ab yuvām cyāvānam **aśvinā** járantam | púnar yúvānam cakrathuḥ śácībhiḥ  
 1.117.13cd yuvó rátham duhitā sūryasya | sahá śriyā **nāsatyā**vṛṇīta  
 1.117.14ab yuvām túgrāya pūrvyébhír évaiḥ | **punarmanyāv** abhavataṃ yuvānā  
 1.117.15ab ájohavīd **aśvinā** taugryó vām | prólhaḥ samudráṃ avyathír jaganván  
 1.117.15cd níṣ tám ūhathuḥ suyújā ráthena | mánojavasā **vṛṣaṇā** svastí  
 1.117.16ab ájohavīd **aśvinā** vārtikā vām | āsnó yát śim ámuñcataṃ vṛkasya  
 1.117.16cd ví **jayúṣā** yayathuḥ sánv ádrer | jātām viṣvāco ahatam viṣéṇa  
 1.117.17cd ákṣī ṛjrásve **aśvinā**v adhattam | jyótir andhāya cakrathur vicákṣe

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| 1.117.18ab | śunām andhāya bhāram ahvayat sã   vṛkīr <b>aśvinā vṛṣaṇā</b> nárēti                  |
| 1.117.19ab | mahī vām ūtīr <b>aśvinā</b> mayobhūr   utá srāmam <b>dhiṣṇyā</b> sám riṇīthaḥ        |
| 1.117.19cd | áthā yuvām íd ahvayat púramdhir   āgachataṃ sīm <b>vṛṣaṇāv</b> ávobhiḥ               |
| 1.117.20ab | ádhenum <b>dasrā</b> staryam viśaktām   ápinvataṃ śayāve <b>aśvinā</b> gām           |
| 1.117.21ab | yavam vṛken <b>aśvinā vāpantā</b>   iṣam <b>duhántā</b> mānuṣāya <b>dasrā</b>        |
| 1.117.21cd | abhī dasyum bákureṇā <b>dhámantā</b>   urú jyótiś cakrathur áryāya                   |
| 1.117.22ab | ātharvaṇāy <b>aśvinā</b> dadhīce   ásvyam śírah práty airayatam                      |
| 1.117.22cd | sá vām mádhu prá vocad ṛtáyān   tvāṣṭráṃ yád <b>dasrāv</b> apikakṣyam vām            |
| 1.117.23ab | sádā kavī sumatīm ā cake vām   víśvā dhíyo <b>aśvinā</b> prāvataṃ me                 |
| 1.117.23cd | asmé rayīm <b>nāsatyā</b> bṛhántam   apatyasācam śrútyam rarāthām                    |
| 1.117.24ab | hiraṇyahastam <b>aśvinā rárāṇā</b>   putráṃ <b>narā</b> vadhrimatyā adattam          |
| 1.117.24cd | trídḥā ha śyāvam <b>aśvinā</b> víkastam   ūj jīvāsa airayatam sudānū                 |
| 1.117.25ab | etāni vām <b>aśvinā</b> víryāni   prá pūrvyāṇy āyávo 'votan                          |
| 1.117.25cd | bráhma kṛṇvānto <b>vṛṣaṇā</b> yuvábhyām   suvīrāso vidátham ā vadema                 |
| 1.118.1ab  | ā vām rátho <b>aśvinā</b> śyenápatvā   sumīlīkáḥ svávām yātv arvān                   |
| 1.118.1cd  | yó mártasya mánaso jávīyān   trivandhuró <b>vṛṣaṇā</b> vātaramhāḥ                    |
| 1.118.2cd  | pínvataṃ gā jínvataṃ árvato no   vardháyatam <b>aśvinā</b> vīrám asmé                |
| 1.118.3ab  | pravádyāmanā suvītā ráthena   <b>dasrāv</b> imám ṣṇutám ślókam ádreḥ                 |
| 1.118.3cd  | kím aṅgá vām práty ávartim <b>gámiṣṭhā</b>   āhúr víprāso <b>aśvinā</b> purājāḥ      |
| 1.118.4ab  | ā vām śyenāso <b>aśvinā</b> vahantu   ráthe yuktāsa āśávaḥ patamgāḥ                  |
| 1.118.4cd  | yé aptúro divyāso ná gṛdhrā   abhī práyo <b>nāsatyā</b> váhanti                      |
| 1.118.5ab  | ā vām rátham yuvatis tiṣṭhad átra   juṣṭvī <b>narā</b> duhitā sūryasya               |
| 1.118.6ab  | úd vándanam airataṃ damśánābhīr   úd rebhām <b>dasrā vṛṣaṇā</b> śácībhiḥ             |
| 1.118.7ab  | yuvám átrayé 'vanītāya taptám   ūrjam omānam <b>aśvināv</b> adhattam                 |
| 1.118.7cd  | yuvám káṇvāyāpiriptāya cákṣuḥ   práty adhattam suṣṭutīm <b>jujuṣāṇā</b>              |
| 1.118.8ab  | yuvám dhenúm śayāve nādhītāya   ápinvataṃ <b>aśvinā</b> pūrvyāya                     |
| 1.118.9ab  | yuvám śvetám pedáva índrajūtam   ahihānam <b>aśvinā</b> dattam áśvam                 |
| 1.118.10ab | <b>tā</b> vām <b>narā</b> sv ávase <b>sujātā</b>   hāvāmahe <b>aśvinā</b> nādhāmānāḥ |
| 1.118.10cd | ā na úpa vásumatā ráthena   gíro <b>juṣāṇā</b> suvitāya yātam                        |
| 1.118.11ab | ā śyenāsyā jávasā nūtanena   asmé yātam <b>nāsatyā</b> sajóṣāḥ                       |
| 1.118.11cd | háve hí vām <b>aśvinā</b> rātāhavyaḥ   śaśvattamāyā uśaso <b>vyūṣṭau</b>             |
| 1.119.2cd  | svádāmi gharmám prāti yanty ūtāya   ā vām ūrjānī rátham <b>aśvinā</b> ruhat          |
| 1.119.3cd  | yuvór áha pravaṇé cekite rátho   yád <b>aśvinā</b> váhathaḥ sūrím ā váram            |
| 1.119.4cd  | yāsiṣṭám vartír <b>vṛṣaṇā</b> vijenyam   dívodāsāya máhi ceti vām ávaḥ               |
| 1.119.5ab  | yuvór <b>aśvinā</b> vápuṣe yuvāyūjam   rátham vāṇī yematur asya śárdhyam             |
| 1.119.7ab  | yuvám vándanam níṛṭam jaraṇyāyā   rátham ná <b>dasrā karaṇā</b> sám invathaḥ         |
| 1.119.10ab | yuvám pedave puruvāram <b>aśvinā</b>   sprdhām śvetám tarutāram duvasyathaḥ          |
| 1.120.1ab  | kā rādhad dhótrā <b>aśvinā</b> vām   kó vām jósa ubháyoḥ                             |
| 1.120.2ab  | <b>vidvāṃsāv</b> íd dúrah pṛched   ávidvān itthāparo acetāḥ                          |
| 1.120.2c   | nū cin nú máрте <b>ákrau</b>   |
| 1.120.3ab  | <b>tā vidvāṃsā</b> havāmahe vām   <b>tā</b> no <b>vidvāṃsā</b> mánma vocetam adyá    |
| 1.120.4ab  | ví pṛchāmi pākyā ná devān   váṣatkṛtasyādbhutāsyā <b>dasrā</b>                       |
| 1.120.6ab  | śrutám gāyatrám tákavānasya   ahám cid dhí rirēbhā <b>aśvinā</b> vām                 |
| 1.120.7cd  | <b>tā</b> no vasū <b>sugopā</b> syātam   pātám no vṛkād aghāyóḥ                      |
| 1.120.12c  | <b>ubhá tā</b> básri nāsyataḥ  |
| 1.121.5ab  | túbhyam páyo yát <b>pitárāv</b> ánītām   rádhaḥ surétas turāṇe bhuranyí              |
| 1.122.2ab  | pátnīva pūrváhūtim vāvṛdhādhyā   <b>uśāsánáktā</b> purudhá vídāne                    |
| 1.122.4ab  | utá <b>tyā</b> me <b>yaśásā</b> śvetanāyai   <b>vyántā pāntau</b> śijó huvádhyai     |

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| 1.122.4cd  | prá vo nápatam apám kṛṇudhvam   prá <b>mātārā</b> rāspināsyāyōḥ                                |
| 1.122.6ab  | śrutām me <b>mitrāvaruṇa</b> hāvemā   utā śrutam sādane viśvātaḥ sīm                           |
| 1.122.9ab  | jāno yō <b>mitrāvaruṇāv</b> abhidhrūg   apó ná vām sunóty akṣṇayādhruk                         |
| 1.122.11ab | ádha <b>gmántā</b> náhuṣo hávam sūrēḥ   śrótā rājāno amṛtasya mandrāḥ                          |
| 1.122.15cd | rátho vām <b>mitrāvaruṇā</b> dīrghāpsāḥ   syūmagabhastiḥ sūro nādyaut                          |
| 1.123.2cd  | uccā vy ákhyad yuvatīḥ punarbhūr   óṣā agan prathamā <b>pūrvābhūtau</b>                        |
| 1.124.1ab  | uṣā uchántī samidhāné <b>agnā[u]</b>   udyān sūrya urviyā jyótir aśret                         |
| 1.124.5cd  | vy ù prathate vitarām várīya   <b>óbhā</b> pṛṇántī pitrór <b>upástḥā</b>                       |
| 1.124.12ab | út te váyaś cid vasatér apaptan   náraś ca yé pitubhājo <b>vyūṣṭau</b>                         |
| 1.126.1ab  | ámandān stómān prá bhare manīśā   <b>sindhāv</b> ádhi kṣiyatō bhāvyāsya                        |
| 1.126.5ab  | pūrvām ānu prāyatim ā dade vas   trīn yuktām <b>aṣṭāv</b> aridhāyaso gāḥ                       |
| 1.127.3de  | vīlū cid yāsya <b>sámṛtau</b>   śrúvad váneva yāt sthirām                                      |
| 1.128.6fg  | viśvasmā ít sukṛte vāram ṛṇvaty   agnir <b>dvārā</b> vy ṛnvati                                 |
| 1.131.1c   | <b>dyumnāsātā</b> várīmabhiḥ   |
| 1.131.3ab  | vī tvā tatasre mithunā avasyāvo   vrajāsya <b>sātā</b> gāvyaśya niḥśjaḥ                        |
| 1.131.3de  | yád <b>gavyántā dvā jánā</b>   svār <b>yántā</b> samúhasi                                      |
| 1.131.6c   | <b>svārṣātā</b> hāvīmabhiḥ   |
| 1.132.6ab  | yuvām tám indrāparvatā <b>puroyúdhā</b>   yó naḥ pṛtanyád ápa tám-tam íd dhatam                |
| 1.134.3ab  | vāyúr yuñkte <b>róhitā</b> vāyúr <b>aruṇā</b>   vāyú ráthe <b>ajirā</b> dhurí vólhave          |
| 1.134.3c   | <b>váhiṣṭhā</b> dhurí vólhave  |
| 1.135.5fg  | índravāyū sutānām ádribhir yuvām   mādāya <b>vājadā</b> yuvām                                  |
| 1.136.1de  | <b>tā samrájā</b> ghṛtāsutī   yajñé-yajña <b>úpastutā</b>                                      |
| 1.136.3c   | <b>jāgrvāmsā</b> divé-dive   |
| 1.136.3de  | jyótiṣmat kṣatráṁ āsāte   <b>ādityā</b> dánunas pātī   |
| 1.136.4fg  | táthā <b>rājānā</b> karatho yád ímaha   <b>ṛtāvānā</b> yád ímahe                               |
| 1.137.1de  | ā <b>rājānā</b> divisprśā   asmatrá gantam úpa naḥ   |
| 1.137.1fg  | imé vām <b>mitrāvaruṇā</b> gāvāśiraḥ   sómāḥ śukrá gāvāśiraḥ                                   |
| 1.137.3de  | asmatrá gantam úpa no   <b>'rvāñcā</b> sómapītaye  |
| 1.137.3fg  | ayām vām <b>mitrāvaruṇā</b> nṛbhiḥ sutāḥ   sóma ā pītāye sutāḥ                                 |
| 1.139.1de  | yád dha krāṇā vivásvati   <b>nābhā</b> samdāyi návyasī   |
| 1.139.2ab  | yád dha tyán <b>mitrāvaruṇāv</b> ṛtād ádhy   ādadāthe ánṛtam svéna manyúnā                     |
| 1.139.3ab  | yuvām stómebhir devayánto <b>aśvinā</b>   āśrāváyanta iva ślókam āyávo                         |
| 1.139.3de  | yuvór viśvā ádhi śríyaḥ   pṛkṣas ca <b>viśvavedasā</b>   |
| 1.139.3fg  | pruṣāyānte vām paváyo hiranyáye   ráthe <b>dasrā</b> hiranyáye                                 |
| 1.139.4ab  | ácti <b>dasrā</b> vy ù nākam ṛnvatho   yuñjáte vām rathayújo diviṣṭiṣv                         |
| 1.139.4de  | ádhi vām sthāma vandhúre   ráthe <b>dasrā</b> hiranyáye  |
| 1.139.4fg  | pathéva <b>yántāv anuśāsātā</b> rájo   'ñjasā <b>śāsātā</b> rájaḥ                              |
| 1.140.3ab  | <b>kṛṣṇaprútau</b> vevijé asya <b>saksítā[u]</b>   <b>ubhā</b> tarete abhí <b>mātārā</b> sísum |
| 1.141.4cd  | <b>ubhā</b> yád asya janúṣam yád ínvata   ád íd yáviṣṭho abhavad ghṛṇā súciḥ                   |

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| 1.142.7ab  | ā bhāndamāne upāke   <b>náktoṣāsā supésasā</b>                                      |
| 1.142.7cd  | yahvī ṛtasya <b>mātārā</b>   sīdatam̐ barhīr ā sumāt                                |
| 1.142.8ab  | <b>mandrājihvā</b> jugurvānī   <b>hótārā dáivyā</b> kavī                            |
| 1.142.10cd | tvāṣṭā pōṣāya ví ṣyatu   rāyē <b>nābhā</b> no asmayúḥ                               |
| 1.143.2cd  | asyā krátvā samidhānāsya majmánā   prá <b>dyāvā</b> śociḥ pṛthivī arocayat          |
| 1.143.4ab  | yām eriré bhṛgavo viśvávedasaṃ   <b>nābhā</b> pṛthivyā bhúvanasya majmánā           |
| 1.144.2ab  | abhīm̐ ṛtasya dohānā anūṣata   <b>yónau</b> devāsya sādane párivṛtāḥ                |
| 1.144.3ab  | yūyūṣataḥ <b>sāvayasā</b> tād id vápuḥ   samānām ārthaṃ <b>vitāritratā</b> mithāḥ   |
| 1.144.4ab  | yām īm <b>dvā sāvayasā</b> saparyātaḥ   samāné <b>yónā mithunā sámokasā</b>         |
| 1.144.6cd  | ēnī ta eté bṛhatī <b>abhiśrīyā</b>   hiraṇyáyī vākvarī barhīr āśāte                 |
| 1.144.7cd  | yó viśvātaḥ pratyāññ āsi darśatō   raṇvāḥ <b>sāmdrṣṭau</b> pitumām̐ iva kṣāyah      |
| 1.146.2cd  | urvyāḥ padō ní dadhāti <b>sānau</b>   rihānty ūdho aruṣāso asya                     |
| 1.148.3cd  | prá sú nayanta grbháyanta <b>iṣṭāv</b>   áśvāso ná rathyò rārahāñāḥ                 |
| 1.149.2c   | prá yāḥ sasrāñāḥ śisrītā <b>yónau</b>   |
| 1.151.2cd  | ádha krátum̐ vidatam̐ gātum̐ árcata   utá śrutam̐ <b>vṛṣṇā</b> pastyāvataḥ          |
| 1.151.3ab  | ā vām̐ bhūṣan kṣitáyo jánma ródasoḥ   pravācyam̐ <b>vṛṣṇā</b> dákṣase mahé          |
| 1.151.4ab  | prá sā kṣitír asura yā máhi priyā   <b>ṛtāvānāv</b> ṛtām̐ ā ghoṣatho bṛhāt          |
| 1.151.8ab  | yuvām̐ yajñáiḥ <b>prathamā</b> góbhir añjata   <b>ṛtāvānā</b> mánaso ná práyuktiṣu  |
| 1.151.9ab  | revád váyo dadhāthe revád āśāthe   <b>nārā</b> māyābhir itāūti māhinam̐             |
| 1.152.1cd  | ávātiratam̐ ánṛtāni vísva   ṛténa <b>mitrāvaruṇā</b> sacethe                        |
| 1.152.3b   | apād̐ eti prathamā padvātīnām̐   kás tād vām̐ <b>mitrāvaruṇā</b> ciketa             |
| 1.152.7ab  | ā vām̐ <b>mitrāvaruṇā</b> havyájuṣṭim̐   námasā <b>devāv</b> ávasā vavṛtyām̐        |
| 1.153.1ab  | yājāmahe vām̐ mahāḥ sajósā   havyébhir <b>mitrāvaruṇā</b> námobhiḥ                  |
| 1.153.2ab  | prástutir vām̐ dhāma ná práyuktir   áyāmi <b>mitrāvaruṇā</b> suvṛktīḥ               |
| 1.153.2cd  | anáktyi yád vām̐ vidátheṣu hótā   sumnām̐ vām̐ sūrír <b>vṛṣṇāv</b> íyakṣan          |
| 1.153.3ab  | pīpāya dhenúr áditir ṛtāya   jánāya <b>mitrāvaruṇā</b> havirdé                      |
| 1.155.1cd  | <b>yā</b> sánuni párvatānām̐ <b>ádābhyā</b>   mahás tasthátur árvateva sādhúnā      |
| 1.155.2cd  | <b>yā</b> mártýāya pratidhīyámānam̐ it   kṛṣānor ástur asanām̐ uruṣyáthaḥ           |
| 1.155.3ab  | tā īm̐ vardhanti máhy asya páum̐syam̐   ní <b>mātārā</b> nayati rétase bhujé        |
| 1.156.4ab  | tām̐ asya rájā váruṇas tām̐ <b>aśvínā</b>   krátum̐ sacanta mārutasya vedhásah      |
| 1.157.1cd  | āyukṣātām̐ <b>aśvínā</b> yátave rátham̐   práśāvīd devāḥ savitā jágat pṛthak        |
| 1.157.2ab  | yád yuñjāthe vṛṣṇam̐ <b>aśvínā</b> rátham̐   ghṛténa no mádhunā kṣatrām̐ ukṣatam̐   |
| 1.157.2cd  | asmākam̐ bráhma pṛtanāsu jinvatam̐   vayām̐ dhānā <b>śúrasātā</b> bhajemahi         |
| 1.157.4ab  | ā ná ūrjam̐ vahatam̐ <b>aśvínā</b> yuvām̐   mádhumatyā naḥ kásayā mimikṣatam̐       |
| 1.157.4cd  | prāyus tāriṣṭam̐ ní rāpāmsi mṛkṣatam̐   sédhatam̐ dvéṣo bhávataṃ <b>sacābhúvā</b>   |
| 1.157.5cd  | yuvām̐ agnīm̐ ca <b>vṛṣṇāv</b> apás ca   vānaspátīm̐r <b>aśvínāv</b> áirayethām̐    |
| 1.157.6ab  | yuvām̐ ha stho <b>bhiśájā</b> bheṣajébhir   átho ha stho <b>rathyā</b> ráthyebhiḥ   |
| 1.157.6cd  | átho ha kṣatrām̐ ádhi dhattha <b>ugrā</b>   yó vām̐ haviṣmān mánasā dadāsa          |
| 1.158.1ab  | vásū <b>rudrá</b> purumántū <b>vṛdhántā</b>   daśasyátam̐ no <b>vṛṣṇāv abhiṣṭau</b> |
| 1.158.1cd  | <b>dásrā</b> ha yád rékṇa aucathyó vām̐   prá yát sasrāthe ákavābhir ūtī            |

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| 1.158.5cd  | śíro yád asya traitanó vitákṣat   svayám dāsá úro <b>ámśāv</b> āpi gdha                   |
| 1.159.1ab  | prá <b>dyāvā</b> yajñāiḥ pṛthivī <b>ṛtāvṛdhā</b>   mahī stuṣe vidáttheṣu <b>práčetasā</b> |
| 1.159.1cd  | devébhir yé deváputre <b>sudámsasā</b>   itthá dhiyā vāryāni prabhūṣataḥ                  |
| 1.159.2cd  | <b>surétasā pitārā</b> bhūma cakratur   urú prajāyā amṛtaṁ várīmabhiḥ                     |
| 1.159.3ab  | té sūnávaḥ svápasah sudámsaso   mahī jajñur <b>mātārā</b> pūrvácittaye                    |
| 1.159.4ab  | té māyino mamire suprácetaso   jāmi sáyoni <b>mithunā sámokasā</b>                        |
| 1.160.1ab  | té hí dyāvāpṛthivī <b>viśvásambhuva</b>   ṛtāvarī rájaso dhārayátkavī                     |
| 1.160.2ab  | <b>uruvyácasā</b> mahinī <b>asaścátā</b>   pitā mātā ca bhúvanāni rakṣataḥ                |
| 1.160.4ab  | ayám devānām apásām apástamo   yó jajāna ródasī <b>viśvásambhuva</b>                      |
| 1.161.3cd  | dhenúḥ <b>kártvā yuvaśá kártvā dvā</b>   táni bhrātar ánu vaḥ kṛtv yémasi                 |
| 1.161.6ab  | índro hárī yuyujé <b>asvínā</b> ráthaṁ   bṛhaspátir viśvárūpām upājata                    |
| 1.161.7ab  | nís cármaṇo gām ariṇīta dhītībhir   <b>yá jarantā yuvaśá tákṛnotana</b>                   |
| 1.161.10cd | á nimirucaḥ śákṛd éko ápābharat   kíṁ svit putrébhyaḥ <b>pitārā</b> upāvatuḥ              |
| 1.161.12ab | sammīlya yád bhúvanā paryásarpata   kvā svit <b>tātyā pitārā</b> va āsatuḥ                |
| 1.162.9ab  | yád ásvasya kravíṣo mákṣikáśa   yád vā <b>svārau svádhitau</b> riptám ásti                |
| 1.162.14cd | yác ca <b>papaú</b> yác ca ghāsīm jaghāsa   sárva tá te āpi devéṣv astu                   |
| 1.162.19ab | ékas tváṣtur ásvasyā viśastā   <b>dvā yantārā</b> bhavatas tátha ṛtúḥ                     |
| 1.162.19cd | yá te gātrānām ṛtuthá kṛṇómi   tá-tā piṇḍānām prá juhomy <b>agnáu</b>                     |
| 1.162.21cd | hárī te <b>yúnja</b> pṛṣatī abhūtām   upāsthād vājī dhurī rāsabhasya                      |
| 1.163.1cd  | śyenásya <b>pakṣá</b> hariṇásya bāhú   upastútyaṁ máhi jātām te arvan                     |
| 1.164.20ab | <b>dvā suparṇā sayújā sákhāyā</b>   samānām vṛkṣám pári śasvajāte                         |
| 1.164.29ab | ayám sá śīṅkte yéna gáur abhívrta   mímāti māyúm <b>dhvasánāv</b> ádhi śritá              |
| 1.164.32cd | sá mātūr <b>yónā</b> párivīto antár   bahuprajá nírṛtim á viveśá                          |
| 1.164.38cd | <b>tá śásvantā viṣúcínā viyántā</b>   ny ānyām cikyúr ná ní cikyur anyām                  |
| 1.165.4cd  | á śāsate práti haryanty ukthá   <b>imá</b> hárī vahatas tá no ácha                        |
| 1.167.8ab  | pánti <b>mitráváruṇāv</b> avadyác   cáyata īm aryamó aprásastān                           |
| 1.169.2cd  | marútām pṛtsutír hāsamānā   svārmīlhasya pradhánasya <b>sātáu</b>                         |
| 1.173.2cd  | prá mandayúr manām gūrta hótā   bhárate máryo <b>mithunā</b> yájatrah                     |
| 1.173.4cd  | jújoṣad índro dasmávarcā   <b>násatyeva</b> súgmyo ratheṣthāḥ                             |
| 1.173.10cd | mitráyúvo ná pūṛpatiṁ <b>súśiṣṭau</b>   madhyāyúva úpa śikṣanti yajñāiḥ                   |
| 1.174.4ab  | śéṣan nú tá indra sásmin <b>yónau</b>   práśastaye pávīravasya mahná                      |
| 1.174.5ab  | váha kútsam indra yásmiñ cākán   syūmanyū <b>rjrá</b> vátasyáśvā                          |
| 1.174.7ab  | rāpat kavír indrārkásātau   kṣám dāsáyopabárhaṇīm kaḥ                                     |
| 1.176.5cd  | <b>ājāv</b> indrasyendo   právo vájeṣu vājínam  |
| 1.177.1cd  | stutáḥ śravasyánn ávasópa madrig   yuktvá hárī <b>vṛṣaṇā</b> yāhy arvāñ                   |
| 1.178.2b   | ná ghā rájendra á dabhan no   yá nú <b>svásārā</b> kṛṇávanta <b>yónau</b>                 |
| 1.179.3cd  | jáyāvéd átra śatánītham ājīm   yát <b>samyāñcā mithunāv</b> abhy ájāva                    |
| 1.179.6cd  | <b>ubháu várṇāv</b> řṣir ugráḥ pupoṣa   satyá devéṣv áśíṣo jagāma                         |

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| 1.180.1cd  | hiranyāyā vām pavāyaḥ prūṣāyan   mādhvah <b>pībantā</b> uśasaḥ sacethe              |
| 1.180.2cd  | svāsā yād vām viśvagūrtī bhārati   vājāyētte <b>madhupāv</b> iśe ca                 |
| 1.180.4cd  | tād vām <b>narāv aśvinā</b> pásvaiṣṭī   ráthyeva cakrá prāti yanti mādhvah          |
| 1.180.5ab  | ā vām dānāya vavṛtīya <b>dasrā</b>   gór óheṇa taugryó ná jívriḥ                    |
| 1.180.5cd  | apáh kṣonī sacate māhinā vām   jūrṇó vām ákṣur áṃhaso <b>yajatrā</b>                |
| 1.180.7cd  | ádḥā cid dhī śmāśvināv <b>anindyā</b>   pāthó hí śmā <b>vṛṣaṇāv</b> ántidevam       |
| 1.180.8ab  | yuvām cid dhī śmāśvināv ánu dyūn   vírudrasya prasrávaṇasya <b>sātáu</b>            |
| 1.180.9ab  | prá yád váhethe mahinā ráthasya   prá <b>syandrā</b> yātho mánuṣo ná hótā           |
| 1.180.9cd  | dhattám sūribhya utá vā sváśvyam   <b>nāsatyā</b> rayiśācaḥ syāma                   |
| 1.180.10ab | tām vām rátham vayám adyā huvema   stómair <b>aśvinā</b> suvitāya návyam            |
| 1.181.1ab  | kád u <b>préṣṭāv</b> iṣām rayīṇām   <b>adhvaryántā</b> yád unninīthó apām           |
| 1.181.1cd  | ayām vām yajñó akṛta prásastiṃ   vásudhiti <b>ávitārā</b> janānām                   |
| 1.181.2cd  | manojúvo vṛṣaṇo vītáprṣṭhā   éhá svarājo <b>aśvinā</b> vahantu                      |
| 1.181.3cd  | vṛṣṇa <b>sthātārā</b> mánaso jávīyān   ahampūrvó yajató <b>dhiṣṇyā</b> yáh          |
| 1.181.4ab  | ihéha <b>jātā</b> sám avāvaśītām   arepāsā <b>tanvā</b> nāmabhiḥ sváiḥ              |
| 1.181.5cd  | hárī anyāsya pīpáyanta vājair   <b>mathrá</b> rájāmsy <b>aśvinā</b> ví ghóṣaiḥ      |
| 1.181.7ab  | ásarji vām sthávira <b>vedhasā</b> gír   bālḥé <b>aśvinā</b> tredhā kṣārantī        |
| 1.181.7cd  | <b>úpastutāv</b> avataṃ nādhāmānam   yāmann áyāmañ chṛṇutaṃ hávam me                |
| 1.181.8cd  | vṛṣā vām meghó <b>vṛṣaṇā</b> pīpāya   gór ná séke mánuṣo daśasyán                   |
| 1.181.9ab  | yuvām pūšévāśvinā púramdhir   agním uśām ná jarate haviṣmān                         |
| 1.182.1cd  | <b>dhiyamjinvā dhiṣṇyā</b> viśpálavasū   divó <b>nápātā</b> sukṛte <b>śúcivratā</b> |
| 1.182.2ab  | índratamā hí <b>dhiṣṇyā marúttamā</b>   <b>dasrá dámsiṣṭhā rathyā rathītāmā</b>     |
| 1.182.2cd  | pūrnām rátham vahethe mādhma ácitam   téna dāśvāmsam úpa yātho <b>aśvinā</b>        |
| 1.182.3ab  | kím átra <b>dasrá</b> kṛṇuthaḥ kím āsāthe   jáno yáh kás cid áhavir mahīyāte        |
| 1.182.4ab  | jambháyatam abhíto ráyataḥ súno   hatám mṛdho vidáthus tány <b>aśvinā</b>           |
| 1.182.4cd  | vācam-vācam jaritū ratnínīm kṛtam   <b>ubhá</b> śámsam <b>nāsatyā</b> vataṃ máma    |
| 1.182.7cd  | parṇā mṛgásya patáror ivárābha   úd <b>aśvinā</b> ūhathuḥ śrómatāya kám             |
| 1.182.8ab  | tád vām <b>narā nāsatyāv</b> ánu ṣyād   yád vām mánāsa ucátham ávocan               |
| 1.183.1ab  | tām yuñjāthām mánaso yó jávīyān   trivandhuró <b>vṛṣaṇā</b> yás tricakráḥ           |
| 1.183.2ab  | suvṛd rátho vartate yánn abhī kṣām   yát tiṣṭhathaḥ <b>krátumantānu</b> prkṣé       |
| 1.183.3cd  | yéna <b>narā nāsatyē</b> sayádhyai   vartír yāthás tánayāya tmáne ca                |
| 1.183.4cd  | ayām vām bhāgó níhita iyām gír   <b>dásrāv</b> imé vām nidháyo mādḥunām             |
| 1.183.5ab  | yuvām gótamaḥ purumīlḥó átrir   <b>dásrā</b> hávaté ’vase haviṣmān                  |
| 1.183.5cd  | dísam ná diṣṭám rjūyéva <b>yántā</b>   á me hávam <b>nāsatyópa</b> yātam            |
| 1.183.6ab  | átāriṣma támasas pāram asyá   prāti vām stómo <b>aśvināv</b> adhāyi                 |
| 1.184.1ab  | <b>tā</b> vām adyá <b>tāv</b> aparām huvema   uchāntyām uśási váhnir uktháiḥ        |
| 1.184.1cd  | <b>nāsatyā</b> kúha cit <b>sántāv</b> aryó   divó <b>nápātā</b> sudāstarāya         |
| 1.184.2ab  | asmé ū śú <b>vṛṣaṇā</b> mādayethām   út pañīmṛ hatam ūrmyā <b>mádantā</b>           |
| 1.184.2cd  | śrutám me áchoktibhir matīnām   <b>éṣṭā narā nícetārā</b> ca kárṇaiḥ                |
| 1.184.3ab  | śriyé pūṣann iṣukṛteva <b>devā</b>   <b>nāsatyā</b> vahatúm sūryāyāḥ                |
| 1.184.3cd  | vacyánte vām kakuhá apsú <b>jātā</b>   yugá jūrṇéva váruṇasya bhūreḥ                |
| 1.184.5ab  | esá vām stómo <b>aśvināv</b> akāri   mānebhir <b>maghavānā</b> suvṛktī              |
| 1.184.5cd  | yātám vartís tánayāya tmáne ca   agástye <b>nāsatyā mádantā</b>                     |
| 1.184.6ab  | átāriṣma támasas pāram asyá   prāti vām stómo <b>aśvināv</b> adhāyi                 |
| 1.185.2cd  | nítyam ná sūnúm pitrór upásthe   <b>dyāvā</b> rákṣataṃ prthivī no ábhvāt            |
| 1.185.3cd  | tád rodasī janayataṃ jaritré   <b>dyāvā</b> rákṣataṃ prthivī no ábhvāt              |
| 1.185.4cd  | ubhé devānām ubháyebhir áhnām   <b>dyāvā</b> rákṣataṃ prthivī no ábhvāt             |
| 1.185.5ab  | samgáchamāne yuvatī sámante   <b>svásārā</b> jāmī pitrór upásthe                    |

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| 1.185.5cd  | abhiḡghrantī bhúvanasya nābhim   <b>dyāvā</b> rākṣataṃ pṛthivī no ábhvāt |
| 1.185.6cd  | dadhāte yé amṛtaṃ suprátiḡe   <b>dyāvā</b> rākṣataṃ pṛthivī no ábhvāt    |
| 1.185.7cd  | dadhāte yé subháḡe suprátiṛtī   <b>dyāvā</b> rākṣataṃ pṛthivī no ábhvāt  |
| 1.185.8cd  | iyám dhīr bhūyā avayānam eṣām   <b>dyāvā</b> rākṣataṃ pṛthivī no ábhvāt  |
| 1.185.9ab  | <b>ubhā śáṃsā náryā</b> mām aviṣtām   ubhé mām ūtī ávasā sacetām         |
| 1.186.4ab  | úpa va eṣe námasā jigīṣā   <b>uṣāsānāktā</b> sudúḡheva dhenúḡ            |
| 1.186.10ab | pró <b>aśvínāv</b> ávase kṛṇudhvaṃ   prá pūṣāṇaṃ svátavaso hí sánti      |
| 1.188.6ab  | surukmé hí <b>supésasā</b>   ádhi śriyā virájataḡ                        |
| 1.188.6c   | <b>uṣāsāv</b> éhá sīdatām  |
| 1.188.7ab  | <b>prathamā</b> hí <b>suvācasā</b>   <b>hótārā dáivyā</b> kavī           |
| 1.189.8ab  | ávocāma nivācanāny asmin   mánasya sūnúḡ sahasāné <b>agnáu</b>           |
| 1.191.1cd  | <b>dvāv</b> íti plúṣī íti   ny àdṛṣta alipsata                           |
| 1.191.9ab  | úd apaptad <b>asáu</b> sūryaḡ   purú vísvāni júrvan                      |

## Book 2

|           |   |
|-----------|---|
| 2.3.6ab   | sādhv ápāṃsi sanátā na ukṣité   <b>uṣāsānāktā</b> vayyēva raṇvitē                 |
| 2.3.7ab   | <b>dáivya hótārā prathamā vidúṣṭara</b>   ṛjú yakṣataḡ sám ṛcā <b>vapúṣṭarā</b>   |
| 2.3.7cd   | devān <b>yájantāv</b> ṛtuthā sám añjato   <b>nābhā</b> pṛthivyā ádhi sānuṣu triṣú |
| 2.4.8ab   | nū te púrvasyāvaso <b>ádhitau</b>   ṛṭīye vidátthe mánma śaṃsi                    |
| 2.5.6cd   | tāsām adhvaryúr <b>ágatau</b>   yávo vṛṣṭíva modate                               |
| 2.10.2cd  | <b>śyāvā</b> rátham vahato <b>róhitā</b> vā   <b>utāruṣāha</b> cakre víbhṛtraḡ    |
| 2.11.7ab  | hárī nú ta indra <b>vājáyantā</b>   ḡhṛtaścútam svārám asvārṣtām                  |
| 2.12.8cd  | samānām cid rátham <b>ātasthivāṃsā</b>   nānā havete sá janāsa índraḡ             |
| 2.12.13ab | <b>dyāvā</b> cid asmai pṛthivī namete   śúṣmāc cid asya párvatā bhayante          |
| 2.13.9ab  | śatām vā yásya dáśa sākám ādya   ékasya <b>śruṣṭáu</b> yád dha codám ávitha       |
| 2.13.9cd  | <b>arajjáu</b> dásyūn sám unab dabhítaye   suprávyò abhavaḡ sāsya ukthiyāḡ        |
| 2.15.4ab  | sá pravolḡhṛn parigátyā dabhíteṛ   vísvam adhāḡ áyudham iddhé <b>agnáu</b>        |
| 2.16.1ab  | prá vaḡ satām jyēṣṭhatamāya suṣṭutím   <b>agnāv</b> iva samidhāné havír bhare     |
| 2.16.5cd  | <b>vṛṣañā</b> dhvaryū vṛṣabhāso ádrayo   vṛṣaṇaṃ sómaṃ vṛṣabhāya suṣvati          |
| 2.16.6ab  | vṛṣā te vāja utá te vṛṣā rátho   <b>vṛṣañā</b> hárī vṛṣabhāny áyudhā              |
| 2.18.4cd  | <b>āṣṭābhír</b> daśábhiḡ somapéyam   ayám sutāḡ sumakha má mṛdhas kaḡ             |
| 2.18.7ab  | māma bráhmendra yāhy áchā   <b>visvā</b> hárī dhurī dhiṣvā ráthasya               |
| 2.18.8cd  | úpa jyēṣṭhe várūthe <b>gābhastau</b>   prāyē-prāye jigívāṃsaḡ syāma               |
| 2.19.4cd  | sadyó yó nṛbhyo atasāyyo bhút   paspṛdhānébhyaḡ sūryasya <b>sātáu</b>             |
| 2.20.8ab  | tásmai tavasyām ánu dāyi satrá   índrāya devébhír <b>árṇasātau</b>                |

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| 2.24.5cd   | <b>áyatantā</b> carato anyád-anyad íd   yá cakára vayúnā bráhmaṇas pátiḥ                 |
| 2.24.12ab  | viśvaṃ satyám <b>maghavānā</b> yuvór íd   ápaś caná prá minanti vratám vām               |
| 2.24.12cd  | áčhendrābrahmaṇaspatī havir no   ánnaṃ <b>yújeva vājínā</b> jigātam                      |
| 2.27.5cd   | yuṣmākaṃ <b>mitrāvaruṇā prāṇītau</b>   pári śvábhreva duritāni vṛjyām                    |
| 2.27.13cd  | nákiṣ tām ghnanty ántito ná dūrād   yá ādityānām bhávati <b>prāṇītau</b>                 |
| 2.27.15cd  | <b>ubhā kṣáyāv</b> ājáyan yāti pṛtsú   <b>ubhāv árdhau</b> bhavataḥ sādhú asmai         |
| 2.27.16cd  | aśvīva tām áti yeṣaṃ ráthena   áriṣṭā <b>urā́v</b> ā śárman syāma                        |
| 2.28.7ab   | mā no vadháir varuṇa yé ta <b>iṣṭāv</b>   énaḥ kṛṇvāntam asura bhrīṇánti                 |
| 2.29.3cd   | yūyám no <b>mitrāvaruṇādite</b> ca   svastím indrāmaruto dadhāta                         |
| 2.30.5cd   | tokásya <b>sātáu</b> tánayasya bhūrér   asmāṃ ardhám kṛṇutād indra gónām                 |
| 2.30.6ab   | prá hí krátuṃ vṛhátho yám vanuthó   radhrásya stho yájamānasya <b>codáu</b>              |
| 2.30.6cd   | <b>indrāsomā</b> yuvám asmāṃ aviṣṭam   asmín bhayásthe kṛṇutam u lokám                   |
| 2.31.1ab   | asmākaṃ <b>mitrāvaruṇāvataṃ</b> rátham   ādityái rudráir vásubhiḥ <b>sacābhúvā</b>       |
| 2.31.2cd   | yád áśávaḥ pádyābhis títrato rájaḥ   pṛthivyāḥ <b>sā́nau</b> jáṅghananta pāṇībhiḥ        |
| 2.31.4cd   | īlā bhágo bṛhaddivotá ródasī   pūṣā púramaḍhir <b>aśvínāv</b> ádhā páti                  |
| 2.31.5ab   | utá tyé devī subháge <b>mithūdṛśā</b>   <b>uśásānāktā</b> jágatām apṭjívā                |
| 2.34.9cd   | vartáyata tápuṣā <b>cakríyābhi</b> tām   áva rudrá aśáso hantanā vádhaḥ                  |
| 2.34.14.cd | tritó ná yān páñca hótīn abhiṣṭaya   āvavártad ávaraṇ <b>cakríyāvase</b>                 |
| 2.36.6cd   | áchā <b>rājānā</b> náma etyāvṛtam   praśāstrād ā pibatam somyám mádhu                    |
| 2.38.1cd   | nūnám devébhyo ví hí dhāti rátnam   áthābhajad vītíhotram <b>svastáu</b>                 |
| 2.38.2ab   | viśvasya hí śruṣṭáye devá ūrdhvāḥ   prá <b>bāhāvā</b> pṛthúpāṇiḥ sísarti                 |
| 2.39.1ab   | <b>grāvāṇeva</b> tát íd ártham jarethe   <b>gr̥dhreva</b> vṛkṣám nidhimántam ácha        |
| 2.39.1cd   | <b>brahmāṇeva</b> vidátha <b>ukthaśásā</b>   <b>dūtéva</b> hávyā <b>jányā</b> purutrā    |
| 2.39.2ab   | <b>prātaryāvāṇā rathyèva vīrā</b>   <b>ajéva yamá</b> váram ā sacethe                    |
| 2.39.2cd   | méne iva <b>tanvā</b> súmbhamāne   dámpatīva <b>kratuvidā</b> jáneṣu                     |
| 2.39.3ab   | śṛṅgeva naḥ prathamā gantam arvāk   <b>chaphāv</b> iva <b>járbhurāṇā</b> tárobhiḥ        |
| 2.39.3cd   | <b>cakravākéva</b> prāti vástor <b>usrā</b>   <b>arvāñcā</b> yātam <b>rathyèva śakrā</b> |
| 2.39.4cd   | <b>śvāneva</b> no <b>áriṣanyā</b> tanúnām   <b>khṛgaleva</b> visrásah pātam asmán        |
| 2.39.5ab   | <b>vātevājuryā nadyèva rītir</b>   akṣí iva <b>cákṣuṣā</b> yātam arvāk                   |
| 2.39.5cd   | <b>hástāv</b> iva tanvè sámabhaviṣṭhā   <b>pádeva</b> no nayatam vásyo ácha              |
| 2.39.6ab   | <b>óṣṭhāv</b> iva mádhv āsné <b>vádantā</b>   <b>stánāv</b> iva pipyatam jīvāse naḥ      |
| 2.39.6cd   | <b>nāseva</b> nas tanvó <b>rakṣitārā</b>   <b>kárṇāv</b> iva <b>suśrútā</b> bhūtam asmé  |
| 2.39.7ab   | <b>hásteva</b> śaktím abhí samdadī naḥ   kṣāmeva naḥ sám ajatam rájāṃsi                  |
| 2.39.7cd   | imā gíro <b>aśvinā</b> yuṣmayántīḥ   kṣṇótṛeṇeva svádhitim sám śísītam                   |
| 2.39.8ab   | etāni vām <b>aśvinā</b> várdhanāni   bráhma stómaṃ grtsamadāso akran                     |
| 2.39.8cd   | tāni <b>narā jujuṣāṇópa</b> yātam   bṛhád vadema vidáthe suvīrāḥ                         |
| 2.40.1ab   | <b>sómāpūṣaṇā jánanā</b> rayīṇām   <b>jánanā</b> divó <b>jánanā</b> pṛthivyāḥ            |
| 2.40.1cd   | <b>jātáu</b> viśvasya bhúvanasya <b>gopáu</b>   devá akṛṇvann amṛtasya nábbhim           |
| 2.40.2ab   | <b>imáu deváu jáyamānau</b> juṣanta   <b>imáu</b> támāṃsi gūhatām ájuṣṭā                 |
| 2.40.3ab   | <b>sómāpūṣaṇā</b> rájaso vimānam   saptácakraṃ rátham áviśvaminvam                       |
| 2.40.3cd   | viṣūvṛtam mánasā yujyámānam   tām jinvaṭho <b>vṛṣaṇā</b> páñcaraśmim                     |
| 2.40.4cd   | <b>tāv</b> asmábhyam puruvāram purukṣúm   rāyás póṣam ví ṣyatām nábbhim asmé             |
| 2.40.5cd   | <b>sómāpūṣanāv</b> ávatam dhíyam me   yuvábhyām viśvāḥ pṛtanā jayema                     |



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| 2.41.3c   | á yātaṃ pībataṃ <b>narā</b>  |
| 2.41.4ab  | ayāṃ vāṃ <b>mitrāvaruṇā</b>   sutāḥ sóma <b>ṛtāvṛdhā</b>                   |
| 2.41.5ab  | <b>rājānāv ānabhidruhá</b>   dhruvé sádasy uttamé                          |
| 2.41.6ab  | <b>tā</b> samrājā ghṛtāsutī   <b>ādityā</b> dānunas pātī                   |
| 2.41.7ab  | gómad ū śú <b>nāsatyā</b>   áśvāvad yātaṃ <b>aśvinā</b>                    |
| 2.41.7c   | vartī <b>rudrā</b> nṛpāyyam  |
| 2.41.9ab  | <b>tā</b> na á volham <b>aśvinā</b>   rayīm piśāṅgasamḍṛsam                |
| 2.41.9c   | <b>dhīṣṇyā</b> varivovidam   |
| 2.41.19ab | prétāṃ yajñāsya <b>śambhúvā</b>   yuvām íd á vṛṇīmahe                      |
| 2.41.20ab | <b>dyāvā</b> naḥ pṛthivī imāṃ   sidhrām adyá divispṛśam                    |
| 2.41.21ab | á vām upástham <b>adruhá</b>   devāḥ sīdantu yajñíyāḥ                      |
| 2.43.1cd  | ubhé <b>vācau</b> vadati sāmaggā iva   gāyatrām ca tráiṣṭubham cánu rājati |

### Book 3

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| 3.1.7ab  | stīrñā asya samháto viśvárūpā   ghṛtāsya <b>yónau</b> sravátthe mádhūnām    |
| 3.1.7cd  | ásthur átra dhenávaḥ pínvamānā   mahī dasmāsya <b>mātārā</b> samīcí         |
| 3.1.11ab | <b>uráu</b> mahāṃ anibādhé vavardha   ápo agnīm yaśásaḥ sám hí pūrvīḥ       |
| 3.1.11cd | ṛtāsya <b>yónāv</b> aśayad dāmūnā   jāmīnām agnir apási svásṛṇām            |
| 3.1.21cd | tāsya vayāṃ <b>sumatáu</b> yajñíyasya   ápi bhadré saumanasé syāma          |
| 3.3.4cd  | á viveśa ródasī <b>bhūrivarpasā</b>   purupriyó bhandate dhāmabhiḥ kavīḥ    |
| 3.3.11cd | <b>ubhá pitārā</b> maháyann ajāyata   agnir dyāvāpṛthivī <b>bhūriretasā</b> |
| 3.4.4cd  | divó vā <b>nābhā</b> ny āsādi hótā   stṛṇīmáhi devávyacā ví barhīḥ          |
| 3.4.6ab  | á bhándamāne <b>uśāsā</b> úpāke   utá smayete <b>tanvā</b> vírūpe           |
| 3.4.7ab  | <b>dáivyā hótārā prathamā</b> ny ṛñje   saptá pṛkṣāsāḥ svadháyā madanti     |
| 3.5.1cd  | pṛthupājā devayádbhiḥ sámiddho   ápa <b>dvārā</b> támaso váhnir āvaḥ        |
| 3.5.5cd  | pāti <b>nābhā</b> saptáśṛṣāṇam agnīḥ   pāti devānām upamādam ṛṣvāḥ          |
| 3.5.7cd  | đidyānaḥ súcir ṛṣvāḥ pāvakāḥ   púnaḥ-punar <b>mātārā</b> návyasī kaḥ        |
| 3.5.9ab  | úd u ṣṭutāḥ samídhā yahvó adyauḍ   várṣman divó ádhi <b>nābhā</b> pṛthivyāḥ |
| 3.6.4ab  | mahán sadhásthe dhruvá á níṣatto   antár <b>dyāvā</b> máhine háryamāṇaḥ     |
| 3.6.6ab  | ṛtāsya vā <b>keśínā</b> yogyābhir   <b>ghṛtasnúvā róhitā</b> dhurí dhiṣva   |
| 3.6.8ab  | <b>uráu</b> vā yé antárikṣe mādanti   divó vā yé rocané sánti devāḥ         |
| 3.6.10cd | prácī <b>adhvaréva</b> tasthatuḥ suméke   ṛtāvarī ṛtājātasya satyé          |
| 3.7.1ab  | prá yá ārúḥ śitipṛṣṭhāsya dhāsér   á <b>mātārā</b> viviśuḥ saptá vāṇīḥ      |
| 3.7.1cd  | <b>parikṣitā pitārā</b> sám carete   prá sarsrāte đirghám áyuh prayákṣe     |
| 3.7.2ab  | divákṣaso dhenávo vṛṣṇo áśvā   devír á <b>tasthau</b> mádhumad váhantīḥ     |
| 3.7.8ab  | <b>dáivyā hótārā prathamā</b> ny ṛñje   saptá pṛkṣāsāḥ svadháyā madanti     |
| 3.8.9cd  | unnīyámānāḥ kavíbiḥ purástād   <b>devā</b> devānām ápi yanti páthaḥ         |
| 3.12.1c  | asyá pātaṃ dhiyészitá   |
| 3.12.3ab | índram agnīm <b>kavichádā</b>   yajñāsya jūtyā vṛṇe                         |
| 3.12.3c  | <b>tā</b> sómasyehá tṛmpatām  |
| 3.12.4ab | <b>tośā vṛtrahánā</b> huve   <b>sajítvānāparājitā</b>                       |
| 3.12.4c  | indrāgní <b>vājasátamā</b>  |

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| 3.14.3ab  | drávatām ta <b>uśásā</b> vājáyantī   ágne vátasya pathyābhir ácha              |
| 3.15.1cd  | suśármaṇo bṛhatāḥ śármaṇi syām   agnér ahám suhávasya <b>práñītau</b>          |
| 3.15.2ab  | tvám no asyā uśáso <b>vyùṣṭau</b>   tvám sūra údite bodhi gopāḥ                |
| 3.17.5cd  | tásyānu dhárma prá yajā cikitvo   átha no dhā adhvarám <b>devávītau</b>        |
| 3.18.1ab  | bhávā no agne sumánā <b>úpetau</b>   sákheva sákhye <b>pitáreva</b> sādhuḥ     |
| 3.18.5cd  | stotúr duroṇé subhágasya revát   <b>sr̥prā karásnā</b> dadhiṣe vápūṃṣi         |
| 3.19.1cd  | sá no yakṣad <b>devátātā</b> yájīyān   rāyé vājāya vanate maghāni              |
| 3.19.3cd  | ágne rāyó nṛtamasya <b>prábhūtau</b>   bhūyāma te suṣṭutáyaś ca vásvah         |
| 3.20.1ab  | agním uśásam <b>aśvínā</b> dadhikrām   vyùṣṭiṣu havate váhnir uktháih          |
| 3.20.5cd  | <b>aśvínā mitrávaruṇā</b> bhágam ca   vásūn rudrām ādityām ihá huve            |
| 3.23.2ab  | ámanthiṣṭām <b>bháratā</b> revád agním   devásravā devávātaḥ sudákṣam          |
| 3.25.4c   | <b>ámardhantā</b> somapéyāya <b>devā</b>                                       |
| 3.29.4ab  | ílāyās tvā padé vayám   <b>nābhā</b> pṛthivyā ádhi                             |
| 3.29.8ab  | sída hótah svá uloké cikitvān   sādáyā yajñám sukṛtasya <b>yónau</b>           |
| 3.30.2cd  | sthirāya víṣṇe sávanā kṛtémā   yuktā grāvāṇaḥ samidhāné <b>agnáu</b>           |
| 3.30.11ab | éko dvé vāsumatī samīcí   índra ā <b>paprau</b> pṛthivīm utá dyām              |
| 3.30.22ab | śunám huvema maghávānam índram   asmín bhāre nṛtamam <b>vājasātau</b>          |
| 3.31.5ab  | <b>vīláu</b> satír abhí dhīrā atṛndan   prācāhinvan mánasā saptá víprāḥ        |
| 3.31.22ab | śunám huvema maghávānam índram   asmín bhāre nṛtamam <b>vājasātau</b>          |
| 3.32.6ab  | tvám apó yád dha vṛtrám jaghanvām̐   átyām̐ iva práśṛjaḥ sártavā́jau           |
| 3.32.17ab | śunám huvema maghávānam índram   asmín bhāre nṛtamam <b>vājasātau</b>          |
| 3.33.1cd  | <b>gáveva</b> śubhré <b>mātārā</b> rihāné   vipāt chutudrí páyasā javete       |
| 3.33.3cd  | vatsám iva <b>mātārā</b> sam̐rihāné   samānám yónim ánu sam̐cárantī            |
| 3.33.9ab  | ó śu svasāraḥ kārāve śṛṇota   <b>yayaú</b> vo dūrād ánasā ráthena              |
| 3.33.13cd | <b>māduṣkṛtau vyēnasā</b>   <b>aghnýáu</b> śúnam āratām                        |
| 3.34.11ab | śunám huvema maghávānam índram   asmín bhāre nṛtamam <b>vājasātau</b>          |
| 3.35.1ab  | tīṣṭhā hárī rátha ā <b>yujoyámānā</b>   yāhí vāyúr ná niyúto no ácha           |
| 3.35.2ab  | úpājirā puruhūtāya saptī   hárī ráthasya dhūrsv ā yunajmi                      |
| 3.35.3ab  | úpo nayasya <b>vṛṣaṇā tapuṣpā</b>   utém ava tvám vṛṣabha svadhāvaḥ            |
| 3.35.3cd  | grásetām <b>ásvā</b> ví mucchá <b>sónā</b>   divé-dive sadṛśīr addhi dhānāḥ    |
| 3.35.4ab  | bráhmaṇā te <b>brahmayújā</b> yunajmi   hárī <b>śakhāyā</b> sadhamāda āśú      |
| 3.35.5ab  | mā te hárī <b>vṛṣaṇā vītáprṣṭhā</b>   ní rīraman yájamānāso anyé               |
| 3.35.11ab | śunám huvema maghávānam índram   asmín bhāre nṛtamam <b>vājasātau</b>          |
| 3.36.11ab | śunám huvema maghávānam índram   asmín bhāre nṛtamam <b>vājasātau</b>          |
| 3.38.4cd  | mahát tát vṛṣṇo ásurasya náma   ā víśvárūpo amṛtāni <b>tasthau</b>             |
| 3.38.5cd  | dívo <b>napātā</b> vidáthasya dhībhiḥ   kṣatrám <b>rājānā</b> pradívo dadhāthe |
| 3.38.6ab  | trīṇi <b>rājānā</b> vidáthe purūṇi   pári víśvāni bhūṣathaḥ sádāṃsi            |
| 3.38.10ab | śunám huvema maghávānam índram   asmín bhāre nṛtamam <b>vājasātau</b>          |

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| 3.39.2cd  | bhadrá vástrāṇy ārjunā vāsānā   séyām asmé <b>sanajā</b> pítiryā dhīḥ            |
| 3.39.3ab  | <b>yamā</b> cid ātra yamasūr asūta   jihvāyā āgram pátad ā hy ásthāt             |
| 3.39.3cd  | vápūṃṣi <b>jātā mithunā</b> sacete   <b>tamohánā</b> tápuṣo budhnā <b>étā</b>    |
| 3.39.9ab  | śunām huvema maghāvānam indram   asmín bhāre nṛtamaṃ <b>vājasātau</b>            |
| 3.41.9ab  | arvāñcam tvā sukhé ráthe   váhatām indra <b>keśínā</b>                           |
| 3.43.1cd  | <b>priyā sákhāyā</b> ví mucópa barhís   tvām imé havyavāho havante               |
| 3.43.4ab  | ā ca tvām <b>etā vṛṣaṇā</b> vāhāto   hārī <b>sákhāyā sudhúrā svāṅgā</b>          |
| 3.43.8ab  | śunām huvema maghāvānam indram   asmín bhāre nṛtamaṃ <b>vājasātau</b>            |
| 3.46.5ab  | yām sómam indra <b>pr̥thividyāvā</b>   gārbham ná mātā bibhṛtās tvāyā            |
| 3.47.4ab  | yé tvāhihátye maghavann ávardhan   yé sāmbaré harivo yé <b>gáviṣtau</b>          |
| 3.48.5b   | śunām huvema maghāvānam indram   asmín bhāre nṛtamaṃ <b>vājasātau</b>            |
| 3.49.5b   | śunām huvema maghāvānam indram   asmín bhāre nṛtamaṃ <b>vājasātau</b>            |
| 3.50.5b   | śunām huvema maghāvānam indram   asmín bhāre nṛtamaṃ <b>vājasātau</b>            |
| 3.53.1cd  | vītām havyāṇy adhvaréṣu <b>devā</b>   vārdhethām gīrbhír īlayā <b>mádantā</b>    |
| 3.53.17ab | <b>sthiráu gāvau</b> bhavatām vīlūr ákṣo   méṣā ví varhi mǎ yugām ví śāri        |
| 3.53.24cd | hinvānty áśvam áraṇam ná nítam   jyāvājam pári ṇayanty <b>ājáu</b>               |
| 3.54.4cd  | náraś cid vām samithé <b>śūrasātau</b>   vavandiré pr̥thivi vévidānāḥ            |
| 3.54.6ab  | kavír nṛcákṣā abhí śīm acaṣṭa   ṛtasya <b>yónā</b> víghṛte mádantī               |
| 3.54.7cd  | utá <b>svásārā</b> yuvatī bhāvantī   ād u bruvāte mithunāni náma                 |
| 3.54.9cd  | devāso yātra panitāra évair   <b>uráu</b> pathí vyūte tasthúr antāḥ              |
| 3.54.15ab | indro vísvair víryāiḥ pátymāna   ubhé ā <b>paprau</b> ródasī mahitvā             |
| 3.54.16ab | <b>násatyā</b> me <b>pítārā bandhupṛchā</b>   sajātyām aśvínōś cāru náma         |
| 3.54.16cd | yuvām hí sthó <b>rayidáu</b> no rayīṇām   dātrām rakṣethe ákavair <b>ádabdhā</b> |
| 3.54.19ab | devānām dūtāḥ purudhá prásūto   ānāgān no vocatu <b>sarvátātā</b>                |
| 3.55.3cd  | sámiddhe <b>agnāṽ</b> ṛtām íd vadema   mahád devānām asuratvām ékam              |
| 3.55.11cd | śyāvī ca yád áruṣī ca <b>svásārau</b>   mahád devānām asuratvām ékam             |
| 3.55.14ab | pádyā vaste pururúpā vápūṃṣi   ūrdhvā <b>tasthau</b> tryáviṃ rérihāṇā            |
| 3.55.20ab | mahí sám airac <b>camvā</b> samīcī   ubhé té asya vásunā nyṛṣṭe                  |
| 3.56.1cd  | ná ródasī <b>adrúhā</b> vedyābhir   ná párvatā nināme tasthivāṃsaḥ               |
| 3.56.7ab  | trír ā divāḥ savitā soṣavīti   <b>rājānā mitráváruṇā</b> supāṇī                  |
| 3.57.2ab  | índrah sú pūṣā <b>vṛṣaṇā suhástā</b>   divó ná prītāḥ śaśayām duduhre            |
| 3.58.1cd  | ā dyotanīm vahati śubhráyāmā   uśasa stómo <b>aśvínāv</b> ajīgaḥ                 |
| 3.58.2ab  | suyúg vahanti prāti vām ṛténa   ūrdhvā bhavanti <b>pítāreva</b> médhāḥ           |
| 3.58.3ab  | suyúgbhir ásvaiḥ suvṛtā ráthena   <b>dásrāv</b> imám śṛṇutam ślókam ádreḥ        |
| 3.58.3cd  | kímaṅgá vām práty ávartim <b>gámiṣthā</b>   āhúr víprāso <b>aśvinā</b> purājāḥ   |
| 3.58.4ab  | ā manyethām ā gatam kác cid évair   víśve jánāso <b>aśvinā</b> havante           |
| 3.58.5ab  | tiráḥ purú cid <b>aśvinā</b> rájāṃsy   āṅgūṣó vām <b>maghavānā</b> jáneṣu        |
| 3.58.5cd  | éhā yātam pathībhir devayānair   <b>dásrāv</b> imé vām nidháyo mádhūnām          |
| 3.58.6ab  | purāṇām ókaḥ sakhyām śívam vām   yuvór <b>narā</b> dráviṇam jahnávyām            |
| 3.58.7ab  | <b>aśvinā</b> vāyúnā yuvām <b>sudakṣā</b>   niyúdbhiḥ ca <b>sajóṣasā</b> yuvānā  |
| 3.58.7cd  | <b>násatyā</b> tiróahnyam <b>juṣāṇā</b>   sómam pibatam <b>asrídhā</b> sudānū    |

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| 3.58.8ab  | <b>ásvinā</b> pári vām íṣaḥ purūcīr   īyúr gīrbhír yátamānā ámr̥dhrāḥ      |
| 3.58.9ab  | <b>ásvinā</b> madhuśúttamo yuvákūḥ   sómas táṃ pātām ā́ gataṃ duroṇé       |
| 3.59.3cd  | ā́dityasya vratām upakṣiyánto   vayám mitrásyā <b>sumatáu</b> syāma        |
| 3.59.4cd  | tasya vayám <b>sumatáu</b> yajñíyasya   ápi bhadré saumanasé syāma         |
| 3.59.5cd  | tásmā etát pányatamāya júṣtam   <b>agnáu</b> mitráya havír ā́ juhota       |
| 3.62.1cd  | kvà tyád <b>indrāvaruṇā</b> yáso vām   yéna smā sínam bhárathaḥ sákhibhyaḥ |
| 3.62.2cd  | <b>sajóšāv indrāvaruṇā</b> marúdbhir   divā́ pṛthivyā́ śṛṇutam hávam me    |
| 3.62.3ab  | asmé tát <b>indrāvaruṇā</b> vásu ṣyād   asmé rayír marutaḥ sárvavīraḥ      |
| 3.62.16ab | ā́ no <b>mitrāvaruṇā</b>   ghṛtáir gavyū́tim ukṣatam                       |
| 3.62.17ab | <b>uruśáṃsā namovṛdhā</b>   mahnā́ dákṣasya rájathaḥ                       |
| 3.62.17c  | drāghīṣṭhābhiḥ <b>śucivratā</b>  |
| 3.62.18ab | <b>gr̥ṇānā</b> jamádagninā   <b>yónāv</b> ṛtasya sīdatam                   |
| 3.62.18c  | pātām sómam <b>ṛtāvṛdhā</b>  |

## Book 4

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| 4.1.5ab   | sá tvám no agne ’vamó bhavotí   nédiṣṭho asyá́ uśáso <b>vyùṣṭau</b>                |
| 4.1.11ab  | sá jāyata prathamáḥ pastyāsu   mahó budhné rájaso asyá́ <b>yónau</b>               |
| 4.1.11cd  | apād́ asīrṣá́ guhámāno <b>ántā</b>   āyoyuvāno vṛṣabhásya nī́lé                    |
| 4.1.12ab  | prá sárdha á́rta prathamám vipanyā́m   ṛtasya <b>yónā</b> vṛṣabhásya nī́lé         |
| 4.2.3ab   | <b>átyā</b> vṛdhasnú <b>róhitā</b> ghṛtásnū   ṛtasya manye mánasā́ <b>jáviṣṭhā</b> |
| 4.2.3cd   | antár iyase <b>aruṣá</b> yujānó   yuṣmā́ś ca devā́n víśa á́ ca mártān              |
| 4.2.4ab   | aryamāṇam váruṇam mitráṃ eṣām   índravīṣṇū marúto <b>aśvínotá</b>                  |
| 4.3.11cd  | śunám nárah pári ṣadann uṣásam   ā́viḥ svār abhavaj jāté <b>agnáu</b>              |
| 4.4.14cd  | <b>ubhá śáṃsā</b> sūdaya satyatāte   ’nuṣṭhuyā́ kṛṇuhy ahrayāṇa                    |
| 4.5.2ab   | má nindata yá imám máhyam rātīm   devó <b>dadaú</b> mártýāya svadhávān             |
| 4.6.1ab   | ūrdhvá ū́ śú no adhvarasya hotar   ágne tiṣṭha <b>devátātā</b> yájīyān             |
| 4.6.4ab   | stīrñé barhíṣi samidhāné <b>agnā[u]</b>   ūrdhvó adhvaryúr jujuṣāṇó asthāt         |
| 4.6.7ab   | ná yásya sātúr jánitor á́vāri   ná <b>mātárāpitārā</b> nú cid <b>iṣṭáu</b>         |
| 4.8.6c    | yé <b>agnā</b> dadhiré dúvaḥ   |
| 4.13.1cd  | yátām <b>aśvinā</b> sukṛto duroṇám   út sūryo jyótiṣā devá eti                     |
| 4.14.1cd  | ā́ <b>nāsatorugāyā</b> ráthena   imám yajñám úpa no yátam ácha                     |
| 4.14.4ab  | ā́ vām váhiṣṭhā́ ihá té vahantu   ráthā́ aśvāsa uśáso <b>vyùṣṭau</b>               |
| 4.14.4cd  | imé hí vām madhupéyāya sómā   asmín yajñé <b>vṛṣaṇā</b> mādayethām                 |
| 4.15.8ab  | utá <b>tyā́ yajatā́</b> hárī   kumārāt sāhadevyāt                                  |
| 4.15.8c   | <b>práyatā</b> sadyá́ ā́ dade  |
| 4.15.9ab  | eṣá vām <b>devāv aśvinā</b>   kumārāḥ sāhadevyāḥ                                   |
| 4.15.10ab | tám yuvám <b>devāv aśvinā</b>   kumārām sāhadevyám                                 |
| 4.16.4cd  | andhá́ támāṃsi dúdhitā vicákṣe   nṛ́bhyaś cakāra nṛ́tamo <b>abhíṣṭau</b>           |
| 4.16.5ab  | vavakṣá́ índro ámitam ṛjīṣí   ubhé́ ā́ <b>paprau</b> ródasī mahitvá                |

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| 4.16.9ab  | áchā kavīm nṛmaṇo gā <b>abhīṣtau</b>   <b>svaṛṣātā</b> maghavan nādhmānam        |
| 4.16.9cd  | ūtībhis tám iṣaṇo <b>dyumnáhūtau</b>   ní māvāvān ábrahmā dásyur arta            |
| 4.16.10cd | své <b>yónau</b> ní ṣadataṃ <b>sárūpā</b>   ví vām cikitsad ṛtacíd dha nārī      |
| 4.16.11cd | <b>ṛjṛā</b> vājaṃ ná gádhyam yúyūṣan   kavír yád áhan pāryāya bhūṣāt             |
| 4.16.18ab | bhúvo 'vitā vāmádevasya dhīnām   bhúvaḥ sákhāvṛkó <b>vājasātau</b>               |
| 4.16.19ab | ebhír nṛbhír indra tvāyúbhiṣ tvā   maghávadbhir maghavan víśva <b>ājáu</b>       |
| 4.17.13cd | vibhañjanúr aśānimām iva dyáur   utá stotāram maghávā <b>vásau</b> dhāt          |
| 4.17.14cd | ā kṛṣṇā īm juhurāṇó jigharti   tvacó budhné rájaso asyá <b>yónau</b>             |
| 4.20.2cd  | tīṣṭhāti vajrī maghávā virapśī   imām yajñām ánu no <b>vājasātau</b>             |
| 4.21.9ab  | <b>bhadrá</b> te <b>hástā súkṛt</b> otá pāñī   prayantārā stuvaté rādha indra    |
| 4.22.4cd  | ā <b>mātārā</b> bhārati śuṣmy ā gór   nṛvát párijman nonuvanta vātāḥ             |
| 4.23.5ab  | kathā kád asyá uśaso <b>vyūṣtau</b>   devó mártasya sakhyám jujoṣa               |
| 4.23.8cd  | ṛtasya ślóko <b>badhirā</b> tatarda   <b>kárṇā</b> budhānáḥ śucāmāna āyóḥ        |
| 4.24.3cd  | mithó yát tyāgám ubháyaśo ágman   náras tokásya tánayasya <b>sātáu</b>           |
| 4.24.4ab  | kratúyānti kṣitáyo yóga ugra   āśuṣāṇāśo mithó <b>árṇasātau</b>                  |
| 4.25.1cd  | kó vā mahé 'vase pāryāya   sámiddhe <b>agnáu</b> sutásoma ītte                   |
| 4.25.3cd  | kásyāśvínāv índro agníḥ sutásya   aṃśóḥ pibanti mánasāvivenam                    |
| 4.26.3cd  | śatataṃ veśyám <b>sarvátātā</b>   dívodāsam atithigvám yád ávam                  |
| 4.26.5cd  | tūyam <b>yayau</b> mádhunā somyéna   utá śrávo vivide śyenó átra                 |
| 4.28.5ab  | evā satyám <b>maghavānā</b> yuvám tád   índraś ca somorvám ásvyam góḥ            |
| 4.28.5cd  | ādardṭam ápihitāny áśnā   riricáthuh kṣás cit <b>tatṛdānā</b>                    |
| 4.29.3ab  | śrāváyéd asya <b>kárṇā</b> vājayádhyai   júṣtām ánu prá díśam mandayádhyai       |
| 4.30.17ab | utá <b>tyā</b> turváśāyádū   <b>asnātārā</b> śácīpátih                           |
| 4.30.18ab | utá <b>tyā</b> sadyá <b>āryā</b>   saráyor indra pārátah                         |
| 4.30.18c  | <b>ārṇācitṛárathā</b> vadhīḥ   |
| 4.30.19ab | ánu <b>dvā jahitā</b> nayo   'ndhám śronám ca vṛtrahan                           |
| 4.32.24c  | babhrú yāmeṣv <b>asrídha</b>   |
| 4.33.3ab  | púnar yé cakrúḥ <b>pitārā</b> yúvānā   <b>sánā yúpeva jaraṇā śáyānā</b>          |
| 4.33.5ab  | jyeṣṭhá āha <b>camasā dvā</b> karéti   kánīyān trín kṛṇavāméty āha               |
| 4.33.10ab | yé hārī medhá yokthā mādanta   índrāya cakrúḥ <b>suyújā</b> yé <b>ásvā</b>       |
| 4.34.9ab  | yé <b>ásvínā</b> yé <b>pitārā</b> yá ūtī   dhenúm tatakṣúr ṛbhávo yá <b>ásvā</b> |
| 4.35.5ab  | śácyākarta <b>pitārā</b> yúvānā   śácyākarta camasám devapánam                   |
| 4.35.5cd  | śácyā hārī <b>dhánutarāv</b> ataṣṭa   <b>indravāhāv</b> ṛbhavo vājaratnāḥ        |
| 4.36.3cd  | jívrī yát <b>sántā pitārā sanājúrā</b>   púnar yúvānā caráthāya táksatha         |
| 4.37.6cd  | sá dhībhir astu sánitā   <b>medhásātā</b> só árvatā                              |
| 4.37.8ab  | tám no vājā ṛbhukṣaṇa   índra <b>nāsatyā</b> rayím                               |

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| 4.39.2cd  | yam pūrubhyo dīdivāmsam nāgnīm   dadāthur <b>mitrāvaruṇā</b> tāturim                      |
| 4.39.3ab  | yó áśvasya dadhikrāvno ákārīt   sámiddhe <b>agnā</b> uśaso <b>vyùṣṭau</b>                 |
| 4.39.5cd  | dadhikrām u sūdanam mārtyāya   dadāthur <b>mitrāvaruṇā</b> no áśvam                       |
| 4.41.1ab  | <b>indrā</b> kó vām <b>varuṇā</b> sumnám āpa   stómo haviṣmām amṛto ná hótā               |
| 4.41.1cd  | yó vām hṛdī krátumām asmád uktāḥ   paspárśad <b>indrāvaruṇā</b> námasvān                  |
| 4.41.2ab  | <b>indrā</b> ha yó <b>varuṇā</b> cakrá āpī   <b>deváu</b> mārtaḥ sakhyāya prāyasvān       |
| 4.41.3ab  | <b>indrā</b> ha rátanam <b>varuṇā dhéṣṭhā</b>   itthā nṛbhyaḥ śasamānébhyas <b>tā</b>     |
| 4.41.3cd  | yādī <b>sákhāyā</b> sakhyāya sómaih   sutébhiḥ <b>suprayāsā</b> mādāyaite                 |
| 4.41.4ab  | <b>indrā</b> yuvām <b>varuṇā</b> didyúm asminn   ójīṣṭham <b>ugrā</b> ní vadhiṣṭam vájram |
| 4.41.5ab  | <b>indrā</b> yuvām <b>varuṇā</b> bhūtám asyā   dhiyāḥ <b>pretārā vṛṣabhéva</b> dhenóḥ     |
| 4.41.6cd  | <b>indrā</b> no átra <b>varuṇā</b> syātām   ávobhir <b>dasmā</b> páritakmyāyām            |
| 4.41.7cd  | vṛṇīmáhe sakhyāya priyāya   <b>śūrā māmhiṣṭhā pitáreva</b> śambhū                         |
| 4.41.8ab  | <b>tā</b> vām dhíyó 'vase vājayántīr   ājīm ná jagmur yuvayūḥ sudānū                      |
| 4.41.10cd | tā <b>cakrāṇā</b> ūtibhir návyasībhir   asmatrá ráyo niyútaḥ sacantām                     |
| 4.41.11ab | ā no <b>brhantā</b> brhatībhir ūtī   índra yātām varuṇa <b>vājasātau</b>                  |
| 4.42.9ab  | purukútsānī hí vām ádāśad   dhavyébhir <b>indrāvaruṇā</b> námobhiḥ                        |
| 4.42.10cd | tām dhenúm <b>indrāvaruṇā</b> yuvām no   viśvāḥ dhattam ánapasphurantīm                   |
| 4.43.3cd  | divá <b>ājātā divyā suparnā</b>   káyā śacīnām bhavathaḥ <b>śaciṣṭhā</b>                  |
| 4.43.4ab  | kā vām bhūd úpamātiḥ káyā na   <b>āśvinā</b> gamatho <b>hūyāmānā</b>                      |
| 4.43.4cd  | kó vām mahás cit tyájaso abhīka   uruṣyátam mādhvī <b>dasrā</b> na ūtī                    |
| 4.43.7ab  | ihéha yád vām samanā papṛksé   séyām asmé sumatír <b>vājaratnā</b>                        |
| 4.43.7cd  | uruṣyátam jaritāram yuvām ha   śritāḥ kámo <b>nāsatyā</b> yuvadrík                        |
| 4.44.1ab  | tām vām rátham vayām adyā huvema   pṛthujráyam <b>aśvinā</b> sámgatim góḥ                 |
| 4.44.2ab  | yuvām śríyam <b>aśvinā</b> devātā tām   dívo <b>napātā</b> vanathaḥ śacībhiḥ              |
| 4.44.3cd  | ṛtasya vā vanúse pūrvyāya   námo yemānā <b>aśvinā</b> vavartat                            |
| 4.44.4ab  | hiranyáyena purubhū ráthena   imām yajñām <b>nāsatyópa</b> yātām                          |
| 4.44.6ab  | nú no rayīm puruvīram brhántam   <b>dásrā</b> mīmāthām ubháyeṣv asmé                      |
| 4.44.6cd  | náro yád vām <b>aśvinā</b> stómam ávan   sadhástutim ājamīlhāso agman                     |
| 4.44.7ab  | ihéha yád vām samanā papṛksé   séyām asmé sumatír <b>vājaratnā</b>                        |
| 4.44.7cd  | uruṣyátam jaritāram yuvām ha   śritāḥ kámo <b>nāsatyā</b> yuvadrík                        |
| 4.45.1ab  | eśá syá bhānúr úd iyarti yuyáte   ráthaḥ párijmā divó asyá <b>sānavi</b>                  |
| 4.45.3cd  | ā vartanīm mádhunā jinvathas pathó   dṛtiḥ vahethe mádhumantam <b>aśvinā</b>              |
| 4.45.5ab  | svadhvarāso mádhumanto agnáya   <b>usrā</b> jarante prāti vástor <b>aśvinā</b>            |
| 4.45.7ab  | prá vām avocam <b>aśvinā</b> dhiyamdhā   ráthaḥ svásvo ajáro yó ásti                      |
| 4.46.6ab  | índravāyū ayām sutás   tām devébhiḥ <b>sajósasā</b>                                       |
| 4.47.3ab  | vāyav índraś ca <b>śuśmīṇā</b>   sarátham śavasas patī                                    |
| 4.47.3cd  | <b>niyútvantā</b> na ūtāya   ā yātām sómapītaye   |
| 4.47.4ab  | yā vām sánti purusprho   niyúto dāśúse <b>narā</b>  |
| 4.47.4cd  | asmé tā <b>yajñavāhasa</b>   índravāyū ní yachatam  |
| 4.48.3ab  | ánu kṛṣṇé vásudhitī   yemāte <b>viśvápeśasā</b>   |
| 4.49.3c   | <b>somapā</b> sómapītaye  |
| 4.49.6c   | mādáyethām <b>tádokasā</b>  |

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| 4.50.7ab  | sá id rājā prátijanyāni vísvā   śuśmeṇa <b>tasthāv</b> abhí vīryeṇa        |
| 4.50.10ab | índraś ca sómam pibatam bṛhaspate   'smín yajñé <b>mandasānā</b> vṛṣaṇvasū |
| 4.51.2cd  | vy ū vrajāsya tāmaso <b>dvārā</b>   uchántīr avrañ chúcayaḥ pāvakāḥ        |
| 4.55.3cd  | ubhé yáthā no áhanī nipāta   <b>uśāsānāktā</b> karatām ádabdhe             |
| 4.55.4cd  | índrāviṣṇū nṛvād u śu <b>stāvānā</b>   śárma no yantam ámavad várūtham     |
| 4.56.2cd  | ṛtāvarī <b>adrúhā</b> deváputre   yajñāsya netrī śucáyadbhir arkáih        |
| 4.56.6ab  | punāné <b>tanvā</b> mitháḥ   svéna dákṣeṇa rājathaḥ                        |
| 4.57.5ab  | <b>śúnāsīrāv</b> imām vācam juṣethām   yád diví cakráthuḥ páyaḥ            |
| 4.57.8cd  | śunām parjáno mádhunā páyobhiḥ   <b>śúnāsīrā</b> śunām asmāsu dhattam      |

## Book 5

|           |   |
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| 5.1.4cd   | yád īm súvāte <b>uśásā</b> vírūpe   śvetó vājī jāyate ágre áhnām                |
| 5.1.6ab   | agnír hótā ny áśídad yájīyān   upásthe mātúḥ <b>surabhā</b> uloké               |
| 5.1.12cd  | gáviṣṭhiro námasā stómam <b>agnáu</b>   divíva rukmám uruvyāñcam ásret          |
| 5.2.1cd   | ánīkam asya ná mináj jánāsaḥ   puráḥ paśyanti níhitam <b>aratáu</b>             |
| 5.3.2cd   | añjánti mitráṃ súdhitam ná góbhir   yád dámpatī <b>sámanasā</b> kṛṇóṣi          |
| 5.5.6ab   | suprátīke <b>vayovṛdhā</b>   yahvī ṛtāsya <b>mātārā</b>                         |
| 5.5.7ab   | vātasya pátmann <b>īlitā</b>   <b>dáivya</b> hótārā mánuṣaḥ                     |
| 5.7.2ab   | kútrā cid yásya <b>sámṛtau</b>   raṇvā náro nṛśádane                            |
| 5.17.3ab  | asyá <b>vásā</b> u arcíṣā   yá áyukta tujá girá                                 |
| 5.26.9ab  | édám marúto <b>asvínā</b>   mitráḥ sīdantu váruṇaḥ                              |
| 5.27.1ab  | <b>ánasvantā</b> sátpatir māmahe me   <b>gávā</b> cėtiṣṭho ásuro maghónaḥ       |
| 5.27.2ab  | yó me śatā ca viṃśatīm ca gónām   hárī ca <b>yuktā sudhúrā</b> dádāti           |
| 5.30.8cd  | ásmānaṃ cit svaryām vartamānam   prá <b>cakríyeva</b> ródasī marúdbhyaḥ         |
| 5.30.13cd | tīvrā índram amamanduḥ sutáso   'któr <b>vyùṣtau</b> páritakmyāyāḥ              |
| 5.31.9ab  | índrākutsā <b>vāhamānā</b> ráthena   á vām átyā ápi kárṇe vahantu               |
| 5.32.5cd  | yád īm sukṣatra <b>prábhṛtā</b> mādasya   yúyutsantaṃ tāmasi harmyé dhāḥ        |
| 5.32.7cd  | yád īm vájrasya <b>prábhṛtau</b> dadābha   víśvasya jantór adhamám cakāra       |
| 5.33.1cd  | yó asmai sumatīm <b>vājasātau</b>   stutó jáne samaryás cikéta                  |
| 5.33.7cd  | utá tvācam dádato <b>vājasātau</b>   pipṛhí mádhvah śúṣutasya cároḥ             |
| 5.33.9ab  | utá tyé mā mārutásvasya sóṇāḥ   krátvāmaghāso vídāthasya <b>rātáu</b>           |
| 5.34.6ab  | vitvákṣaṇaḥ <b>sámṛtau</b> cakramāsajó   ásunvato víṣuṇaḥ sunvató vṛdhāḥ        |
| 5.34.8ab  | sám yáj <b>jánau sudhánau víśvāśardhasāv</b>   áved índro maghávā góṣu śubhríṣu |
| 5.36.6ab  | yó <b>róhitau vājínau</b> vājínīvān   tribhíḥ śatáih <b>sácamānāv</b> ádiṣṭa    |

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| 5.37.5ab<br>5.37.5cd   | púṣyāt kṣéme abhí yóge bhavāty   ubhé <b>vṛtau</b> samyatí sám jayāti<br>priyāḥ sūrye priyó <b>agnā</b> bhavāti   yá índrāya sutásomo dádāśat   |
| 5.38.3cd   | <b>ubhā devāv</b> abhiṣṭaye   divás ca gmás ca rājathah   |
| 5.40.7cd   | tvam̐ mitró asi satyārādhās   <b>tāu</b> mehāvataṃ vāruṇas̐ ca rājā   |
| 5.41.1ab<br>5.41.3ab<br>5.41.7cd<br>5.41.9cd<br>5.41.16ab<br>5.41.16c  | kó nú vām̐ <b>mitrāvaruṇāv</b> ṛtāyān   divó vā mahāḥ pāṛthivasya vā dé<br>ā vām̐ <b>yéṣṭhāśvinā</b> huvádhyai   vātasya pátman ráthyasya <b>puṣṭāu</b><br><b>uṣásānāktā</b> vidúṣiva víśvam   ā hā vahato máṛtyāya yajñām<br>panitā āptyó yajatāḥ sádā no   vārdhān nah̐ śámsam̐ náryo <b>abhiṣṭau</b><br>kathā dāśema námasā sudānun   evayā marúto <b>áchoktau</b><br>prásravaso marúto <b>áchoktau</b>  |
| 5.42.10ab<br>5.42.16ab<br>5.42.17a<br>5.42.18cd  | yá óhate rakṣáso <b>devāvītāv</b>   acakrébhiṣ tām̐ marúto ní yāta<br>devó-devaḥ suhávo bhūtu máhyam   má no mātā pṛthivī <b>durmatáu</b> dhāt<br><b>uráu</b> devā anibādhé syāma<br>ā no rayīm̐ vahatam̐ ótā vīrān   ā víśvāny <b>amṛtā</b> sáubhagāni   |
| 5.43.2ab<br>5.43.2cd<br>5.43.4ab<br>5.43.5cd<br>5.43.8ab<br>5.43.8cd<br>5.43.9cd<br>5.43.15cd<br>5.43.16a<br>5.43.17cd | ā suṣṭutí námasā vartayádhyai   <b>dyāvā</b> vājāya pṛthiví amṛdhre<br>pitā mātā mádhuvacāḥ <b>suhástā</b>   bhāre-bhare no <b>yaśásāv</b> aviṣṭām<br>dáśa kṣípo yuñjate bāhū ádriṃ   sómasya <b>yā śamitārā suhástā</b><br>hārī ráthe <b>sudhúrā</b> yóge arvāg   índra <b>priyā</b> kṛṇuhi hūyámānaḥ<br>áchā mahí bṛhatí śáṃtamā gír   dūtó ná gantv <b>ásvinā</b> huvádhyai<br><b>mayobhúvā saráthā</b> yātam arvāg   gantām̐ nidhīm̐ dhúram̐ āñír ná nábhim̐<br><b>yā</b> rādhasā <b>coditārā</b> matínām̐   <b>yā</b> vājasya <b>draviṇodā</b> utá tmán<br>devó-devaḥ suhávo bhūtu máhyam   má no mātā pṛthiví <b>durmatáu</b> dhāt<br><b>uráu</b> devā anibādhé syāma<br>ā no rayīm̐ vahatam̐ ótā vīrān   ā víśvāny <b>amṛtā</b> sáubhagāni |
| 5.44.12cd  | <b>ubhā</b> sá várā práty eti bhāti ca   yád īm̐ gaṇám̐ bhájate suprayāvabhiḥ   |
| 5.45.4ab   | sūktébhir vo vácobhir devājuṣṭair   <b>índrā</b> nv āgní ávase huvádhyai  |
| 5.46.2cd<br>5.46.3ab<br>5.46.4cd   | <b>ubhā nāsatyā</b> rudró ádha gnāḥ   pūṣā bhágaḥ sárasvatí juṣanta<br>indrāgní <b>mitrāvāruṇā</b> ditim̐ svāḥ   pṛthivīm̐ dyām̐ marútaḥ párvatām̐ apāḥ<br>utárbháva utá rāyé no <b>ásvinā</b>   utá tvāṣṭotā vibhvānu mamsate  |
| 5.47.3cd<br>5.47.5cd<br>5.47.7ab   | mádhye divó níhitaḥ pṛśnir ásmā   ví cakrame rájasas pāty <b>ántau</b><br>dvé yád īm̐ bibhṛtó mātúr anyé   ihéha jāté <b>yamyā</b> sábandhū<br>tád astu <b>mitrāvaruṇā</b> tād agne   śám̐ yór asmábhyam̐ idám̐ astu śástām̐  |
| 5.49.1cd   | ā vām̐ <b>narā purubhujā</b> vavṛtyām̐   divé-dive cid <b>ásvinā</b> sakhīyān   |
| 5.51.6cd<br>5.51.11ab<br>5.51.14ab<br>5.51.15ab  | tāñ juṣethām̐ <b>arepāsāv</b>   abhí práyaḥ<br>svastí no mimītām̐ <b>ásvinā</b> bhágaḥ   svastí devy áditir anarváṇaḥ<br>svastí <b>mitrāvaruṇā</b>   svastí pathye revati<br>svastí pánthām̐ ánu carema   <b>sūryācandramásāv</b> iva   |
| 5.52.7ab   | yé vāvṛdhánta pāṛthivā   yá <b>urāv</b> antárikṣa ā   |
| 5.54.2cd   | sám̐ vidyútā dádhati vāṣati tritāḥ   sváranty āpo <b>’vánā</b> párijrayaḥ   |
| 5.56.6cd   | yuñgdhvám̐ hārī <b>ajirá</b> dhurí vólhave   <b>váhiṣṭhā</b> dhurí vólhave  |



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| 5.56.8cd  | ā yāsmiṇ <b>tasthaú</b> surāṇāni bībhratī   sácā marútsu rodasī                          |
| 5.61.9cd  | vī <b>róhitā</b> purumīlhāya yematur   viprāya dīrghāyaśase                              |
| 5.62.2ab  | tāt sú vām <b>mitrāvaruṇā</b> mahitvām   īrmā tasthúṣīr áhabhir duduhre                  |
| 5.62.3ab  | ádharayatam prthivīm utá dyām   <b>mitrarājānā varuṇā</b> máhobhiḥ                       |
| 5.62.5ab  | ánu śrutām amātiṃ vārdhad urvīm   barhír iva yájuṣā <b>rákṣamāṇā</b>                     |
| 5.62.5cd  | <b>námasvantā dhṛtadakṣā</b> dhi gárte   mitrásāthe <b>varuṇé</b> lāsv antāḥ             |
| 5.62.6ab  | <b>ákravihastā</b> sukṛte <b>paraspā</b>   yām trāsāthe <b>varuṇé</b> lāsv antāḥ         |
| 5.62.6cd  | <b>rājānā</b> kṣatrām <b>áhr̥ṇīyamānā</b>   sahásrasthūṇam bībhṛthaḥ sahā <b>dváu</b>    |
| 5.62.8ab  | hiraṇyarūpam uśáso <b>vyūṣṭāv</b>   áyasthūṇam <b>úditā</b> sūryasya                     |
| 5.62.9ab  | yád bām̐hiṣṭham nātivídhe sudānū   áchidram śárma bhuvanasya <b>gopā</b>                 |
| 5.62.9cd  | tēna no <b>mitrāvaruṇāv</b> aviṣṭam   síṣāsanto jigītvāmsaḥ syāma                        |
| 5.63.1ab  | ṛtasya <b>gopāv</b> ádhi tiṣṭatho rátham   <b>sátyadharmāṇā</b> paramé vyòmani           |
| 5.63.1cd  | yām átra <b>mitrāvaruṇā</b> vatho yuvām   tásmāi vṛṣṭír mádhumat pinvate divāḥ           |
| 5.63.2ab  | <b>samrājā</b> v asyá bhúvanasya rājatho   <b>mitrāvaruṇā</b> vidáthe <b>svardṛśā</b>    |
| 5.63.3ab  | <b>samrājā</b> ugrá <b>vṛṣabhā</b> divás pátī   prthivyā <b>mitrāvāruṇā</b> vícarṣaṇī    |
| 5.63.4ab  | māyā vām <b>mitrāvaruṇā</b> diví śritā   sūryo jyótiś carati citrām áyudham              |
| 5.63.5ab  | rátham yuñjate marútaḥ śubhé sukhām   śūro ná <b>mitrāvaruṇā</b> gáviṣṭiṣu               |
| 5.63.5cd  | rājāmsi citrá ví caranti tanyávo   divāḥ <b>samrājā</b> páyasā na ukṣatam                |
| 5.63.6ab  | vācam sú <b>mitrāvaruṇāv</b> íravatīm   parjányaś citrām vadati tvíṣīmatīm               |
| 5.63.7ab  | dhármaṇā <b>mitrāvaruṇā</b> <b>vipaścītā</b>   vratā rakṣethe ásurasya māyáyā            |
| 5.64.1cd  | pári <b>vrajéva</b> bāhvór   jaganvāmsā svārṇaram  |
| 5.64.2ab  | <b>tā</b> <b>bāhāvā</b> sucetúnā   prá yantam asmā árcate                                |
| 5.64.4ab  | yuvābhyām <b>mitrāvaruṇā</b>   upamām dhéyām ṛcā   |
| 5.64.6ab  | yuvām no yéṣu <b>varuṇa</b>   kṣatrām br̥hac ca bībhṛthāḥ                                |
| 5.64.7ab  | uchántyām me <b>yajatā</b>   devákṣatre rúśadgavi  |
| 5.64.7cde | sutām sómam ná hastībhir   ā paḍbhír dhāvataṃ <b>narā</b>   <b>bībhratāv</b> arcanānasam |
| 5.65.2ab  | <b>tā</b> hí <b>śréṣṭhavaracasā</b>   <b>rājānā</b> dīrghaśrúttamā                       |
| 5.65.2cd  | <b>tā</b> sátpatī <b>ṛtāvṛdha</b>   <b>ṛtāvānā</b> jáne-jane                             |
| 5.65.3ab  | <b>tā</b> vām iyānó 'vase   <b>pūrvā</b> úpa bruve sácā                                  |
| 5.65.6ab  | yuvām <b>mitremām</b> jánam   yátathaḥ sám ca nayathaḥ                                   |
| 5.66.1ab  | ā cikitāna sukrátū   <b>deváu</b> marta <b>riśādasā</b>                                  |
| 5.66.2ab  | <b>tā</b> hí kṣatrām ávihrutam   samyág asuryām áśāte                                    |
| 5.66.3ab  | <b>tā</b> vām éṣe ráthānām   urvīm gávyūtim eṣām   |
| 5.66.4ab  | ádhā hí kāvya yuvām   dáksasya pūrbhír <b>adbhutā</b>                                    |
| 5.66.4cd  | ní ketúnā jánānām   cikéthe <b>pūtadakṣasā</b>   |
| 5.66.5cd  | <b>jrayasānāv</b> áram prthú   áti kṣaranti yāmabhiḥ                                     |
| 5.66.6ab  | ā yád vām īyacakṣasā   <b>míttra</b> vayām ca sūrāyaḥ                                    |
| 5.67.1ab  | bāl itthā <b>deva</b> niṣkṛtām   <b>ádivyā</b> yajatām br̥hát                            |
| 5.67.2cd  | <b>dhartārā</b> carṣaṇīnām   yantām sumnām <b>riśādasā</b>                               |
| 5.68.1c   | <b>máhiḱsatrāv</b> ṛtām br̥hát   |
| 5.68.2ab  | <b>samrājā</b> yā ghṛtáyoni   mitrás <b>cobhā</b> váruṇas ca                             |
| 5.68.2c   | <b>devā</b> devéṣu <b>praśastā</b>   |
| 5.68.3ab  | <b>tā</b> naḥ śaktam pāṛthivasya   mahó rāyó divyāsya                                    |
| 5.68.4ab  | ṛtām ṛtēna <b>sápantā</b>   iṣírām dáksam áśāte  |
| 5.68.4c   | <b>adrúhā</b> <b>deváu</b> vardhete  |

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| 5.68.5ab  | <b>vṛṣṭidyāvā rītyāpā</b>   iṣás pátī dānumatyāḥ                                     |
| 5.69.1cd  | <b>vāvṛdhānāv</b> amātiṃ kṣatriyasya   ánu vratam <b>rākṣamāṇāv</b> ajuryám          |
| 5.69.3ab  | prātār devīm áditim johavīmi   madhyāṃdina <b>úditā</b> sūryasya                     |
| 5.69.3cd  | rāyē <b>mitrāvaruṇā sarvātātā</b>   īle tokāya tánayāya śám yóḥ                      |
| 5.69.4ab  | yā <b>dhartārā</b> rájaso rocanāsyā   <b>utāḍityā divyā</b> párthivasya              |
| 5.69.4cd  | nā vām devā amṛtā ā minanti   vratāni <b>mitrāvaruṇā</b> dhruvāṇi                    |
| 5.70.2ab  | <b>tā</b> vām samyág <b>adruhvāṇā</b>   iṣam aśyāma dhāyase                          |
| 5.70.2c   | vayām té <b>rudrā</b> syāma  |
| 5.70.3ab  | pātām no <b>rudrā</b> pāyúbhir   utā trāyethām <b>suatrātrā</b>                      |
| 5.71.1ab  | ā no gantaṃ <b>riśādasā</b>   váruṇa mitra barhāṇā                                   |
| 5.71.2ab  | vísvasya hí <b>pracetasā</b>   váruṇa mitra rájathah                                 |
| 5.71.2c   | <b>īśānā</b> pipyataṃ dhīyah   |
| 5.72.2ab  | vraténa stho <b>dhruvākṣemā</b>   dhármaṇā <b>yātayájjana</b>                        |
| 5.73.1ab  | yád adyā sthāḥ parāvāti   yád arvāváty <b>aśvinā</b>                                 |
| 5.73.1cd  | yád vā purū <b>purubhuja</b>   yád antárikṣa ā gatam                                 |
| 5.73.2ab  | ihā <b>tyā purubhūtāmā</b>   purū dāmsāṃsi <b>bíbhratā</b>                           |
| 5.73.2cd  | varasyā yāmy ádhrigū   huvé <b>tuviṣtamā</b> bhujé                                   |
| 5.73.4cd  | nānā <b>jātāv arepāsā</b>   sám asmé bāndhum éyathuḥ                                 |
| 5.73.6ab  | yuvór átriś ciketati   <b>nārā</b> sumnéna cétasā                                    |
| 5.73.6cd  | gharmām yád vām arepāsaṃ   <b>nāsatyā</b> snā bhuraṇyāti                             |
| 5.73.7cd  | yád vām dāmsobhir <b>aśvinā</b>   átrir <b>narāvavártati</b>                         |
| 5.73.8ab  | mádhva ū śú <b>madhūyuvā</b>   <b>rúdrā</b> síṣakti pipyúṣī                          |
| 5.73.9ab  | satyám íd vā u <b>aśvinā</b>   yuvām āhur <b>mayobhúvā</b>                           |
| 5.73.9cd  | <b>tā</b> yāman <b>yāmahūtāmā</b>   yāmann ā mṛlayáttamā                             |
| 5.74.1ab  | kúṣṭho <b>devāv aśvinā</b>   adyā divó manāvasū                                      |
| 5.74.2ab  | kúha <b>tyā</b> kúha nú <b>śrutā</b>   diví <b>devā nāsatyā</b>                      |
| 5.74.4ab  | paurām cid dhy údaprutam   <b>pāura</b> paurāya jínvathah                            |
| 5.74.7cd  | kó vípro <b>vipravāhasā</b>   kó yajñáir vājiniṇvasū                                 |
| 5.74.8ab  | ā vām rátho ráthānām   yéṣṭho yātv <b>aśvinā</b>                                     |
| 5.74.9ab  | śám ū śú vām <b>madhūyuvā</b>   asmākam astu carḁṛtiḥ                                |
| 5.74.9cd  | <b>arvācīnā vicetasā</b>   víbhiḥ <b>śyenéva</b> dīyatam                             |
| 5.74.10ab | <b>aśvinā</b> yád dha kārhi cic   chuśrūyātam imām hávam                             |
| 5.75.1cde | stotā vām <b>aśvināv</b> īṣiḥ   stómena práti bhūṣati   mádhvī máma śrutam hávam     |
| 5.75.2ab  | atyāyātam <b>aśvinā</b>   tiró víśvā ahām sánā                                       |
| 5.75.2cde | <b>dāsrā</b> hiraṇyavartanī   <b>súṣumnā síndhuvāhasā</b>   mádhvī máma śrutam hávam |
| 5.75.3ab  | ā no rátnāni <b>bíbhratāv</b>   <b>aśvinā</b> gáchatam yuvām                         |
| 5.75.3cde | <b>rúdrā</b> hiraṇyavartanī   <b>juṣāṇā</b> vājiniṇvasū   mádhvī máma śrutam hávam   |
| 5.75.5ab  | <b>bodhínmanasā rathyā</b>   <b>iṣirā havanaśrútā</b>                                |
| 5.75.5cde | víbhīś cyāvānam <b>aśvinā</b>   ní yātho ádvayāvinam   mádhvī máma śrutam hávam      |
| 5.75.6ab  | ā vām <b>narā</b> manoyújo   áśvāsah pruṣitápsavaḥ                                   |
| 5.75.6cde | vāyo vahantu pītāye   sahā sumnébhir <b>aśvinā</b>   mádhvī máma śrutam hávam        |
| 5.75.7ab  | <b>aśvināv</b> éhá gáchatam   <b>nāsatyā</b> má ví venatam                           |
| 5.75.7cde | tirás cid aryaṃ pári   vartir yātam <b>adābhyā</b>   mádhvī máma śrutam hávam        |
| 5.75.8ab  | asmín yajñé <b>adābhyā</b>   jaritāraṃ śubhas patī                                   |
| 5.75.8cde | avasyúm <b>aśvinā</b> yuvām   grṇāntam úpa bhūṣatho   mádhvī máma śrutam hávam       |
| 5.75.9cde | áyoji vām vṛṣaṇvasū   rátho <b>dasrāv</b> ámartyo   mádhvī máma śrutam hávam         |

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| 5.76.1cd  | <b>arvāñcā</b> nūnām <b>rathye</b> há yātam   pīpivāṃsam <b>aśvinā</b> gharmām ácha |
| 5.76.2ab  | ná saṃskṛtām prá mimīto <b>gāmiṣṭhā</b>   ánti nūnām <b>aśvinópastute</b> há        |
| 5.76.2cd  | dīvābhipitvé `vasā <b>gamiṣṭhā</b>   práty ávartim dāśúṣe sámbhaviṣṭhā              |
| 5.76.3ab  | utā yātam saṃgavé prātár áhno   madhyāṃdina <b>úditā</b> sūryasya                   |
| 5.76.3cd  | dīvā náktam ávasā sám̐tamena   nédānīm pītír <b>aśvinā</b> tatāna                   |
| 5.76.4ab  | idām hí vām pradivi sthānam óka   imé gr̥hā <b>aśvinedām</b> duroṇām                |
| 5.76.4cd  | ā no divó bṛhatāḥ párvatād ā   adbhyó yātam iṣam ūrjam <b>vāhantā</b>               |
| 5.76.5cd  | ā no rayīm vahatam ótā vīrān   ā víśvāny <b>amṛtā</b> sáubhagāni                    |
| 5.77.1ab  | <b>prātaryāvāṇā</b> <b>prathamā</b> yajadhvam   purā gr̥dhrād áraruṣaḥ pibātaḥ      |
| 5.77.1cd  | prātár hí yajñām <b>aśvinā</b> dadhāte   prá śaṃsanti kaváyaḥ pūrvabhājāḥ           |
| 5.77.2ab  | prātár yajadhvam <b>aśvinā</b> hinota   ná sāyām asti devayā ájuṣtam                |
| 5.77.3cd  | mānojavā <b>aśvinā</b> vātaramhā   yénātiyāthó duritāni víśvā                       |
| 5.77.5cd  | ā no rayīm vahatam ótā vīrān   ā víśvāny <b>amṛtā</b> sáubhagāni                    |
| 5.78.1ab  | <b>aśvināv</b> éhá gachatam   <b>nāsatyā</b> mǎ ví venatam                          |
| 5.78.1c   | <b>hamsāv</b> iva patatam ā sutām ūpa   |
| 5.78.2ab  | <b>aśvinā hariṇāv</b> iva   <b>gaurāv</b> ivānu yávasam                             |
| 5.78.2c   | <b>hamsāv</b> iva patatam ā sutām ūpa   |
| 5.78.3ab  | <b>aśvinā</b> vājinīvasū   juṣéthām yajñām iṣṭáye                                   |
| 5.78.3c   | <b>hamsāv</b> iva patatam ā sutām ūpa   |
| 5.78.4cd  | śyenásya cij jávasā nūtanena   ágachatam <b>aśvinā</b> sám̐tamena                   |
| 5.78.5cd  | śrutām me <b>aśvinā</b> hávam   saptāvadhriṃ ca muñcatam                            |
| 5.78.6cd  | māyābhir <b>aśvinā</b> yuvām   vṛkṣām sám̐ ca ví cācathaḥ                           |
| 5.85.2cd  | hṛtsú krátum váruṇo apsv āgnīm   diví sūryam adadhāt sómam <b>ádrau</b>             |
| 5.86.1ab  | índrāgnī yám ávatha   <b>ubhā</b> vājeṣu mártiyam                                   |
| 5.86.2ab  | <b>yā</b> pṛtanāsu <b>duṣṭārā</b>   <b>yā</b> vājeṣu <b>śraváyyā</b>                |
| 5.86.2cd  | <b>yā</b> páñca carṣaṇīr abhi   índrāgnī <b>tā</b> havāmahe                         |
| 5.86.4ab  | <b>tā</b> vām eṣe ráthānām   índrāgnī havāmahe                                      |
| 5.86.4cd  | pātī turásya rádhaso   <b>vidvāṃsā gírvaṇastamā</b>                                 |
| 5.86.5ab  | <b>tā vṛdhántāv</b> ānu dyūn   mártāya <b>devāv adábhā</b>                          |
| 5.86.5cd  | <b>árhantā</b> cit puró dadhe   <b>ámṣeva devāv</b> árvate                          |
| 5.86.6def | <b>tā</b> sūrīṣu śrávo bṛhád   rayīm gr̥nátso didhṛtam   iṣam gr̥nátso didhṛtam     |
| 5.87.6c   | sthātāro hí <b>prásitau</b> saṃdṛśi sthāna  |

## Book 6

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| 6.1.4cd  | nāmāni cid dadhire yajñíyāni   bhadráyām te raṇayanta <b>sámdṛṣṭau</b>  |
| 6.1.10cd | védī sūno sahaso gīrbhír uktháir   ā te bhadráyām <b>sumatáu</b> yatema |
| 6.3.7cd  | <b>ghṛṇā</b> ná yó dhrájasā pátmanā yánn   ā ródasī vásunādām supátnī   |
| 6.4.1ab  | yáthā hotar mánuṣo <b>devátātā</b>   yajñébhiḥ sūno sahaso yájāsi       |
| 6.9.6ab  | ví me <b>kárṇā</b> patayato ví cākṣur   vídām jyótir hṛdaya áhitam yát  |
| 6.10.3cd | citrābhis tám ūtībhiś citrásocir   vrajásya <b>sātā</b> gómato dadhāti  |
| 6.10.6cd | bharádvājeṣu dadhiṣe suvr̥ktim   ávīr vājasya gádhyasya <b>sātáu</b>    |
| 6.10.4ab | ā yáh <b>papraú</b> jáyamāna urvī   dūredṛśā bhāsā kṛṣṇādhvā            |

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| 6.11.1cd  | á no <b>mitrávárūṇā nāsatyā</b>   <b>dyāvā</b> hotráya pṛthivī vavṛtyāḥ       |
| 6.11.3cd  | vépiṣṭho āṅgirasāṃ yád dha vípro   mádhu chandó bhánati rebhá <b>iṣṭáu</b>    |
| 6.11.5ab  | vṛñjé ha yán námasā barhír <b>agnāṽ</b>   áyāmi srúg ghṛtávatī suvṛktīḥ       |
| 6.12.2ab  | á yásmin tvé sv ápāke yajatra   yákṣad rājan <b>sarvátāteva</b> nú dyáuḥ      |
| 6.14.1ab  | <b>agnā</b> yó mártyo dúvo   dhíyaṃ jujóṣa dhītībhiḥ                          |
| 6.15.2ab  | mitráṃ ná yáṃ súdhitāṃ bhṛgavo dadhúr   <b>vánaspátāv</b> ídyam ūrdhvásociṣam |
| 6.15.15cd | ávā no maghavan <b>vājasātāv</b>   ágne víśvāni duritā tarema                 |
| 6.15.18ab | jāniṣvā devāvītaye   <b>sarvátātā</b> svastāye                                |
| 6.16.24ab | <b>tā rājānā śúcivratā</b>   ādityān mārutaṃ gaṇám                            |
| 6.16.41c  | á své <b>yónau</b> ní ṣīdatu  |
| 6.17.7cd  | ádhārayo ródasī deváputre   pratné <b>mātārā</b> yahvī ṛtasya                 |
| 6.17.8cd  | ádevo yád abhy áuhiṣṭa devān   <b>svārṣātā</b> vṛṇata índram átra             |
| 6.18.6cd  | sá <b>tokásātā</b> tánaye sá vajrí   vitantasāyyo abhavat samátsu             |
| 6.19.3ab  | pṛthú <b>karásnā bahulā</b> gábhastī   asmadryāk sám mimīhi śrávāṃsi          |
| 6.19.3cd  | yūthéva paśvāḥ paśupā dāmūnā   asmāñ indrābhy á vavṛtsv <b>ājáu</b>           |
| 6.19.7cd  | yéna tokásya tánayasya <b>sātáu</b>   maṃsīmáhi jigīvāṃsas tvótāḥ             |
| 6.19.12cd | ádhā hí tvā pṛthivyāṃ <b>śúrasātau</b>   hávāmahe tánaye góṣv apsú            |
| 6.20.1ab  | dyaúr ná yá indrābhī bhūmāryás   <b>tasthaú</b> rayīḥ śávasā pṛtsú jánān      |
| 6.20.4ab  | śatáir apadran paṇāya indrātra   dáśonaye kavāye <b>'rkásātau</b>             |
| 6.20.5cd  | urú śá saráthaṃ sārathaye kar   indraḥ kútsāya sūryasya <b>sātáu</b>          |
| 6.20.9ab  | sá īṃ spṛdho vanate ápratīto   bíbhṛad vájraṃ vṛtrahāṇaṃ <b>gábhastau</b>     |
| 6.20.9cd  | tīṣṭhad dhārī ádhy ásteva gárte   <b>vacoyújā</b> vahata índram ṛṣvám         |
| 6.20.13ab | táva ha tyád indra víśvam <b>ājáu</b>   sastó dhúnícúmurī yā ha síṣvap        |
| 6.21.8cd  | tvám hy āpīḥ pradívi piṭṛñám   śásvad babhútha suháva <b>éṣtau</b>            |
| 6.23.2ab  | yád vā diví párye súṣvim indra   vṛtrahátye `vasi <b>śúrasātau</b>            |
| 6.24.9cd  | sthā ū śú ūrdhvā ūtí áriṣanyann   aktór <b>vyùṣtau</b> páritakmyāyām          |
| 6.25.4ab  | śúro vā śúraṃ vanate śárīrais   <b>tanūrúcā</b> táruṣi yát kṛṇváite           |
| 6.25.6cd  | vṛtré vā mahó nṛvāti kṣāye vā   <b>vyácasvantā</b> yádi vitantasáite          |
| 6.26.1ab  | śrudhí na indra hváyāmasi tvā   mahó vājasya <b>sātáu</b> vāvṛṣāṇāḥ           |
| 6.26.1cd  | sám yád víśó `yanta <b>śúrasātā</b>   ugrám nó `vaḥ párye áhan dāḥ            |
| 6.26.2ab  | tvám vājī havate vājineyó   mahó vājasya gádhyasya <b>sātáu</b>               |
| 6.26.3ab  | tvám kavīm codayo <b>'rkásātau</b>   tvám kútsāya súṣṇaṃ dāsúṣe vark          |
| 6.26.8ab  | vayám te asyám indra <b>dyumnáhūtau</b>   sákḥāyaḥ syāma mahina prēṣṭhāḥ      |
| 6.27.1ab  | kím asya máde kím v asya <b>pítāv</b>   indraḥ kímasya sakhyé cakāra          |
| 6.27.2ab  | sád asya máde sád v asya <b>pítāv</b>   indraḥ sád asya sakhyé cakāra         |
| 6.27.7ab  | yásya <b>gávāv aruṣā</b> sūyavasyú   antár ū śú cárato <b>rérihāṇā</b>        |
| 6.29.3ab  | śriyé te <b>pádā</b> dúva á mimikṣur   dhṛṣṇúr vajrí śávasā dákṣiṇāvān        |

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| 6.31.3ab  | tvam kútsenābhī śuṣṇam indra   aśuṣam yudhya kúyavam <b>gáviṣṭau</b>                 |
| 6.32.2ab  | sá <b>mātārā</b> sūryeṇā kavīnām   ávāsayaḍ rujád ádrim grṇānāḥ                      |
| 6.33.2ab  | tvam hīndrāvase vívāco   hávante carṣaṇāyaḥ <b>śūrasātau</b>                         |
| 6.33.4cd  | <b>svārsātā</b> yád dhváyāmasi tvā   yúdhyanto <b>nemádhitā</b> pṛtsú sūra           |
| 6.33.5ab  | nūnām na indrāparāya ca syā   bhāvā mṛṭiká utá no <b>abhiṣṭau</b>                    |
| 6.38.2ab  | dūrác cid á vasato asya <b>kárṇā</b>   ghósād índrasya tanyati bruvānāḥ              |
| 6.40.1ab  | indra píba túbhyaṃ sutó mádāya   áva sya hárī ví mucā <b>sákhāya</b>                 |
| 6.40.3ab  | sámiddhe <b>agnáu</b> sutá indra sóma   á tvā vahantu hárayo váhiṣṭhāḥ               |
| 6.44.9cd  | vārṣīyo váyaḥ kṛṇuhi śácībhir   dhánasya <b>sātāv</b>   asmām avidḍhi                |
| 6.46.1ab  | tvam id dhí hávāmahe   <b>sātā</b> vājasya kārāvah                                   |
| 6.46.4ab  | bádhase jánān <b>vṛṣabhéva</b> manyúnā   <b>ghṛṣau</b> mīlhá ṛcīsama                 |
| 6.46.8ab  | yád vā <b>ṛṣṣáu</b> maghavan <b>druhyāv</b> á jáne   yát <b>pūráu</b> kác ca vṛṣṇyam |
| 6.47.8cd  | <b>ṛsvā</b> ta indra sthávirasya bāhū   úpa stheyāma śaraṇā <b>bṛhántā</b>           |
| 6.47.13ab | tásya vayam <b>sumatáu</b> yajñīyasya   ápi bhadré saumanasé syāma                   |
| 6.47.15cd | <b>pādāv</b> iva prahárann anyām-anyam   kṛṇóti pūrvam áparam śácībhiḥ               |
| 6.47.19ab | yujānó <b>haritā</b> ráthe   bhūri tváṣtehā rājati                                   |
| 6.47.20cd | bṛhaspate prá cikitsā <b>gáviṣṭāv</b>   itthá saté jaritrá indra pánthām             |
| 6.47.21cd | áhan <b>dāsā</b> vṛṣabhó <b>vasnayánta</b>   udávraje varcīnam śambaram ca           |
| 6.48.4cd  | arvācaḥ sīm kṛṇuhy agné ’vase   rāsva <b>vājotá</b> vaṃsva                           |
| 6.48.5cd  | sáhasā yó mathitó jáyate nṛbhiḥ   pṛthivyā ádhi <b>sānavi</b>                        |
| 6.48.6ab  | á yāḥ <b>papraú</b> bhānúnā ródasī ubhé   dhūména dhāvate divi                       |
| 6.49.1ab  | stuśé jánam suvratām návyasībhir   gīrbhír <b>mitráváruṇā</b> sumnayántā             |
| 6.49.3ab  | aruśásya <b>duhitārā</b> vírūpe   stṛbhir anyā pipisé sūro anyā                      |
| 6.49.3cd  | <b>mithastúrā</b> vicárantī pávaké   mánma śrutām nakṣata ṛcýāmāne                   |
| 6.49.5cd  | yéna <b>narā nāsatyē</b> ṣayádhyai   vartír yāthás tánayāya tmāne ca                 |
| 6.49.6ab  | <b>párjanyavātā</b> <b>vṛṣabhā</b> pṛthivyāḥ   púrīṣāṇi jinvatam ápyāni              |
| 6.49.10ab | bhúvanasya pitāram gīrbhír ābhí   rudrām dívā vardháyā rudrām <b>aktáu</b>           |
| 6.50.9cd  | syām ahām te sádam id <b>rātáu</b>   táva syām agné ’vasā suvīraḥ                    |
| 6.50.10ab | utá <b>tyā</b> me hávam á jagmyátam   <b>násatyā</b> dhībhir yuvám aṅgá <b>viprā</b> |
| 6.50.10cd | átrim ná mahás támaso ’mumuktaṃ   túrvataṃ <b>narā</b> duritád abhíke                |
| 6.50.12cd | ṛbhukṣá vājo dáivyo vidhātá   <b>parjányāvātā</b> pipyatām iṣam naḥ                  |
| 6.51.1cd  | ṛtásya súci darśatām ánīkam   rukmó ná divá <b>úditā</b> vy ádyaut                   |
| 6.52.4cd  | ávantu mā párvatāso dhruvāso   ávantu mā pitáro <b>deváhūtau</b>                     |
| 6.52.16ab | <b>agnīparjanya</b> v ávataṃ dhíyam me   asmín háve <b>suhavā</b> suṣtutīm naḥ       |
| 6.52.17ab | stīrṇé barhīṣi samidhāné <b>agnáu</b>   sūkténa mahá námasá vivāse                   |
| 6.57.1ab  | <b>indrā</b> nú <b>pūṣāṇā</b> vayam   sakhyāya svastāye                              |
| 6.57.3ab  | ajá anyásya váhnayo   hárī anyásya <b>sámbhṛtā</b>                                   |
| 6.59.2cd  | samānó vām janitá <b>bhrātārā</b> yuvam   <b>yamāv</b> ihéhamātarā                   |
| 6.59.3ab  | <b>okivāṃsā</b> suté sácām   <b>áśvā</b> sáptī ivádane                               |

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| 6.59.3cd  | <b>indrā</b> nv agnī ávasehá <b>vajríṇā</b>   vayam <b>devā</b> havāmahe              |
| 6.59.4ab  | yá indrāgnī sutéṣu vām   stávat téṣv <b>ṛtāvṛdhā</b>                                  |
| 6.59.4cd  | joṣavākām vadataḥ <b>pajrahoṣiṇā</b>   ná <b>devā</b> bhasáthaś caná                  |
| 6.59.5ab  | indrāgnī kó asyá vām   <b>dévau</b> mártas ciketati                                   |
| 6.59.10ab | indrāgnī <b>ukthavāhasā</b>   stómebhir <b>havanaśrutā</b>                            |
| 6.60.1ab  | śnáthad vṛtrám utá sanoti vājam   <b>indrā</b> yó agnī sáhurī saparyāt                |
| 6.60.1cd  | <b>irajyántā</b> vasavyāṣya bhūreḥ   <b>sáhastamā</b> sáhasā <b>vājayántā</b>         |
| 6.60.2ab  | <b>tā</b> yodhiṣtam abhí gā indra nūnám   apāḥ svār uṣáso agna ūlhāḥ                  |
| 6.60.3ab  | ā <b>vṛtrahaṇā</b> vṛtrahábhīḥ śúṣmair   indra yātām námobhir agne arvāk              |
| 6.60.4ab  | <b>tā</b> huve yáyor idám   papné vísvam purā kṛtām                                   |
| 6.60.5ab  | <b>ugrá vighanínā</b> mṛdha   indrāgnī havāmahe                                       |
| 6.60.5c   | <b>tā</b> no mṛlāta īdṛśe   |
| 6.60.7c   | píbatam <b>śambhuvā</b> sutám   |
| 6.60.8ab  | yá vām sánti puruṣṛho   niyúto dāśúṣe <b>narā</b>                                     |
| 6.60.9ab  | tābhir ā gachatam <b>narā</b>   úpedám sávanam sutám                                  |
| 6.60.12ab | <b>tā</b> no vājavatīr īṣa   āśún pipṛtam árvataḥ                                     |
| 6.60.13ab | <b>ubhá</b> vām indrāgnī āhuvádhyā   <b>ubhá</b> rádhasaḥ sahá mādayádhyai            |
| 6.60.13cd | <b>ubhá dātārāv</b> īṣām rayīṇām   <b>ubhá</b> vājasya sātáye huve vām                |
| 6.60.14cd | <b>sákhāyau deváu</b> sakhyāya <b>śambhúvā</b>   indrāgnī <b>tā</b> havāmahe          |
| 6.62.1ab  | stuṣe <b>narā</b> divó asyá prasántā   <b>áśvínā</b> huve járamāṇo arkáih             |
| 6.62.1cd  | <b>yā</b> sadyá <b>usrā</b> vyúṣi jmó ántān   yúyūṣataḥ páry urú várāṃsi              |
| 6.62.2ab  | <b>tā</b> yajñám ā śúcibhiś <b>cakramāṇā</b>   ráthasya bhānūm rurucū rájobhiḥ        |
| 6.62.2cd  | purú várāṃsy ámitā <b>mímānā</b>   apó dhánvāny áti yātho ájṛān                       |
| 6.62.3ab  | <b>tā</b> ha tyád vartír yád áradhram <b>ugrá</b>   itthā dhíya ūhathuḥ śásvad áśvaiḥ |
| 6.62.4ab  | <b>tā</b> návyaso járamāṇasya mánma   úpa bhūṣato yuyujánásaptī                       |
| 6.62.4cd  | śúbham pṛkṣam ísam ūjām <b>váhantā</b>   hótā yakṣat prasnó adhrúg yúvānā             |
| 6.62.5ab  | <b>tā</b> valgū <b>dasrá puruśákata mā</b>   <b>pratná</b> návyasā vácasā vivāse      |
| 6.62.5cd  | <b>yā</b> śámsate stuvaté śámbhaviṣṭhā   babhūvátur grṇaté citrārātī                  |
| 6.62.6ab  | <b>tā</b> bhujoyúm víbhir adbhyāḥ samudrāt   túgrasya sūnūm ūhathū rájobhiḥ           |
| 6.62.6cd  | areṇúbhir yójanebhir <b>bhujántā</b>   patatribhir árṇaso nír upástḥāt                |
| 6.62.7ab  | ví <b>jayúṣā rathyā</b> yātām ádriṃ   śrutám hávam <b>vṛṣaṇā</b> vadhrimatyāḥ         |
| 6.62.7cd  | <b>daśasyántā</b> śayáve pipyathur gām   íti <b>cyavānā</b> sumatīm bhuraṇyū          |
| 6.62.9ab  | yá īm <b>rājānāv</b> ṛtuthā vidádhad   rájaso mitró váruṇas ciketat                   |
| 6.63.1ab  | kvá <b>tyā</b> valgū <b>puruhūtádyá</b>   dūtó ná stómo `vidan námasvān               |
| 6.63.1cd  | ā yó arvān <b>nāsatyā</b> vavárta   <b>préṣṭhā</b> hy ásatho asya mánman              |
| 6.63.2ab  | áram me gantam hávanāyāsmái   <b>grṇānā</b> yáthā píbātho ándhaḥ                      |
| 6.63.4cd  | prá hótā gūrtámanā urāṇó   áyukta yó <b>nāsatyā</b> hávīman                           |
| 6.63.5ab  | ádhi śriyé duhitā sūryasya   rátham <b>tasthau purubhujā</b> śatótim                  |
| 6.63.5cd  | prá māyābhir <b>māyinā</b> bhūtam átra   <b>narā</b> nṛtū jániman yajñíyānām          |
| 6.63.6cd  | prá vām váyo vápuṣe `nu paptan   náḁṣad vāñī <b>súṣṭutā dhiṣnyā</b> vām               |
| 6.63.7ab  | ā vām váyó `śvāso váhiṣṭhā   abhí práyo <b>nāsatyā</b> vahantu                        |
| 6.63.8ab  | purú hí vām <b>purubhujā</b> deṣṇám   dhenúm na ísam pinvatam ásakrām                 |
| 6.63.10ab | sám vām śatā <b>nāsatyā</b> sahásrā   áśvānām purupánthā giré dāt                     |
| 6.63.10cd | bharádvājāya <b>vīra</b> nú giré dād   dhatā rákṣāṃsi <b>purudamśasā</b> syuḥ         |
| 6.64.5cd  | tvām divo duhitar yā ha deví   <b>pūrváhūtau</b> mamhánā darśatā bhūḥ                 |
| 6.64.6ab  | út te váyas cid vasatér apaptan   náras ca yé pitubhājo <b>vyùṣṭau</b>                |
| 6.66.6cd  | ádha smaiṣu rodasí svásocir   ámavatsu <b>tasthau</b> ná rókaḥ                        |
| 6.66.8ab  | nāsyā vartá ná tarutá nv àsti   māruto yám ávatha <b>vājasātau</b>                    |

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| 6.67.1ab  | viśveṣāṃ vaḥ satām <b>vyēṣṭhatamā</b>   gīrbhīr <b>mitrāvāruṇā</b> vāvṛdhādhyai       |
| 6.67.1cd  | sām <b>yā</b> raśméva yamátur <b>yāmiṣṭhā</b>   <b>dvā</b> jánāṃ ásamā bāhúbhiḥ sváih |
| 6.67.2cd  | yantām no <b>mitrāvaruṇāv</b> ádhrṣṭam   chardír yád vām varūthyām sudānū             |
| 6.67.3ab  | ā yātam <b>mitrāvaruṇā</b> suśastí   úpa <b>priyā</b> námasā <b>hūyāmānā</b>          |
| 6.67.3cd  | sām <b>yāv</b> apnasthó apáseva jánāñ   chrudhīyatás cid yatatho mahitvá              |
| 6.67.4ab  | <b>áśvā</b> ná <b>yā vājínā</b> pūtābandhū   ṛtā yád gárbbham áditir bháradhyai       |
| 6.67.4cd  | prá <b>yā</b> máhi <b>mahāntā jāyamānā</b>   <b>ghorā</b> mártāya ripáve ní dīdhaḥ    |
| 6.67.6ab  | <b>tā</b> hí kṣatrām dhārayethe ánu dyūñ   dṛmḥéthe sānum upamād iva dyóḥ             |
| 6.67.7ab  | <b>tā</b> vigrām dhaithe jāthāram pṛnādhyā   ā yát sādma sábhṛtayah pṛnánti           |
| 6.67.7cd  | nā mṛṣyante yuvatáyó 'vātā   ví yát páyo <b>viśvajinvā</b> bháran                     |
| 6.67.8ab  | <b>tā</b> jihvāyā sādām édām sumedhā   ā yád vām satyó aratír ṛté bhūt                |
| 6.67.8cd  | tád vām mahitvām <b>ghṛtānnāv</b> astu   yuvām dāśúṣe ví cayiṣṭam āmhaḥ               |
| 6.67.9ab  | prá yád vām <b>mitrāvaruṇā</b> spūrdhāñ   <b>priyā</b> dhāma yuvádhitā minánti        |
| 6.67.11ab | avór itthā vām chardiṣo <b>abhiṣṭau</b>   yuvór <b>mitrāvaruṇāv</b> áskṛdhoyu         |
| 6.68.1cd  | ā yā <b>indrāvāruṇāv</b> iṣé adyā   mahé sumnāya mahā āvavártat                       |
| 6.68.2ab  | <b>tā</b> hí <b>śréṣṭhā devātātā</b> tujā   śúrāṇām <b>śáviṣṭhā tā</b> hí bhūtām      |
| 6.68.2cd  | maghónām <b>māmhiṣṭhā tuviśúṣma</b>   ṛténa <b>vṛtratúrā sárvasenā</b>                |
| 6.68.3ab  | <b>tā</b> grñhi namasyēbbhiḥ śūśáih   sumnébbhir <b>indrāvāruṇā cakānā</b>            |
| 6.68.4cd  | práibhya <b>indrāvaruṇā</b> mahitvá   dyáuś ca pṛthivi bhūtām urvī                    |
| 6.68.5ab  | sá ít sudānuḥ svāvām ṛtāvā   <b>indrā</b> yó vām <b>varuṇa</b> dāśati tmán            |
| 6.68.6ab  | yām yuvām dāśvādhvarāya <b>devā</b>   rayīm dhatthó vāsumantam purukṣum               |
| 6.68.6cd  | asmé sá <b>indrāvaruṇāv</b> ápi ṣyāt   prá yó bhanákti vanúṣām áśastīḥ                |
| 6.68.7ab  | utá naḥ sutrātró devágopāḥ   sūrībhya <b>indrāvaruṇā</b> rayīḥ ṣyāt                   |
| 6.68.8ab  | nū na <b>indrāvaruṇā grñānā</b>   pṛñktām rayīm sauśravasāya <b>devā</b>              |
| 6.68.10ab | <b>indrāvaruṇā sutapāv</b> imām sutām   sómam pibatam mádyam <b>dhṛtavratā</b>        |
| 6.68.11ab | <b>indrāvaruṇā</b> mádhumattamasya   vṛṣṇaḥ sómasya <b>vṛṣaṇā</b> vṛṣethām            |
| 6.69.1cd  | juṣéthām yajñām dráviṇam ca dhattam   áriṣṭair naḥ pathíbhiḥ <b>pāráyantā</b>         |
| 6.69.2ab  | yā viśvāsām <b>janitārā</b> matīnām   indráviṣṇū <b>kalásā somadhānā</b>              |
| 6.69.3ab  | indrāviṣṇū madapatī madānām   ā sómam yātam dráviṇo <b>dádhanā</b>                    |
| 6.69.6ab  | indrāviṣṇū haviṣā <b>vāvṛdhānā</b>   <b>ágrādvānā</b> námasā <b>rātahavyā</b>         |
| 6.69.7ab  | indrāviṣṇū pibatam mádhvo asyā   sómasya <b>dasrā</b> jāthāram pṛnethām               |
| 6.69.8ab  | <b>ubhā</b> jigyathur ná párā jayethe   ná párā jigye katarás canáinoḥ                |
| 6.70.1ab  | ghṛtávātī bhúvanānām <b>abhiśríyā</b>   urvī pṛthvī madhudúghe <b>supésasā</b>        |
| 6.70.1cd  | dyāvāpṛthivī várūṇasya dhármaṇā   viṣkabhite ajāre <b>bhūriretasā</b>                 |
| 6.70.4ab  | ghṛténa dyāvāpṛthivī abhívṛte   <b>ghṛtaśríyā ghṛtapṛcā ghṛtāvṛdhā</b>                |
| 6.70.5ab  | mádhu no dyāvāpṛthivī mimikṣatām   <b>madhuścútā</b> madhudúghe mádhuvrate            |
| 6.70.6ab  | úrjam no dyáuś ca pṛthivī ca pinvatām   pitā mātā <b>viśvavidā sudámsasā</b>          |
| 6.70.6cd  | samṛarāṇé ródasī <b>viśváśambhuvā</b>   sanīm vājam rayīm asmé sám invatām            |
| 6.71.1ab  | úd u ṣyā devāḥ savitā <b>hiraṇyáyā</b>   bāhū ayamsta sávanāya sukrátuḥ               |
| 6.71.5ab  | úd ū ayām upavaktéva bāhū   <b>hiraṇyáyā</b> savitā <b>suprátikā</b>                  |
| 6.72.1ab  | <b>indrāsomā</b> máhi tád vām mahitvām   yuvām mahāni prathamāni cakrathuḥ            |
| 6.72.2ab  | <b>indrāsomā</b> vāsáyatha uśāsam   út sūryam nayatho jyótiṣā sahá                    |
| 6.72.3ab  | <b>indrāsomāv</b> áhim apāḥ pariṣṭhām   hathó vṛtrām ánu vām dyáur amanyata           |
| 6.72.4ab  | <b>indrāsomā</b> pakvām āmāsv antár   ní gāvām íd dadhathur vaksāṇāsu                 |
| 6.72.5ab  | <b>indrāsomā</b> yuvām aṅgá tárutram   apatyasācam śrútyam rarāthe                    |
| 6.72.5cd  | yuvām śúṣmam náryam carṣaṇībhyah   sám vivyathuḥ pṛtanāśāham <b>ugrā</b>              |

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| 6.73.2ab  | jánāya cid yá ívata u lokám   bṛhaspátir <b>deváhūtau</b> cakára                   |
| 6.74.1ab  | <b>sómārudrā</b> dhāráyethām asuryām   prá vām iṣṭáyó 'ram aśnuvantu               |
| 6.74.1cd  | dáme-dame saptá rátnā <b>dádhānā</b>   sám no bhūtaṃ dvipáde sám cátuṣpade         |
| 6.74.2ab  | <b>sómārudrā</b> ví vṛhataṃ viṣūcīm   ámīvā yá no gáyam āvivéša                    |
| 6.74.3ab  | <b>sómārudrā</b> yuvám etāny asmé   víśvā tanūsu bheṣajāni dhattam                 |
| 6.74.4ab  | <b>tigmāyudhau</b> tigmáhetī <b>suśévau</b>   <b>sómārudrāv</b> ihá sú mṛlataṃ naḥ |
| 6.74.4cd  | prá no muñcataṃ váruṇasya páśād   gopāyátaṃ naḥ <b>sumanasyámānā</b>               |
| 6.75.10ab | brāhmaṇasaḥ pítaraḥ sómyāsaḥ   śivé no dyāvāpṛthiví <b>anehásā</b>                 |

## Book 7

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| 7.1.17c   | <b>ubhá</b> kṛṇvānto vahatú miyédhe  |
| 7.1.20cd  | <b>rātáu</b> syāmobháyāsa á te   yūyám pāta svastíbhiḥ sádā naḥ                |
| 7.1.25cd  | <b>rātáu</b> syāmobháyāsa á te   yūyám pāta svastíbhiḥ sádā naḥ                |
| 7.2.4ab   | saparyávo bháramāṇā abhijñú   prá vṛñjate námasā barhír <b>agnáu</b>           |
| 7.2.5ab   | svādhyò ví dúro devayánto   áśíśrayū rathayúr <b>devátātā</b>                  |
| 7.2.5cd   | pūrví śísum ná <b>mātārā</b> rihāné   sám agrúvo ná sámāneṣv añjan             |
| 7.2.6ab   | utá yóṣaṇe divyé mahí na   <b>uṣāsánáktā</b> sudúgheva dhenúḥ                  |
| 7.2.6cd   | <b>barhiśádā</b> puruhūté maghónī   á yajñiyé suvitāya śrayetām                |
| 7.2.7ab   | <b>víprā</b> yajñēsu mānuṣēsu kārú   mánye vām jātávedasā yájadhyai            |
| 7.2.7cd   | ūrdhvám no adhvarám kṛtaṃ háveṣu   <b>tā</b> devēṣu vanatho vāryāni            |
| 7.3.5cd   | niśísānā átithim asya <b>yónau</b>   dīdāya śócír āhutasya vṛṣṇaḥ              |
| 7.6.7ab   | á devó dade budhnyā vásūni   váiśvānarā <b>úditā</b> sūryasya                  |
| 7.7.3cd   | á <b>mātārā</b> víśvāvāre huvānó   yáto yaviṣṭha jajñīṣé suśévah               |
| 7.8.4cd   | abhí yáh pūrúm pṛtanāsu <b>tasthaú</b>   dyutānó daivyo átithiḥ śúsoca         |
| 7.9.5cd   | sárasvatīm marúto <b>aśvínāpo</b>   yákṣi devān ratnadhéyāya víśvān            |
| 7.16.2ab  | sá yojate <b>aruṣā</b> víśvábhojasā   sá dudravat svāhutaḥ                     |
| 7.18.3cd  | arvácī te pathyā rāyá etu   syāma te <b>sumatāv</b> indra śárman               |
| 7.18.19ab | ávad índraṃ yamúnā tṛtsavaś ca   prātra bhedám <b>sarvátātā</b> muṣāyat        |
| 7.18.22ab | dvé náptur devávataḥ śaté gór   <b>dvā ráthā vadhūmantā</b> sudāsaḥ            |
| 7.19.3cd  | prá páurukutsim trasádasyum āvaḥ   <b>kṣétrasātā</b> vṛtrahátýeṣu pūrúm        |
| 7.19.4ab  | tvám nṛbhír nṛmaṇo <b>devávītau</b>   bhūrīṇi vṛtrā haryaśva haṃsi             |
| 7.19.6cd  | vṛṣṇe te hári <b>vṛṣaṇā</b> yunajmi   vyántu bráhmāṇi puruśāka vājam           |
| 7.19.7ab  | mā te asyám sahasāvan <b>páriṣṭāv</b>   aghāya bhūma harivaḥ parādái           |
| 7.19.8ab  | priyāsa ít te maghavann <b>abhíṣṭau</b>   náro madema śaraṇé sákhāyaḥ          |
| 7.19.9ab  | sadyás cin nú té maghavann <b>abhíṣṭau</b>   náraḥ śaṃsanty ukthaśāsa ukthā    |
| 7.20.8cd  | vayám te asyám <b>sumatáu</b> cániṣṭhāḥ   syāma várūthe ághnato <b>nṛpītau</b> |
| 7.21.7cd  | índro maghāni dayate viśáhya   índraṃ vājasya johuvanta <b>sātáu</b>           |



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| 7.25.4ab  | tvāvato hīndra krátve ásmi   tvāvato ’vitúḥ sūra <b>rātáu</b>                        |
| 7.27.1ab  | índraṃ náro <b>nemádhita</b> havante   yát páryā yunájate dhíyas táḥ                 |
| 7.27.1cd  | śūro <b>nṛṣātā</b> śávasaś cakāná   ā gómati vrajé bhajā tvám naḥ                    |
| 7.30.2ab  | hávanta u tvā hávyam vívāci   tanúṣu śúrāḥ sūryasya <b>sātáu</b>                     |
| 7.32.2ab  | imé hi te brahmakṛtaḥ suté sácā   <b>mádhau</b> ná mákṣa āsate                       |
| 7.33.10ab | vidyúto jyótiḥ pári samjīhānam   <b>mitrávaruṇā</b> yád ápaśyatām tvā                |
| 7.33.13ab | sátre ha <b>jātāv iṣitā</b> námobhiḥ   kumbhé rétaḥ šiṣicatuḥ samānām                |
| 7.35.1ab  | śám na indrágnī bhavatām ávobhiḥ   śám na <b>índrāvaruṇā rātáhavyā</b>               |
| 7.35.1cd  | śám <b>índrāsómā</b> suvitāya śám yóḥ   śám na <b>índrāpūṣāṇā vājasātau</b>          |
| 7.35.4ab  | śám no agnir jyótiranīko astu   śám no <b>mitrávaruṇāv aśvínā</b> śám                |
| 7.35.5ab  | śám no dyāvāpṛthivī <b>pūrváhūtau</b>   śám antárikṣam dṛśāye no astu                |
| 7.36.2ab  | imām vām <b>mitrávaruṇā</b> suvṛktīm   iṣam ná kṛṇve <b>asurā</b> návīyaḥ            |
| 7.36.4ab  | girā yá <b>etā</b> yunájad dhārī ta   índra <b>priyā suráthā</b> sūra dhāyú          |
| 7.36.8cd  | bhágam dhiyó ’vitāram no asyāḥ   <b>sātáu</b> vājam rātiṣācam púramdhim              |
| 7.37.3cd  | <b>ubhá</b> te <b>pūrṇā</b> vásunā gábhasī   ná sūnṛtā ní yamate vasavyā             |
| 7.37.8ab  | ā no rádhāṃsi savitaḥ stavádhyā   ā rāyo yantu párvatasya <b>rātáu</b>               |
| 7.38.2ab  | úd u tiṣṭha savitaḥ śrudhy āsyá   hiraṇyapāṇe <b>prábhṛtāv</b> ṛtasya                |
| 7.38.7ab  | śám no bhavantu vājino háveṣu   <b>devátātā</b> mitádravaḥ svarkāḥ                   |
| 7.39.1cd  | bhejāte ádrī <b>rathyēva</b> pánthām   ṛtām hótā na iṣitó yajāti                     |
| 7.39.2cd  | viśām aktór uśasaḥ <b>pūrváhūtau</b>   vāyúḥ pūṣā svastāye niyútvan                  |
| 7.39.3ab  | jmayā átra vásavo ranta devā   <b>urāv</b> antárikṣe marjayanta śubhrāḥ              |
| 7.39.4cd  | tām adhvará usátó yakṣy agne   śruṣṭī bhágam <b>násatyā</b> púramdhim                |
| 7.40.5cd  | vidé hi rudró rudríyam mahitvām   yāsiṣṭām vartír <b>aśvināv</b> írāvat              |
| 7.41.1ab  | prātár agniṃ prātár índraṃ havāmahe   prātár <b>mitrávaruṇā</b> prātár <b>aśvínā</b> |
| 7.41.4cd  | utóditā maghavan sūryasya   vayám devānām <b>sumatáu</b> syāma                       |
| 7.42.5cd  | ā náktā barhīḥ sadatām <b>uśásā</b>   <b>usántā mitrávaruṇā</b> yajehá               |
| 7.43.1ab  | prá vo yajñēṣu devayánto arcan   <b>dyāvā</b> námobhiḥ prithivī iśádhyai             |
| 7.43.3ab  | ā putráso ná mātáram víbhṛtrāḥ   <b>sānau</b> devāso barhīṣaḥ sadantu                |
| 7.43.3cd  | ā viśvācī vidathyām anaktv   ágne má no <b>devátātā</b> mṛdhas kaḥ                   |
| 7.44.1ab  | dadhikráṃ vaḥ prathamám <b>aśvínosásam</b>   agniṃ sámiddham bhágam útāye huve       |
| 7.44.2cd  | ílām devīm barhīṣi sādáyanto   <b>aśvínā víprā suhávā</b> huvema                     |
| 7.45.2ab  | úd asya bāhú <b>śithirá bṛhántā</b>   <b>hiraṇyáyā</b> divó ántām anaṣṭām            |
| 7.46.4ab  | má no vadhī rudra má párā dā   má te bhūma <b>prásitau</b> hīlitasya                 |
| 7.48.2cd  | vájo asmām avatu <b>vājasātāv</b>   índreṇa yujá taruṣema vṛtrám                     |
| 7.50.1ab  | ā mām <b>mitrávaruṇehá</b> rakṣatam   kulāyáyad viśváyan má na ā gan                 |

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| 7.50.2ab  | yád vijáman páruṣi vándanaṃ bhúvad   <b>aṣṭhīvántau</b> pári <b>kulpháu</b> ca déhat |
| 7.50.3ab  | yác <b>chalmaláu</b> bhávati yán nadīṣu   yád ōṣadhībhyaḥ pári jáyate viśám          |
| 7.51.3cd  | índro agnír <b>aśvínā</b> tuṣṭuvānā   yūyám pāta svastībhiḥ sádā naḥ                 |
| 7.52.1cd  | sánema <b>mitrāvaruṇā</b> sánanto   bhávema dyāvāpṛthiví bhávantaḥ                   |
| 7.53.1ab  | prá <b>dyāvā</b> yajñáih pṛthiví námobhiḥ   sabādha īle bṛhatí yáatre                |
| 7.53.2ab  | prá pūrvajé <b>pitárā</b> návyasībhir   gīrbhíḥ kṛṇudhvaṃ sádane ṛtásya              |
| 7.57.7ab  | á stutáso maruto víśva ūtí   áchā sūrín <b>sarvátātā</b> jigāta                      |
| 7.59.6cd  | ásredhanto marutaḥ somyé <b>mádhaus</b>   svāhehá mādayādhvai                        |
| 7.60.2ab  | eśá syá <b>mitrāvaruṇā</b> ṛcákṣā   ubhé úd eti sūryo abhí jmán                      |
| 7.60.3cd  | dhāmāni <b>mitrāvaruṇā</b> yuvākuḥ   sám yó yūthéva jánimāni cáṣte                   |
| 7.60.9cd  | pári dvéṣobhir aryamá vṛṇaktu   urúm sudāse <b>vṛṣaṇā</b> ulokám                     |
| 7.60.11ab | yó bráhmaṇe sumatím āyájāte   vājasya <b>sātáu</b> paramásya rāyāḥ                   |
| 7.60.12ab | iyám <b>devā</b> puróhitir yuvábhyām   yajñéṣu <b>mitrāvaruṇāv</b> akāri             |
| 7.61.1ab  | úd vām cákṣur <b>varuṇa</b> suprátikam   deváyor eti sūryas tatanvān                 |
| 7.61.2ab  | prá vām sá <b>mitrāvaruṇāv</b> ṛtāvā   vípro mánmāni dīrghaśrúd iyarti               |
| 7.61.3ab  | prórór <b>mitrāvaruṇā</b> pṛthivyāḥ   prá divá ṛṣvād bṛhatāḥ sudānū                  |
| 7.61.3cd  | spáso dadhāthe ōṣadhīṣu vikṣú   ṛdhag yató 'nimiṣam <b>rákṣamāṇā</b>                 |
| 7.61.5ab  | ámūrā víśvā <b>vṛṣaṇāv</b> imā vām   ná yāsu citráṃ dádṛṣe ná yakṣám                 |
| 7.61.6ab  | sám u vām yajñám mahayaṃ námobhir   huvé vām <b>mitrāvaruṇā</b> sabādhaḥ             |
| 7.61.7ab  | iyám deva puróhitir yuvábhyām   yajñéṣu <b>mitrāvaruṇāv</b> akāri                    |
| 7.62.5ab  | prá <b>bāhāvā</b> sisṛtaṃ jīvāse na   á no gávyūtim ukṣataṃ ghṛténa                  |
| 7.62.5cd  | á no jáne śravayataṃ yuvānā   śrutám me <b>mitrāvaruṇā</b> hávemā                    |
| 7.63.5cd  | práti vām sūra údite vidhema   námobhir <b>mitrāvaruṇotá</b> havyáiḥ                 |
| 7.64.1ab  | diví <b>kṣáyantā</b> rájasah pṛthivyām   prá vām ghṛtásya nirṇíjo dadīran            |
| 7.64.2ab  | á <b>rājānā</b> maha ṛtasya <b>gopā</b>   síndhupati <b>kṣatriyā</b> yātam arvāk     |
| 7.64.2cd  | īlām no <b>mitrāvaruṇotá</b> vṛṣtím   áva divá invataṃ jīradānū                      |
| 7.64.4cd  | ukṣéthām <b>mitrāvaruṇā</b> ghṛténa   <b>tá rājānā</b> suksītis tarpayethām          |
| 7.65.2ab  | <b>tá</b> hí devánām <b>ásurā táv aryā</b>   <b>tá</b> naḥ kṣitīḥ karatam ūrjáyantīḥ |
| 7.65.2cd  | aśyāma <b>mitrāvaruṇā</b> vayám vām   <b>dyāvā</b> ca yátra pīpáyann áhā ca          |
| 7.65.3ab  | <b>tá bhūripāśāv</b> áṇṛtasya sétū   duratyétū ripáve mártýāya                       |
| 7.65.3cd  | ṛtásya <b>mitrāvaruṇā</b> pathá vām   apó ná nāvā duritá tarema                      |
| 7.65.4ab  | á no <b>mitrāvaruṇā</b> havyájusṭim   ghṛtáir gávyūtim ukṣataṃ īlābhiḥ               |
| 7.66.2ab  | yá dhāráyanta devāḥ   <b>sudákṣā dáksapitarā</b>                                     |
| 7.66.2c   | asuryāya <b>prámahasā</b>  |
| 7.66.3ab  | <b>tá</b> na <b>stipā tanūpā</b>   váruṇa jariṭṇām                                   |
| 7.66.17ab | kāvyebhir <b>adābhyā</b>   á yātam varuṇa dyumát                                     |
| 7.66.18ab | divó dhāmabhir varuṇa   mitrás cá yātam <b>adrúhā</b>                                |
| 7.66.19ab | á yātam <b>mitrāvaruṇā</b>   <b>juṣāṇāv</b> āhutiṃ <b>narā</b>                       |
| 7.66.19c  | pātám sómam <b>ṛtāvṛdhā</b>  |
| 7.67.1cd  | yó vām dūtó ná <b>dhiṣṇyāv</b> ájīgar   áchā sūnúr ná <b>pitárā</b> vivakmi          |
| 7.67.3ab  | abhí vām nūnám <b>aśvínā</b> súhotā   stómaiḥ śiṣakti <b>nāsatyā</b> vivakvān        |

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| 7.67.4ab  | avór vāṃ nūnām <b>aśvinā</b> yuvākur   huvé yád vāṃ suté mādhvī vasūyūḥ                  |
| 7.67.5ab  | prācīm u <b>devāśvinā</b> dhīyaṃ me   āmr̥dhrām sātāye kṛtaṃ vasūyūm                     |
| 7.67.5cd  | viśvā aviṣṭaṃ vāja ā pūraṃdhīs   <b>tā</b> naḥ śaktaṃ śacīpatī śacībhiḥ                  |
| 7.67.6ab  | aviṣṭaṃ dhīṣv <b>aśvinā</b> na āsú   prajāvad réto áhrayaṃ no astu                       |
| 7.67.7cd  | áhelatā mánasā yātaṃ arvāg   <b>aśnántā</b> havyāṃ mānuṣīṣu vikṣú                        |
| 7.67.8ab  | ékasmin yóge <b>bhuraṇā</b> samāné   pári vāṃ saptá sraváto rátho gāt                    |
| 7.67.9ab  | <b>asaścátā</b> maghávadbhyo hí bhūtāṃ   yé rāyā maghadéyaṃ junánti                      |
| 7.67.10ab | nú me hávam ā śṛṇutaṃ yuvānā   yāsiṣṭāṃ vartír <b>aśvināv</b> írāvat                     |
| 7.68.1ab  | ā <b>śubhrā</b> yātaṃ <b>aśvinā</b> sváśvā   giro <b>dasrā</b> jujuṣāṇā yuvākoḥ          |
| 7.68.3ab  | prā vāṃ rátho mánojavā iyarti   tiró rájāṃsy <b>aśvinā</b> śatótih                       |
| 7.68.6ab  | utá tyád vāṃ juraté <b>aśvinā</b> bhūc   cyāvānāya pratītyaṃ havirdé                     |
| 7.68.7ab  | utá tyāṃ bhujiyūm <b>aśvinā</b> sákḥāyo   mādhye jahur durévāsaḥ samudré                 |
| 7.68.8ab  | vṛkāya cij jāsamānāya śaktaṃ   utá śrutaṃ śayāve <b>hūyāmānā</b>                         |
| 7.68.8cd  | <b>yāv</b> aghnyāṃ ápinvatam apó ná   staryāṃ cic chakty <b>aśvinā</b> śacībhiḥ          |
| 7.69.2cd  | viśo yéna gáchatho devayántih   kútrā cid yāmam <b>aśvinā</b> <b>dádhanā</b>             |
| 7.69.3ab  | <b>sváśvā</b> <b>yaśásā</b> yātaṃ arvāg   <b>dásrā</b> nidhīm mādhumantaṃ pibāthaḥ       |
| 7.69.5ab  | yó ha syā vāṃ <b>rathirā</b> vásta usrā   rátho yujānāḥ pariyāti vartih                  |
| 7.69.5cd  | téna naḥ śám yór uśáso <b>vyūṣtau</b>   ny <b>aśvinā</b> vahataṃ yajñé asmín             |
| 7.69.6ab  | <b>nará</b> <b>gauréva</b> vidyútaṃ <b>ṛṣāṇā</b>   asmākam adyá sávanópa yātaṃ           |
| 7.69.7cd  | patatrībhir āśramáir avyathībhir   daṃśánābhir <b>aśvinā</b> <b>pārāyantā</b>            |
| 7.69.8ab  | nú me hávam ā śṛṇutaṃ yuvānā   yāsiṣṭāṃ vartír <b>aśvināv</b> írāvat                     |
| 7.70.1ab  | ā <b>viśvavārāśvinā</b> gataṃ naḥ   prā tát sthānam avāci vāṃ pṛthivyām                  |
| 7.70.2cd  | yó vāṃ samudrán sarītaḥ pīparty   <b>étagvā</b> cin ná <b>suyújā</b> yujānāḥ             |
| 7.70.3ab  | yāni sthānāny <b>aśvinā</b> dadhāthe   divó yahvīṣv óṣadhīṣu vikṣú                       |
| 7.70.3cd  | ní párvatasya mūrdhāni <b>sádantā</b>   íṣaṃ jánāya dāsūṣe <b>vāhantā</b>                |
| 7.70.4ab  | caniṣṭāṃ <b>devā</b> óṣadhīṣv apsú   yád yogyā aśnāvaithe ṛṣīṇām                         |
| 7.70.4cd  | purūṇi rátnā <b>dádhatau</b> ny āsme   ánu pūrvāṇi cakhyathur yugāni                     |
| 7.70.5ab  | <b>śúśruvāṃsā</b> cid <b>aśvinā</b> purūṇy   abhí bráhmāṇi cakṣāthe ṛṣīṇām               |
| 7.70.6ab  | yó vāṃ yajñó <b>nāsatyā</b> haviṣmān   kṛtābrahmā samaryò bhāvāti                        |
| 7.70.7ab  | iyāṃ manīṣā iyām <b>aśvinā</b> gír   imāṃ suvṛktīm <b>vṛṣaṇā</b> juṣethām                |
| 7.71.1cd  | <b>áśvāmaghā</b> <b>gómaghā</b> vāṃ huvema   dívā náктаṃ sárūm asmád yuyotam             |
| 7.71.2ab  | upáiyātaṃ dāsūṣe mártýāya   ráthena vāmām <b>aśvinā</b> <b>vāhantā</b>                   |
| 7.71.3ab  | ā vāṃ rátham avamásyāṃ <b>vyūṣtau</b>   sumnāyávo vṛṣaṇo vartayantu                      |
| 7.71.3cd  | syūmagabhastim ṛtayúgbhir ásvair   <b>áśvinā</b> vásumantaṃ vahethām                     |
| 7.71.4cd  | ā na enā <b>nāsatyópa</b> yātaṃ   abhí yád vāṃ viśvápsnyo jīgāti                         |
| 7.71.6ab  | iyāṃ manīṣā iyām <b>aśvinā</b> gír   imāṃ suvṛktīm <b>vṛṣaṇā</b> juṣethām                |
| 7.72.1ab  | ā gomatā <b>nāsatyā</b> ráthena   áśvāvatā puruścandréṇa yātaṃ                           |
| 7.72.1cd  | abhí vāṃ viśvā niyútaḥ sacante   spārhāyā śríyā tanvā <b>śubhānā</b>                     |
| 7.72.2ab  | ā no devébhir úpa yātaṃ arvāk   <b>sajóṣasā</b> <b>nāsatyā</b> ráthena                   |
| 7.72.3cd  | āvívāsan ródasī dhīṣnyemé   áchá vípro <b>nāsatyā</b> vivakti                            |
| 7.72.4ab  | ví céd uchánty <b>aśvinā</b> uśásah   prā vāṃ bráhmāṇi kārāvo bharante                   |
| 7.72.5ab  | ā paścātān <b>nāsatyā</b> purástād   <b>áśvinā</b> yātaṃ adharād údaktāt                 |
| 7.73.1cd  | <b>purudāṃsā</b> <b>purutāmā</b> <b>purājā</b>   <b>ámartyā</b> havate <b>aśvinā</b> gīḥ |
| 7.73.2ab  | ny ù priyó mānuṣaḥ sādī hótā   <b>nāsatyā</b> yó yájate vāndate ca                       |
| 7.73.2cd  | aśnītāṃ mādho <b>aśvinā</b> upākā   ā vāṃ voce vidátheṣu prāyasvān                       |
| 7.73.3ab  | áhema yajñāṃ pathām urāṇā   imāṃ suvṛktīm <b>vṛṣaṇā</b> juṣethām                         |
| 7.73.4ab  | úpa <b>tyā</b> váhni gamato vísaṃ no   <b>rakṣohāṇā</b> <b>sámbhṛtā</b> vīlúpāṇī         |

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| 7.73.5ab | ā paścātān <b>nāsatyā</b> purástād   āśvinā yātam adharād údaktāt                      |
| 7.74.1ab | imā u vām diviṣṭaya   usrā havante <b>aśvinā</b>                                       |
| 7.74.2ab | yuvām citrām dadathur bhójanam <b>nārā</b>   códethām sūnṛtāvate                       |
| 7.74.2cd | arvāg rátham <b>sámanasā</b> ní yachataṃ   píbatam somyām mádhu                        |
| 7.74.3ab | ā yātam úpa bhūṣataṃ   mádhvaḥ píbatam <b>aśvinā</b>                                   |
| 7.74.3cd | dugdhām páyo <b>vṛṣaṇā</b> jenyāvasū   mā no mardhiṣtam ā gatam                        |
| 7.74.4cd | makṣūyúbhir <b>narā</b> háyebhir <b>aśvinā</b>   ā <b>devā</b> yātam asmayū            |
| 7.74.5ab | ádhā ha yānto <b>aśvinā</b>   pṛkṣaḥ sacanta sūrāyaḥ                                   |
| 7.74.5cd | <b>tā</b> yaṃsato maghāvadbhyo dhruvām yásaś   chardír asmábhyam <b>nāsatyā</b>        |
| 7.76.3ab | tānīd āhāni bahulāny āsan   yā prācīnam <b>úditā</b> sūryasya                          |
| 7.82.1ab | <b>indrāvaruṇā</b> yuvām adhvarāya no   viśé jánāya máhi śárma yachataṃ                |
| 7.82.2ab | samrāḷ anyāḥ svarāḷ anyā ucyate vām   <b>mahāntāv indrāvāruṇā</b> mahāvasū             |
| 7.82.2cd | viśve devāsaḥ paramé vyòmani   sám vām ójo <b>vṛṣaṇā</b> sám bálam dadhuḥ              |
| 7.82.3cd | <b>indrāvaruṇā</b> máde asya māyino   ápinvataṃ apitaḥ pínvataṃ dhíyaḥ                 |
| 7.82.4cd | <b>tśānā</b> vásva ubháyaśya kārāva   <b>indrāvaruṇā suháva</b> havāmahe               |
| 7.82.5ab | <b>indrāvaruṇā</b> yád imāni cakráthur   viśvā jātāni bhúvanasya majmánā               |
| 7.82.7ab | ná tám āmho ná duritāni mártiyam   <b>indrāvaruṇā</b> ná tápaḥ kútaś caná              |
| 7.82.7cd | yásya <b>devā</b> gáchatho vítho adhvarām   ná tám mártasya naśate párihvṛtiḥ          |
| 7.82.8ab | arvāñ <b>narā</b> dáivyenāvasā gatam   śṛṇutām hávam yádi me jújoṣathaḥ                |
| 7.82.8cd | yuvór hí sakhyám utá vā yád ápyam   mārḍīkām <b>indrāvaruṇā</b> ní yachataṃ            |
| 7.82.9ab | asmākam <b>indrāvaruṇā</b> bhāre-bhare   <b>puroyodhā</b> bhavataṃ <b>kṛṣṭyojaś</b>    |
| 7.83.1ab | yuvām <b>narā</b> páśyamānāsa ápyam   prācā gavyántaḥ pṛthupárśavo yayuḥ               |
| 7.83.1cd | dāśa ca vṛtrā hatám āryāni ca   sudāsam <b>indrāvaruṇā</b> vasāvatam                   |
| 7.83.2ab | yátrā nāraḥ samáyante kṛtádhvajo   yásminn <b>ājā</b> bhávati kíṃ caná priyám          |
| 7.83.2cd | yátrā bháyante bhúvanā swardśas   tátṛā na <b>indrāvaruṇā</b> dhi vocatam              |
| 7.83.3ab | sám bhūmyā ántā dhvasirá adrṁṣata   <b>indrāvaruṇā</b> diví ghóṣa áruhat               |
| 7.83.3cd | ásthur jánānām úpa mām árātayo   arvāg ávasā <b>havanaśrutā</b> gatam                  |
| 7.83.4ab | <b>indrāvaruṇā</b> vadhánābhir apratí   bhedām <b>vanvántā</b> prá sudāsam ávatam      |
| 7.83.5ab | <b>indrāvaruṇāv</b> abhy ā tapanti mā   aghāny aryó vanúṣām árātayaḥ                   |
| 7.83.7ab | dāśa rájānaḥ sámīta áyajyavaḥ   sudāsam <b>indrāvaruṇā</b> ná yuyudhuḥ                 |
| 7.83.8ab | dāśarājñé páriyattāya viśvátaḥ   sudāsa <b>indrāvaruṇāv</b> asíkṣatam                  |
| 7.83.9cd | hāvāmahe vām <b>vṛṣaṇā</b> suvṛktibhir   asmé <b>indrāvaruṇā</b> śárma yachataṃ        |
| 7.84.1ab | ā vām <b>rājānāv</b> adhvaré vavṛtyām   havyébhir <b>indrāvaruṇā</b> námobhiḥ          |
| 7.84.2ab | yuvó rāṣṭrām bṛhád invati dyáur   <b>yáu</b> setṛbhir arajjúbhiḥ sinītháḥ              |
| 7.84.4ab | asmé <b>indrāvaruṇā</b> viśvávāram   rayīm dhattam vásumantam purukṣúm                 |
| 7.85.1cd | ghṛtápratīkām uśasam ná devīm   <b>tā</b> no yámann uruṣyatām abhíke                   |
| 7.85.2cd | yuvām tām <b>indrāvaruṇāv</b> amítrān   hatām párācaḥ śárvā víṣūcaḥ                    |
| 7.85.4ab | sá sukrátur ṛtacíd astu hótā   yá <b>āditya</b> śávasā vām námasvān                    |
| 7.88.5ab | kvā tyāni <b>nau</b> sakhyā babhūvuḥ   sácāvahe yád avṛkām purā cit                    |
| 7.91.2ab | <b>uśántā dūtā</b> ná dábhāya <b>gopā</b>   māsás ca pātháḥ śarádaś ca pūrvīḥ          |
| 7.91.4cd | śúcim sómam <b>śucipā</b> pātam asmé   indravāyū sádatam barhír édám                   |
| 7.91.5ab | <b>niyuvānā</b> niyúta spārhávīrā   indravāyū sarátham yātam arvāk                     |
| 7.91.6cd | ābhir yātam suvidátrābhir arvāk   pātām <b>narā</b> prátibhṛtasya mádhvaḥ              |
| 7.93.1ab | śúcim nú stómam návajātam adyá   indragñī <b>vṛtrahaṇā</b> juśéthām                    |
| 7.93.1cd | <b>ubhá</b> hí vām <b>suhávā</b> jóhavīmi   <b>tā</b> vājam sadyá usaté <b>dhéṣṭhā</b> |

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| 7.93.2ab   | <b>tá</b> sãnasĩ <b>śavasānā</b> hí bhūtām   sākamvṛdhā śavasā <b>sūsuvāṃsā</b> |
| 7.93.2cd   | <b>kśáyantau</b> rāyó yávasasya bhūreḥ   prñktām vājasya sthāvīrasya ghṛṣveḥ    |
| 7.93.4cd   | índrāgnī <b>vṛtrahaṇā suvajrā</b>   prā no návyebhis tiratām deṣṇāiḥ            |
| 7.93.5ab   | sām yán mahí mithatí spārdhamāne   <b>tanūrúcā śúrasātā</b> yátaite             |
| 7.94.2c    | <b>tśānā</b> pipyatām dhíyaḥ  |
| 7.94.3ab   | mā pāpatvāya no <b>narā</b>   índrāgnī mābhiśastaye                             |
| 7.94.4ab   | índre <b>agnā</b> námo bṛhát   suvṛktīm érayāmahe                               |
| 7.94.5ab   | <b>tá</b> hí śásvanta īlata   itthā vipṛāsa ūtāye                               |
| 7.94.6ab   | <b>tá</b> vām gīrbhír vipanyávaḥ   prāyasvanto havāmahe                         |
| 7.94.6c    | <b>medhāsātā</b> saniṣyávaḥ   |
| 7.94.7ab   | índrāgnī ávasā gatam   asmábhyam <b>carṣaṇīsahā</b>                             |
| 7.94.10c   | <b>sáptīvantā</b> saparyávaḥ  |
| 7.94.11ab  | ukthébhir <b>vṛtrahántamā</b>   yá <b>mandānā</b> cid ā girā                    |
| 7.94.12ab  | <b>tāv</b> id duḥśāṃsam mártyam   dúrvidvāṃsam rakṣasvīnam                      |
| 7.95.1cd   | prabābadhānā <b>rathyēva</b> yāti   vísvā apó mahinā síndhur anyāḥ              |
| 7.95.6ab   | ayám u te sarasvati vāsīṣṭho   <b>dvārāv</b> ṛtāsya subhage vy āvaḥ             |
| 7.99.4ab   | urúm yajñāya cakrathur ulokām   <b>janáyantā</b> sūryam uṣāsam agnīm            |
| 7.99.4cd   | dāsasya cid vṛṣaṣiprāsya māvā   jaghnáthur <b>narā</b> pṛtanājyeṣu              |
| 7.99.6ab   | iyám manīṣā bṛhatí <b>bṛhántā</b>   <b>urukramā tavāsā</b> vardháyantī          |
| 7.104.1ab  | <b>índrāsomā</b> tāpatām rākṣa ubjátām   ny ārpayatām <b>vṛṣaṇā</b> tamovṛdhaḥ  |
| 7.104.2ab  | <b>índrāsomā</b> sám aghásāṃsam abhy   āgham tāpur yayastu carúr agnivāṃ iva    |
| 7.104.3ab  | <b>índrāsomā</b> duṣkṛto vavré antár   anārambhaṇé támasi prā vidhyatām         |
| 7.104.4ab  | <b>índrāsomā</b> vartáyatām divó vadhām   sám pṛthivyā aghásāṃsāya tárhaṇam     |
| 7.104.5ab  | <b>índrāsomā</b> vartáyatām divás páry   agnitaptébhir yuvām ásmahanmabhiḥ      |
| 7.104.6ab  | <b>índrāsomā</b> pári vām bhūtu vísvāta   iyám matīḥ kakṣyāśveva <b>vājīnā</b>  |
| 7.104.7cd  | <b>índrāsomā</b> duṣkṛte mā sugám bhūd   yó naḥ kadā cid abhidāsati druhā       |
| 7.104.13cd | hánti rākṣo hánty āsad vādantām   <b>ubhāv</b> índrasya <b>prásitau</b> śayāte  |
| 7.104.23ab | mā no rākṣo abhí naḍ yātumāvatām   ápochatu <b>mithunā yā</b> kimīdinā          |

## Book 8

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| 8.1.6cd  | mātā ca me chadayathaḥ <b>samā</b> vaso   vasutvanāya rádhase  |
| 8.1.11ab | yát tudát sūra étaṣam   vañkú vātasya <b>parṇínā</b>           |
| 8.1.25ab | ā tvā ráthe hiraṇyāye   hārī <b>mayúraśepya</b>                |
| 8.1.25cd | <b>śitipṛṣṭhā</b> vahatām mádhvo ándhaso   vivákṣaṇasya pītāye |
| 8.1.32ab | yá <b>ṛjṛā</b> máhyam māmahé   sahā tvacā hiraṇyāyā            |
| 8.2.17ab | ná ghem anyád ā papana   vájrinna apáso <b>náviṣṭau</b>        |
| 8.2.27ab | éhā hārī <b>brahmayújā</b>   <b>śagmā</b> vakṣataḥ sákhāyam    |
| 8.2.41c  | <b>aṣṭā</b> parāḥ sahásrā                                      |
| 8.2.42ab | utá sú tyé <b>payovṛdhā</b>   mākī ráṇasya <b>naptyā</b>       |
| 8.3.2ab  | bhūyāma te <b>sumatáu</b> vājīno vayám   má na star abhímātaye |
| 8.3.8ab  | asyéd índro vāvṛdhe vṛṣṇyam śávo   máde sutāsya <b>vīṣṇavi</b> |
| 8.4.11cd | úpa nūnám yuyuje <b>vṛṣaṇā</b> hārī   ā ca jagāma vṛtrahā      |
| 8.4.14ab | úpa bradhnám <b>vāvātā vṛṣanā</b> hārī   índram apásu vakṣataḥ |

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| 8.5.2ab  | nrvád <b>dasrā</b> manoyújā   ráthena pr̥thupājasā                |
| 8.5.2c   | sáce the <b>aśvinō</b> śásam                                      |
| 8.5.4ab  | <b>purupriyā</b> ṇa ūtāye   <b>purumandrā</b> purūvāsū            |
| 8.5.4c   | stuṣé káṇvāso <b>aśvinā</b>                                       |
| 8.5.5ab  | <b>mám̐hiṣṭhā vājasātāmā</b>   <b>iṣáyantā</b> śubhás patī        |
| 8.5.5c   | <b>gántārā</b> dāsúṣo grhām                                       |
| 8.5.6ab  | <b>tā</b> sudevāya dāsúṣe   sumedhām ávitāriṇīm                   |
| 8.5.7c   | yātām áśvebhīr <b>aśvinā</b>                                      |
| 8.5.9ab  | utá no gómatīr iṣa   utá sātīr <b>aharvidā</b>                    |
| 8.5.10ab | ā no gómantam <b>aśvinā</b>   suvīram surátham rayīm              |
| 8.5.11ab | <b>vāvṛdhānā</b> śubhas patī   <b>dasrā</b> hiraṇyavartanī        |
| 8.5.14ab | asyá pibatam <b>aśvinā</b>   yuvām mādasya cāruṇaḥ                |
| 8.5.14c  | mádhvo rātasya <b>dhiṣṇyā</b>                                     |
| 8.5.16ab | purutrā cid dhi vām <b>narā</b>   vihváyante manīṣiṇaḥ            |
| 8.5.16c  | vāghádbhīr <b>aśvinā</b> gatam                                    |
| 8.5.17c  | yuvām havante <b>aśvinā</b>                                       |
| 8.5.18c  | yuvābhyām bhūtv <b>aśvinā</b>                                     |
| 8.5.19c  | tātaḥ pibatam <b>aśvinā</b>                                       |
| 8.5.21ab | utá no divyā iṣa   utá síndhūṃr <b>aharvidā</b>                   |
| 8.5.21c  | āpa <b>dvāre</b> va varṣathaḥ                                     |
| 8.5.22ab | kadā vām taugryó vidhat   samudré jahitó <b>narā</b>              |
| 8.5.23ab | yuvām káṇvāya <b>nāsatyā</b>   ápiriptāya harmyé                  |
| 8.5.25c  | átrim śiñjāram <b>aśvinā</b>                                      |
| 8.5.27ab | etāvad vām vṛṣaṇvasū   áto vā bhūyo <b>aśvinā</b>                 |
| 8.5.28ab | rátham hiraṇyavandhuram   hiraṇyābhīsum <b>aśvinā</b>             |
| 8.5.29c  | <b>ubhā cakrā hiraṇyāyā</b>                                       |
| 8.5.31ab | ā vahethe parākāt   pūrvīr <b>asnántāv aśvinā</b>                 |
| 8.5.31c  | iṣo dāsīr <b>amartyā</b>  |
| 8.5.32ab | ā no dyumnáir ā śrávobhīr   ā rāyā yātam <b>aśvinā</b>            |
| 8.5.32c  | <b>púruścandrā nāsatyā</b>  |
| 8.5.35c  | <b>dhījavanā nāsatyā</b>  |
| 8.5.36c  | <b>tā</b> naḥ pr̥ñktam iṣā rayīm                                  |
| 8.5.37ab | <b>tā</b> me <b>aśvinā</b> sanīnām   vidyātām návānām             |
| 8.6.14ab | ní śúṣṇa indra dharmasīm   vājram jaghantha <b>dásyavi</b>        |
| 8.6.45ab | arvāñcam tvā puruṣtuta   <b>priyāmedhastutā</b> hārī              |
| 8.6.46ab | śatām ahām tirindire   sahásram <b>pársāv</b> ā dade              |
| 8.8.1ab  | ā no víśvābhīr ūtībhir   <b>aśvinā</b> gáchatam yuvām             |
| 8.8.1cd  | <b>dásrā</b> hiraṇyavartanī   pibatam somyām mádhu                |
| 8.8.2ab  | ā nūnām yātam <b>aśvinā</b>   ráthena sūryatvacā                  |
| 8.8.2cd  | bhújī <b>hiraṇyapeśasā</b>   kāvī <b>gámbhīracetasā</b>           |
| 8.8.3cd  | pībātho <b>aśvinā</b> mádhu   káṇvānām sávane sutām               |
| 8.8.5ab  | ā no yātam úpaśruty   <b>aśvinā</b> sómapītaye                    |
| 8.8.5cd  | svāhā stómasya <b>vardhanā</b>   prá kavī dhītībhir <b>narā</b>   |
| 8.8.6ab  | yác cid dhi vām purárṣayo   juhūrē ’vase <b>narā</b>              |
| 8.8.6cd  | ā yātam <b>aśvinā</b> gatam   úpemām suṣtutīm máma                |
| 8.8.7ab  | divás cid rocanād ádhy   ā no gantam <b>svarvidā</b>              |
| 8.8.7cd  | dhībhir <b>vatsapracetasā</b>   stómebhīr <b>havanaśrutā</b>      |
| 8.8.8ab  | kím anyé páry āsate   asmát stómebhīr <b>aśvinā</b>               |
| 8.8.9ab  | ā vām vípra ihāvase   áhvat stómebhīr <b>aśvinā</b>               |
| 8.8.9cd  | <b>áripṛā vṛtrahantamā</b>   <b>tā</b> no bhūtam <b>mayobhúvā</b> |
| 8.8.10cd | víśvāny <b>aśvinā</b> yuvām   prá dhītāny agachatam               |

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| 8.8.11ab | átaḥ sahásranirṇijā   ráthenā yātam <b>aśvinā</b>   |
| 8.8.12ab | <b>purumandrā</b> purūvāsū   <b>manotārā</b> rayīṇām  |
| 8.8.12cd | stómaṃ me <b>aśvināv</b> imám   abhí váhnī anūṣātām   |
| 8.8.13ab | ā no víśvāny <b>aśvinā</b>   dhattám rādhāmsy áhrayā  |
| 8.8.14ab | yán <b>nāsatyā</b> parāvāti   yád vā sthó ádhy ámbare                                       |
| 8.8.14cd | átaḥ sahásranirṇijā   ráthenā yātam <b>aśvinā</b>   |
| 8.8.15ab | yó vām <b>nāsatyāv</b> ṛṣir   gīrbhír vatsó ávīṛdhat  |
| 8.8.16ab | prāsmā ūrjam ghrtaścútam   <b>áśvinā</b> yáchatam yuvám                                     |
| 8.8.17ab | ā no gantam <b>riśādasā</b>   imám stómaṃ <b>purubhujā</b>                                  |
| 8.8.17cd | kṛtám naḥ suśríyo <b>narā</b>   imā dātām abhiṣṭaye   |
| 8.8.18cd | <b>rājantāv</b> adhvarāṇām   <b>áśvinā</b> yāmahūtiṣu                                       |
| 8.8.19ab | ā no gantam <b>mayobhúvā</b>   <b>áśvinā śambhúvā</b> yuvám                                 |
| 8.8.20cd | yābhir gósaryam ávatam   tābhir no 'vatam <b>narā</b>                                       |
| 8.8.21ab | yābhir <b>narā</b> trasādasyum   ávatam kṛtvye dhāne  |
| 8.8.21cd | tābhiḥ śv āsmām <b>aśvinā</b>   prāvataṃ vājasātaye   |
| 8.8.22ab | prá vām stómāḥ suvrktāyo   gíro vardhantv <b>aśvinā</b>                                     |
| 8.8.22cd | <b>púrutrā vṛtrahantamā</b>   <b>tā</b> no bhūtam <b>puruspṛhā</b>                          |
| 8.9.1ab  | ā nūnám <b>aśvinā</b> yuvám   vatsásya gantam ávase   |
| 8.9.2c   | nṛmṇám tát dhattam <b>aśvinā</b>  |
| 8.9.3ab  | yé vām dámsāmsy <b>aśvinā</b>   víprasaḥ parimāmṛśúḥ  |
| 8.9.4ab  | ayám vām gharmó <b>aśvinā</b>   stómena pári śicyate  |
| 8.9.5ab  | yád apsú yád <b>vānaspátāu</b>   yád óṣadhīṣu <b>purudamsasā</b> kṛtám                      |
| 8.9.5c   | téna māvīṣtam <b>aśvinā</b>   |
| 8.9.6ab  | yán <b>nāsatyā</b> bhuranyátho   yád vā <b>devā</b> bhiṣajyáthaḥ                            |
| 8.9.8ab  | ā nūnám raghúvartaniṃ   rátham tiṣṭhātho <b>aśvinā</b>                                      |
| 8.9.9ab  | yád adyá vsm̐ <b>nāsatyā</b>   uktháir ācucyuvīmáhi   |
| 8.9.9cd  | yád vā vāṇībhir <b>aśvinā</b>   evét kāṇvāsya bodhatam                                      |
| 8.9.10cd | pṛthī yád vām vainyáḥ sādaneṣv   evéd áto <b>aśvinā</b> cetayethām                          |
| 8.9.11ab | yátám <b>chardiṣpā</b> utá naḥ <b>paraspā</b>   bhūtám <b>jagatpā</b> utá nas <b>tanūpā</b> |
| 8.9.12ab | yád indreṇa sarátham yátho <b>aśvinā</b>   yád vā vāyúnā bhávathaḥ <b>sámokasā</b>          |
| 8.9.12cd | yád ādityébhir ṛbhúbhiḥ <b>sajóṣasā</b>   yád vā viṣṇor vikrámaṇeṣu tiṣṭhathaḥ              |
| 8.9.13ab | yád adyá <b>aśvināv</b> ahám   huvéya vājasātaye  |
| 8.9.14ab | ā nūnám yātam <b>aśvinā</b>   imā havyāni vām hitā  |
| 8.9.14cd | imé sómāso ádhi turváṣe <b>yádāv</b>   imé kāṇveṣu vām átha                                 |
| 8.9.15ab | yán <b>nāsatyā</b> parāké   arvāké ásti bheṣajám  |
| 8.9.15cd | téna nūnám vimadāya <b>pracetasā</b>   chardír vatsāya yachatam                             |
| 8.9.17ab | prá bodhayoṣo <b>aśvinā</b>   prá devi sūnṛte mahi  |
| 8.9.19cd | yád vā vāṇīr ánūṣata   prá devayánto <b>aśvinā</b>  |
| 8.9.20c  | prá dákṣāya <b>pracetasā</b>  |
| 8.9.21ab | yán nūnám dhībhir <b>aśvinā</b>   pitúr <b>yónā</b> niṣídathaḥ                              |
| 8.9.21c  | yád vā sumnébhir <b>ukthyā</b>  |
| 8.10.1cd | yád vā samudré ádhy ákṛte gṛhé   áta ā yātam <b>aśvinā</b>                                  |
| 8.10.2cd | bṛhaspátim víśvān devām̐ ahám huva   índrāvīṣṇū <b>aśvināv āśuhéṣasā</b>                    |
| 8.10.3ab | <b>tyā</b> nv <b>áśvinā</b> huve   <b>sudámsasā</b> gṛbhé <b>kṛtā</b>                       |
| 8.10.4cd | <b>tā</b> yajñásyādhvarásya <b>pracetasā</b>   svadhābhir <b>yā</b> píbataḥ somyám mádhu    |
| 8.10.5ab | yád adyá <b>aśvināv</b> ápāg   yát prák sthó vājiniṣasū                                     |
| 8.10.5cd | yád <b>druhyávy ánavi</b> turváṣe <b>yádau</b>   huvé vām átha má gatam                     |
| 8.10.6ab | yád antáríkṣe pátathaḥ <b>purubhujā</b>   yád vemé ródasī ánu                               |
| 8.10.6cd | yád vā svadhābhir adhitíṣṭhatho rátham   áta ā yātam <b>aśvinā</b>                          |
| 8.12.15c | ná deva <b>vívratā</b> hárī ṛtásya yát  |

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| 8.12.16ab<br>8.12.32c  | yát sómam indra <b>víṣṇavi</b>   yád vā gha tritá āptyé<br><b>nābhā</b> yajñāsya dohānā prādhvaré  |
| 8.13.10ab<br>8.13.10c<br>8.13.22c<br>8.13.23ab<br>8.13.27ab<br>8.13.29c<br>8.13.31ab   | stuhí śrutām vipaścítam   hárī yásya <b>prasakṣiṇā</b><br><b>gántārā</b> dāśúṣo grhām namasvínah<br>kadā no gávyē áśvyē <b>vásau</b> dadhaḥ<br>utá te <b>súṣtutā</b> hárī   <b>vṛṣaṇā</b> vahato rátham<br>ihá <b>tyā sadhamādyā</b>   yujānāḥ sómapītaye<br><b>nābhā</b> yajñāsya sám dadhur yáthā vidé<br>vṛṣāyām indra te rátha   utó te <b>vṛṣaṇā</b> hárī   |
| 8.14.12ab  | índram ít <b>keśínā</b> hárī   somapéyāya vakṣataḥ   |
| 8.16.4c  | harṣumántaḥ <b>śúrasātau</b>   |
| 8.17.2ab   | á tvā <b>brahmayújā</b> hárī   váhatām indra <b>keśínā</b>   |
| 8.18.8ab<br>8.18.20ab  | utá <b>tyā dáivyā bhiśájā</b>   sám naḥ karato <b>aśvínā</b><br>bṛhád várūthaṁ marútām   devām trātāram <b>aśvínā</b>  |
| 8.19.16ab  | yéna cáṣṭe váruṇo mitró aryamá   yéna <b>nāsatyā</b> bhágaḥ  |
| 8.20.25ab  | yát <b>síndhau</b> yád ásiknyām   yát samudrēṣu marutaḥ subarhiṣaḥ   |
| 8.21.5ab   | sídantas te váyo yathā   góśrīte <b>mádhau</b> madiré vivákṣaṇe  |
| 8.22.1cd<br>8.22.3ab<br>8.22.3cd<br>8.22.5ab<br>8.22.5cd<br>8.22.6ab<br>8.22.6cd<br>8.22.7cd<br>8.22.8ab<br>8.22.9ab<br>8.22.10cd<br>8.22.11ab<br>8.22.12ab<br>8.22.12cd<br>8.22.13ab<br>8.22.13c<br>8.22.14ab<br>8.22.14cd<br>8.22.15ab<br>8.22.16ab<br>8.22.17ab<br>8.22.17c | yám <b>aśvínā suhavā</b> rudravartanī   á sūryāyai tastháthuḥ<br>ihá <b>tyā purubhútamā</b>   <b>devā</b> námobhir <b>aśvínā</b><br><b>arvācínā</b> sv ávase karāmahe   <b>gántārā</b> dāśúṣo grhām<br>rátho yó vām trivandhuró   hiraṇyabhiśur <b>aśvínā</b><br>pári dyāvāprthiví bhúṣati śrutás   téna <b>nāsatyā</b> gatam<br><b>daśasyántā</b> mánave pūrvyām diví   yávam vṛkeṇa karṣathaḥ<br><b>tā</b> vām adyá sumatibhiḥ śubhas patī   <b>áśvínā</b> prá stuvīmahi<br>yébhis ṛkṣám <b>vṛṣaṇā</b> trasadasyavām   mahé kṣatrāya jínvathaḥ<br>ayām vām ádribhiḥ sutáḥ   sómo <b>narā</b> vṛṣaṇvasū<br>á hí ruhátam <b>aśvínā</b>   ráthe kóse hiraṇyāye vṛṣaṇvasū<br>tābhir no makṣú túyam <b>aśvínā</b> gatam   bhiśajyátam yád áturam<br>yád ádhrigāvo ádhrigū   idā cid áhno <b>aśvínā</b> hávāmahe<br>tābhir á yātam <b>vṛṣaṇópa</b> me hávam   viśvápsuṁ viśvāvāryam<br>iṣá <b>mámhiṣṭhā purubhútamā narā</b>   yābhiḥ kríviṁ vāvṛdhús tābhir á gatam<br><b>tāv</b> idā cid áhānām   <b>tāv aśvínā</b> vándamāna úpa bruve<br><b>tā</b> u námobhir īmahe<br><b>tāv</b> id doṣá <b>tā</b> uṣási śubhás patī   <b>tā</b> yāman rudrávartanī<br>mā no mártāya ripáve vājinīvasū   paró <b>rudrāv</b> áti khyatam<br>á sūgmyāya sūgmyam   prātá ráthen <b>aśvínā</b> vā sakṣānī<br><b>mánojavasā vṛṣaṇā madacyutā</b>   makṣumgamābhir ūtibhiḥ<br>á no ásvāvad <b>aśvínā</b>   vartír yāsiṣtam <b>madhupātāmā narā</b><br>gómad <b>dasrā</b> hiraṇyavat |
| 8.23.30ab<br>8.23.30c  | ágne tvám yaśá asy   á <b>mitráváruṇā</b> vaha<br><b>ṛtāvānā samrājā pūtadakṣasā</b>   |
| 8.25.1ab<br>8.25.1c  | <b>tā</b> vām víśvasya <b>gopā</b>   <b>devā</b> devéṣu yajñíyā<br><b>ṛtāvānā</b> yajase <b>putadakṣasā</b>  |



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| 8.25.2ab  | <b>mitrá tánā ná rathyā</b>   váruṇo yás ca sukrátuḥ           |
| 8.25.2c   | sanāt <b>sujātā tánayā dhṛtāvratā</b>                          |
| 8.25.3ab  | <b>tā mātā viśvávedasā</b>   asuryāya <b>prámahasā</b>         |
| 8.25.4ab  | <b>mahāntā mitráváruṇā</b>   <b>samrājā devāv ásurā</b>        |
| 8.25.4c   | <b>ṛtāvānāv</b> ṛtām ā ghoṣato bṛhát                           |
| 8.25.5ab  | <b>nápātā</b> śávaso maháḥ   sūnū dákṣasya sukrátū             |
| 8.25.6ab  | sám <b>yā</b> dānūni yemáthur   divyāḥ pāṛthivīr iṣaḥ          |
| 8.25.7ab  | ádhi <b>yā</b> bṛható divó   abhí yūthéva páśyataḥ             |
| 8.25.7c   | <b>ṛtāvānā samrājā</b> námase <b>hitā</b>                      |
| 8.25.8ab  | <b>ṛtāvānā</b> ní śedatuḥ   sāmrajyāya sukrátū                 |
| 8.25.8c   | <b>dhṛtāvratā kṣatriyā</b> kṣatrám āsatuḥ                      |
| 8.25.9c   | ní cin <b>miśántā nicirá</b> ní cikyatuḥ                       |
| 8.25.10ab | utá no devy áditir   uruṣyátam <b>nāsatyā</b>                  |
| 8.25.14ab | utá naḥ síndhur apām   tán marútas tád <b>aśvinā</b>           |
| 8.25.18c  | ubhé ā <b>paprau</b> ródasī mahitvá                            |
| 8.25.23ab | <b>tā</b> me áśvyānām   hárīnām <b>nitósanā</b>                |
| 8.25.23c  | utó nú kṛtyānām <b>nṛvāhasā</b>                                |
| 8.25.24ab | smádabhīṣū <b>kásāvantā</b>   víprā náviṣṭhayaḥ matí           |
| 8.25.24c  | mahó <b>vājínāv árvantā</b> sácāsanam                          |
| 8.26.1c   | <b>átúrtadakṣā vṛṣaṇā</b> vṛṣaṇvasū                            |
| 8.26.2ab  | yuvām varo suśāmne   mahé táne <b>nāsatyā</b>                  |
| 8.26.2c   | ávobhir yātho <b>vṛṣaṇā</b> vṛṣaṇvasū                          |
| 8.26.3ab  | <b>tā</b> vām adyā havāmahe   havyébhīr vājīnīvasū             |
| 8.26.3c   | pūrvīr iṣā <b>iśáyantāv</b> áti kṣapāḥ                         |
| 8.26.4ab  | ā vām vāhiṣṭho <b>aśvinā</b>   rátho yātu śrutó <b>narā</b>    |
| 8.26.5ab  | juhurāṇā cid <b>aśvinā</b>   ā manyethām vṛṣaṇvasū             |
| 8.26.5c   | yuvām hí <b>rudrā</b> párṣatho áti dvīṣaḥ                      |
| 8.26.6ab  | <b>dasrá</b> hí víśvam ānuśān   makṣúbhiḥ paridíyathaḥ         |
| 8.26.6c   | <b>dhiyamjinvā mádhuvārṇā</b> śubhás pátī                      |
| 8.26.7ab  | úpa no yātam <b>aśvinā</b>   rāyā viśvapúṣā sahá               |
| 8.26.7c   | <b>maghāvānā suvīrāv ánapacyutā</b>                            |
| 8.26.8c   | <b>devā</b> devébhīr adyā <b>sacánastamā</b>                   |
| 8.26.9c   | sumatíbhir úpa <b>viprāv</b> ihā gatam                         |
| 8.26.10ab | <b>aśvinā</b> sv ṛṣe stuhi   kuvít te śrávato hávam            |
| 8.26.11ab | vaiyaśvāsya śrutam <b>narā</b>   utó me asyā vedathaḥ          |
| 8.26.11c  | <b>sajóṣasā</b> váruṇo mitró aryamā                            |
| 8.26.12ab | yuvádattasya <b>dhiṣṇyā</b>   yuvānītasya sūrībhiḥ             |
| 8.26.12c  | áhar-ahar <b>vṛṣaṇā</b> máhyam śikṣatam                        |
| 8.26.13c  | <b>saparyántā</b> śubhé cakrāte <b>aśvinā</b>                  |
| 8.26.14c  | vartír <b>aśvinā</b> pári yātam asmayū                         |
| 8.26.16ab | vāhiṣṭho vām hávānām   stómo dūtó huvan <b>narā</b>            |
| 8.26.16c  | yuvābhyām bhūtv <b>aśvinā</b>                                  |
| 8.26.17c  | śrutám in me <b>amartyā</b>                                    |
| 8.26.19ab | smád etáyā sukírtyā   <b>aśvinā</b> śvetáyā dhiyā              |
| 8.26.19c  | váhethe <b>śubhrayāvānā</b>                                    |
| 8.26.20ab | yukṣvā hí tvām <b>rathāsáhā</b>   yuvásva <b>póśyā</b> vaso    |
| 8.26.23c  | váhasva maháḥ <b>prṭhupákṣasā</b> ráthe                        |
| 8.27.2ab  | ā paśúm gāsi prṭhivīm vānaspátīn   <b>uśásā</b> náktam óṣadhīḥ |
| 8.27.3ab  | prá sú na etv adhvaró   <b>agnā</b> devéṣu pūrvyāḥ             |
| 8.27.8ab  | ā prá yāta máruto víṣṇo <b>aśvinā</b>   pūṣan mākīnayā dhiyā   |

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| 8.29.8ab  | víbhír <b>dvā</b> carata ékayā sahá   prá <b>pravāśéva</b> vasataḥ                        |
| 8.29.9ab  | sádo <b>dvā</b> cakraṭe <b>upamā</b> diví   <b>samrājā</b> sarpírāsutí                    |
| 8.31.5ab  | <b>yā</b> dámpatī <b>sámanasā</b>   sunutá ā ca dhāvataḥ                                  |
| 8.31.6ab  | práti prāśavyāṃ itaḥ   <b>samyāñcā</b> barhír āśāte                                       |
| 8.31.6c   | ná <b>tā</b> vājeṣu vāyataḥ   |
| 8.31.8ab  | <b>putrīṇā tā kumārīṇā</b>   víśvam āyur vy āśnutaḥ                                       |
| 8.31.8c   | <b>ubhá hiraṇyapeśasā</b>   |
| 8.31.9ab  | <b>vitíhotrā</b> kṛtádvasū   <b>daśasyántāmṛtāya</b> kám                                  |
| 8.32.16c  | ná sómo <b>apratā</b> pape  |
| 8.32.29ab | ihá <b>tyā sadhamādyā</b>   hárī <b>hiraṇyakeśyā</b>                                      |
| 8.32.30ab | arvāñcam tvā puruṣtuta   <b>priyāmedhastutā</b> hárī                                      |
| 8.33.11cd | vīśā rátho maghavan <b>vṛṣaṇā</b> hárī   vīśā tvāṃ śatakrato                              |
| 8.33.18ab | sápti cid ghā <b>madacyútā</b>   <b>mithunā</b> vahato rátham                             |
| 8.33.19ab | adháh paśyasva mópári   samtarāṃ <b>pādakáu</b> hara                                      |
| 8.33.19cd | mā te <b>kaśaplakáu</b> dṛṣan   strī hí brahmā babhúvitha                                 |
| 8.34.9ab  | ā tvā <b>madacyútā</b> hárī   śyenám <b>pakśéva</b> vakṣataḥ                              |
| 8.35.1ab  | agnínéndreṇa váruṇena víṣṇunā   ādityái rudráir vásubhiḥ <b>sacābhúvā</b>                 |
| 8.35.1cd  | <b>sajóśasā</b> uśásā sūryeṇa ca   sómaṃ pibatam <b>aśvinā</b>                            |
| 8.35.2ab  | visvābhír dhībhír bhúvanena <b>vājinā</b>   divā pṛthivyā́dribhiḥ <b>sacābhúvā</b>        |
| 8.35.2cd  | <b>sajóśasā</b> uśásā sūryeṇa ca   sómaṃ pibatam <b>aśvinā</b>                            |
| 8.35.3ab  | visvair deváis tribhír ekādaśáir ihá   adbhír marúdbhir bhṛgubhiḥ <b>sacābhúvā</b>        |
| 8.35.3cd  | <b>sajóśasā</b> uśásā sūryeṇa ca   sómaṃ pibatam <b>aśvinā</b>                            |
| 8.35.4ab  | juṣéthāṃ yajñám bódhataṃ hávasya me   víśvehá <b>devau</b> sávanā́va gachatam             |
| 8.35.4cd  | <b>sajóśasā</b> uśásā sūryeṇa ca   íṣaṃ no volham <b>aśvinā</b>                           |
| 8.35.5ab  | stómaṃ juṣethāṃ <b>yuvaśéva</b> kanyánāṃ   víśvehá <b>devau</b> sávanā́va gachatam        |
| 8.35.5cd  | <b>sajóśasā</b> uśásā sūryeṇa ca   íṣaṃ no volham <b>aśvinā</b>                           |
| 8.35.6ab  | gíro juṣethāṃ adhvarám juṣethāṃ   víśvehá <b>devau</b> sávanā́va gachatam                 |
| 8.35.6cd  | <b>sajóśasā</b> uśásā sūryeṇa ca   íṣaṃ no volham <b>aśvinā</b>                           |
| 8.35.7ab  | <b>hāridravéva</b> patatho vánéd úpa   sómaṃ sutám <b>mahiśévāva</b> gachathaḥ            |
| 8.35.7cd  | <b>sajóśasā</b> uśásā sūryeṇa ca   trír vartír yātam <b>aśvinā</b>                        |
| 8.35.8ab  | <b>haṃśāv</b> iva patatho <b>adhvagāv</b> iva   sómaṃ sutám <b>mahiśévāva</b> gachathaḥ   |
| 8.35.8cd  | <b>sajóśasā</b> uśásā sūryeṇa ca   trír vartír yātam <b>aśvinā</b>                        |
| 8.35.9ab  | <b>śyenāv</b> iva patatho havýádātaye   sómaṃ sutám <b>mahiśévāva</b> gachathaḥ           |
| 8.35.9cd  | <b>sajóśasā</b> uśásā sūryeṇa ca   trír vartír yātam <b>aśvinā</b>                        |
| 8.35.10cd | <b>sajóśasā</b> uśásā sūryeṇa ca   ūrjaṃ no dhattam <b>aśvinā</b>                         |
| 8.35.11cd | <b>sajóśasā</b> uśásā sūryeṇa ca   ūrjaṃ no dhattam <b>aśvinā</b>                         |
| 8.35.12cd | <b>sajóśasā</b> uśásā sūryeṇa ca   ūrjaṃ no dhattam <b>aśvinā</b>                         |
| 8.35.13ab | <b>mitrávaruṇavantā</b> utá <b>dhármavantā</b>   <b>marútvantā</b> jaritúr gachatho hávam |
| 8.35.13cd | <b>sajóśasā</b> uśásā sūryeṇa ca   ādityáir yātam <b>aśvinā</b>                           |
| 8.35.14ab | <b>āṅgirasvantā</b> utá <b>viśṇuvantā</b>   <b>marútvantā</b> jaritúr gachatho hávam      |
| 8.35.14cd | <b>sajóśasā</b> uśásā sūryeṇa ca   ādityáir yātam <b>aśvinā</b>                           |
| 8.35.15ab | <b>ṛbhumántā vṛṣaṇā vājavantā</b>   <b>marútvantā</b> jaritúr gachatho hávam              |
| 8.35.15cd | <b>sajóśasā</b> uśásā sūryeṇa ca   ādityáir yātam <b>aśvinā</b>                           |
| 8.35.16cd | <b>sajóśasā</b> uśásā sūryeṇa ca   sómaṃ sunvató <b>aśvinā</b>                            |
| 8.35.17cd | <b>sajóśasā</b> uśásā sūryeṇa ca   sómaṃ sunvató <b>aśvinā</b>                            |
| 8.35.18cd | <b>sajóśasā</b> uśásā sūryeṇa ca   sómaṃ sunvató <b>aśvinā</b>                            |
| 8.35.19ab | átrer iva śṛṇutaṃ pūrvyástutim   śyāvāśvasya sunvató <b>madacyutā</b>                     |
| 8.35.19cd | <b>sajóśasā</b> uśásā sūryeṇa ca   <b>aśvinā</b> tiróahnyam                               |

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| 8.35.20ab  | sárgāṁ iva sṛjatam suṣtutīr úpa   śyāvāśvasya sunvató <b>madacyutā</b>                 |
| 8.35.20cd  | <b>sajóśasā</b> uśāsā sūryeṇa ca   <b>ásvinā</b> tiróahnyam                            |
| 8.35.21ab  | raśmīmīr iva yachataṁ adhvarāṁ úpa   śyāvāśvasya sunvató <b>madacyutā</b>              |
| 8.35.21cd  | <b>sajóśasā</b> uśāsā sūryeṇa ca   <b>ásvinā</b> tiróahnyam                            |
| 8.35.22cde | ā yātam <b>ásvinā</b> gatam   avasyūr vām ahām huve   dhattām rátnāni dāsúṣe           |
| 8.35.23ab  | namovāké prásthite adhvaré <b>narā</b>   vivákṣaṇasya pītāye                           |
| 8.35.23cde | ā yātam <b>ásvinā</b> gatam   avasyūr vām ahām huve   dhattām rátnāni dāsúṣe           |
| 8.35.24ab  | svāhākṛtasya tṛmpatam   sutāsya <b>devāv</b> ándhasaḥ                                  |
| 8.35.24cde | ā yātam <b>ásvinā</b> gatam   avasyūr vām ahām huve   dhattām rátnāni dāsúṣe           |
| 8.37.4ab   | <b>sasthāvānā</b> yavayasi tvám éka íc chacīpata   índra vísvābhir ūtībhiḥ             |
| 8.38.1ab   | yajñāsya hí sthá <b>ṛtvijā</b>   sásnī vājeṣu kármasu                                  |
| 8.38.2ab   | <b>tośāsā rathayāvānā</b>   <b>vṛtrahāṇāparājitā</b>                                   |
| 8.38.4c    | índrāgnī ā gatam <b>narā</b>   |
| 8.38.5c    | índrāgnī ā gatam <b>narā</b>   |
| 8.38.6c    | índrāgnī ā gatam <b>narā</b>   |
| 8.39.6cd   | agnīḥ sá draviṇodā   agnir <b>dvārā</b> vy ūrṇute                                      |
| 8.40.1ab   | índrāgnī yuvām sú naḥ   <b>sáhantā</b> dāsatho rayím                                   |
| 8.40.3ab   | <b>tā</b> hí mādhyam bhárāṇām   índrāgnī adhikṣitāḥ                                    |
| 8.40.3cd   | <b>tā</b> u kavítvanā kavī   <b>prchyāmānā</b> sakhīyaté                               |
| 8.40.3ef   | sām dhītām aśnutam <b>narā</b>   nábhantam anyaké same                                 |
| 8.40.5cd   | <b>yā</b> saptábudhnam arṇavām   jihmábāram aporṇutā                                   |
| 8.40.8ab   | <b>yā</b> nú <b>śvetāv</b> avó divá   uccārāta úpa dyúbhiḥ                             |
| 8.41.9ab   | yāsya <b>śvetā vicakṣaṇā</b>   tísro bhūmīr adhikṣitāḥ                                 |
| 8.42.4ab   | ā vām grāvāṇo <b>ásvinā</b>   dhībhir víprā acucyavuh                                  |
| 8.42.4cd   | <b>nāsatyā</b> sómapītaye   nábhantām anyaké same                                      |
| 8.42.5ab   | yáthā vām átrir <b>ásvinā</b>   gīrbhir vípro ájohavīt                                 |
| 8.42.5cd   | <b>nāsatyā</b> sómapītaye   nábhantām anyaké same                                      |
| 8.42.6cd   | <b>nāsatyā</b> sómapītaye   nábhantām anyaké same                                      |
| 8.44.24c   | syāma te <b>sumatāv</b> ápi  |
| 8.45.5ab   | práti tvā śavasī vadaḥ   <b>girāv</b> ápso ná yodhiṣat                                 |
| 8.45.27ab  | satyām tát turváše <b>yádau</b>   vídāno aṇnavāyyám                                    |
| 8.45.37cd  | <b>jahā</b> kó asmád īṣate   |
| 8.45.39ab  | ā ta <b>etā vacoyújā</b>   hārī grbhṇe <b>sumádrathā</b>                               |
| 8.45.41ab  | yád <b>vīlāv</b> índra yát sthiré   yát pársāne párābhṛtam                             |
| 8.47.2cd   | <b>pakṣā</b> váyo yáthopári   vy āsme śárma yachata                                    |
| 8.47.3ab   | vy āsmé ádhi śárma tát   <b>pakṣā</b> váyo ná yantana                                  |
| 8.48.12cd  | tásmai sómāya haviṣā vidhema   mṛlīké asya <b>sumatáu</b> syāma                        |
| 8.49.10ab  | yáthā káṇve maghavan <b>trasádasyavi</b>   yáthā pakthé dāsavraje                      |
| 8.51.1ab   | yáthā <b>mānau sāmvaraṇau</b>   sómam indrápibaḥ sutám                                 |
| 8.51.1cd   | <b>nípātithau</b> maghavan <b>médhyātithau</b>   <b>púṣtigau</b> <b>śrúṣtigau</b> sácā |
| 8.51.9cd   | tiráś cid aryé rúsame <b>párīravi</b>   túbhyet só alyate rayīḥ                        |

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| 8.52.1ab  | yáthā <b>mánau</b> vívasvati   sómaṃ śakrápibaḥ sutám                          |
| 8.52.1cd  | yáthā trité chándra indra jújoṣasy   <b>āyáu</b> mādayase sácā                 |
| 8.52.2cd  | yáthā sómaṃ dáśaśipre dáśoṇye   <b>syūmāraśmāy</b> řjūnasi                     |
| 8.52.7cd  | túřyāditya hávanaṃ ta indriyám   ā <b>tasthāv</b> amřtam diví                  |
| 8.57.1ab  | yuvám devā krátunā pūrvyéṇa   yuktā ráthena taviṣám <b>yajatrā</b>             |
| 8.57.1cd  | āgachataṃ <b>nāsatyā</b> śácībhir   idám řtřtyám sávanaṃ pibāthaḥ              |
| 8.57.2cd  | asmākaṃ yajñám sávanaṃ <b>juṣāṇā</b>   pātám sómaṃ <b>aśvinā</b> řđidyagnī     |
| 8.57.3ab  | panāyyam tād <b>aśvinā</b> křtam vām   vřṣabhó divó rájasah přthivyāḥ          |
| 8.57.3cd  | sahásram śamsā utá yé <b>gáviṣṭau</b>   sárvaṃ ít tām úpa yātā pibadhyaí       |
| 8.57.4ab  | ayám vām bhāgó níhito <b>yajatrā</b>   imā giro <b>nāsatyópa</b> yātam         |
| 8.59.1ab  | imāni vām bhāgadhéyāni sistrata   <b>indrāvaruṇā</b> prá mahé sutéṣu vām       |
| 8.59.2ab  | niṣṣidhvarīř ósadhīř āpa āstām   <b>indrāvaruṇā</b> mahimānam āsata            |
| 8.59.2cd  | <b>yā</b> sistratū rájasah pāré ádhvano   yáyoh śátrur nákir ádeva óhate       |
| 8.59.3ab  | satyám tād <b>indrāvaruṇā</b> křśasya vām   mádhva ūrmim duhate saptá vāñih    |
| 8.59.4cd  | yā ha vām <b>indrāvaruṇā</b> ghřtaścútas   tábhīř dhattam yájamānāya śikṣatam  |
| 8.59.5cd  | asmān sv <b>indrāvaruṇā</b> ghřtaścútas   trībhiḥ sāptébhir avataṃ śubhas patī |
| 8.59.6ab  | <b>indrāvaruṇā</b> yád řṣibhyo manīśám   vācó matim řrutám adattam ágre        |
| 8.59.7ab  | <b>indrāvaruṇā</b> saumanasám ádrptam   rāyās pósam yájamāneṣu dhattam         |
| 8.61.18cd | <b>ubhā</b> te bāhú <b>vřṣaṇā</b> śatakřato   ní <b>yā</b> vájram mimikṣātuḥ   |
| 8.62.11cd | arātīvā cid adrivo   ánu <b>nau</b> śūra maṃsate                               |
| 8.63.1cd  | yásya <b>dvārā</b> mánuṣ pitā   devéṣu dhíya ānájé                             |
| 8.63.12ab | asmé <b>rudrā</b> mehánā párvatāso   vřtrahátye <b>bhārahūtau</b> sajóṣāḥ      |
| 8.68.3c   | <b>hástā</b> vájram hiraṇyáyam   |
| 8.68.14ab | úpa mā śáḍ <b>dvā-dvā</b>   nárah sómasya hárṣyā                               |
| 8.68.15ab | <b>řjřāv</b> indrotā ā dade   hārī řkṣasya <b>sūnāvi</b>                       |
| 8.68.15c  | āśvamedhásya <b>róhitā</b>   |
| 8.68.17c  | sácā <b>pūtákratau</b> sanam   |
| 8.70.7cd  | <b>étagvā</b> cid yá <b>étaśā</b> yuyójate   hārī indro yuyójate               |
| 8.71.5ab  | yám tvám vipra <b>medhásātāv</b>   ágne hinóṣi dhánāya                         |
| 8.72.2ab  | ní tigmám abhy àṃśúm   sídad dhótā <b>manāv</b> ádhi                           |
| 8.72.7ab  | duhánti saptáikām   úpa <b>dvā</b> páñca řjřataḥ                               |
| 8.72.12ab | gāva úpāvatāvatám   mahī yajñásya <b>rapsúdā</b>                               |
| 8.72.12c  | <b>ubhā kárṇā hiraṇyáyā</b>  |
| 8.72.15c  | indre <b>agnā</b> námaḥ svāḥ   |
| 8.72.17ab | sómasya <b>mitrāvaruṇā</b>   <b>úditā</b> śūra ā dade                          |
| 8.73.1ab  | úd řrāthām řtāyaté   yuñjāthām <b>aśvinā</b> rátham                            |
| 8.73.2ab  | nimiśás cij jávīyasā   ráthenā yātam <b>aśvinā</b>                             |
| 8.73.3ab  | úpa řtrñitam átraye   hiména gharmám <b>aśvinā</b>                             |
| 8.73.4ab  | kúha sthaḥ cúha jagmathuḥ   cúha <b>śyenéva</b> petathuḥ                       |
| 8.73.6ab  | <b>aśvinā yāmahūtamā</b>   nédiṣtham yāmy ápyam                                |
| 8.73.7ab  | ávantam átraye grhám   křñutám yuvám <b>aśvinā</b>                             |
| 8.73.12ab | samānam vām sajātyām   samāno bándhur <b>aśvinā</b>                            |

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| 8.73.13ab | yó vāṃ rájāṃsy <b>aśvinā</b>   rátho viyāti ródasī                                      |
| 8.73.17ab | <b>aśvinā</b> sú vicākaśad   vṛkṣāṃ paraśumāṃ iva                                       |
| 8.77.11cd | <b>ubhá</b> te bāhū <b>rāṇyā súsaṃskṛta</b>   ṛdūpé cid <b>ṛdūvṛdhā</b>                 |
| 8.83.7c   | itā māruto <b>aśvinā</b>  |
| 8.84.7c   | <b>góṣātā</b> yásya te girāḥ  |
| 8.85.1ab  | ā me hávaṃ <b>nāsatyā</b>   <b>aśvinā</b> gáchatam yuvám                                |
| 8.85.2ab  | imám me stómaṃ <b>aśvinā</b>   imám me śṛṇutam hávaṃ                                    |
| 8.85.3ab  | ayám vāṃ kṛṣṇo <b>aśvinā</b>   hávate vājinīvasū  |
| 8.85.4ab  | śṛṇutám jaritúr hávaṃ   kṛṣṇasya stuvató <b>narā</b>                                    |
| 8.85.5ab  | chardír yantam ádābhyam   víprāya stuvaté <b>narā</b>                                   |
| 8.85.6ab  | gáchatam dāśúšo grhám   itthā stuvató <b>aśvinā</b>                                     |
| 8.85.8ab  | trivandhurēṇa trivṛtā   ráthenā yātam <b>aśvinā</b>                                     |
| 8.85.9ab  | nú me gíro <b>nāsatyā</b>   <b>aśvinā</b> prāvataṃ yuvám                                |
| 8.86.1ab  | <b>ubhá</b> hí <b>dasrá bhiśájā mayobhúvā</b>   <b>ubhá</b> dáksasya vácaso babhūváthuḥ |
| 8.86.1cd  | <b>tā</b> vāṃ víśvako havate tanūkṛthé   má no ví yauṣtam sakhyā mumócatam              |
| 8.86.2cd  | <b>tā</b> vāṃ víśvako havate tanūkṛthé   má no ví yauṣtam sakhyā mumócatam              |
| 8.86.3ab  | yuvám hí śmā <b>purubhujemám</b> edhatúm   viṣṇāpvē dadáthur vāsyaistaye                |
| 8.86.3cd  | <b>tā</b> vāṃ víśvako havate tanūkṛthé   má no ví yauṣtam sakhyā mumócatam              |
| 8.87.1ab  | dyumnī vāṃ stómo <b>aśvinā</b>   krívir ná séka ā gatam                                 |
| 8.87.1cd  | mádhvaḥ sutásya sá diví priyó <b>narā</b>   pātám <b>gaurāv</b> ivériṇe                 |
| 8.87.2ab  | pibataṃ gharmám mádhumantam <b>aśvinā</b>   ā barhiḥ sīdatam <b>narā</b>                |
| 8.87.2cd  | <b>tā mandasānā</b> mánušo duroṇā ā   ní pātam védasā váyaḥ                             |
| 8.87.3cd  | <b>tā</b> vartír yātam úpa vṛktábarhišo   júṣtam yajñám diviṣṭiṣu                       |
| 8.87.4ab  | pibataṃ sómam mádhumantam <b>aśvinā</b>   ā barhiḥ sīdatam sumát                        |
| 8.87.4cd  | <b>tā vāvṛdhānā</b> úpa suṣtutim divó   gantám <b>gaurāv</b> ivériṇam                   |
| 8.87.5ab  | ā nūnám yātam <b>aśvinā</b>   áśvebhiḥ pruṣitápsubhiḥ                                   |
| 8.87.5cd  | <b>dásrā</b> hiraṇyavartanī śubhas patī   pātám sómam <b>ṛtāvṛdhā</b>                   |
| 8.87.6cd  | <b>tā</b> valgū <b>dasrá purudāṃsasā</b> dhiyā   <b>aśvinā</b> śruṣṭy ā gatam           |
| 8.91.1ab  | kanyā vār avāyatī   sómamāpi <b>srutá</b> vidat   |
| 8.91.2ab  | <b>asáu</b> yá eṣi vírakó   grhám-grham vicākaśad                                       |
| 8.91.6ab  | <b>asáu</b> ca yā na urvárā   ād imám tanvám máma                                       |
| 8.93.24ab | ihá <b>tyā sadhamādyā</b>   hārī <b>hiraṇyakeśyā</b>                                    |
| 8.94.2c   | <b>sūryāmāsā</b> ḍṛśé kám   |
| 8.94.4c   | utá svarājo <b>aśvinā</b>   |
| 8.96.14cd | nábho ná kṛṣṇám avatasthiváṃsam   iṣyāmi vo vṛṣaṇo yúdhyatā <b>jáu</b>                  |
| 8.97.2cd  | yájamāne sunvatí dáksīṇāvati   tásmin tám dhehi má <b>paṇáu</b>                         |
| 8.97.14cd | tvád víśvāni bhúvanāni vajrin   <b>dyāvā</b> rejete pṛthiví ca bhīṣā                    |
| 8.98.9ab  | yuñjānti hārī iṣirásya gāthayā   <b>uráu</b> rátha urúyuge                              |
| 8.98.9c   | <b>indravāhā vacoyújā</b>   |
| 8.99.6ab  | ānu te śúṣmaṃ turáyantam īyatuh   kṣoṇī síṣum ná <b>mātārā</b>                          |

8.101.1cd yó nūnām **mitrāvāruṇāv** abhiṣṭaya | ācakré havyádātaye  
 8.101.2ab **vārṣiṣṭhaksatrā urucákṣasā nārā** | **rājānā dīrghaśrúttamā**  
 8.101.2cd **tā** bāhūtā ná daṃsānā ratharyataḥ | sākām sūryasya raśmibhiḥ  
 8.101.3ab prá yó vām **mitrāvaruṇā** | ajiró dūtó ádravat  
 8.101.7cd **ubhā** yātaṃ **nāsatyā sajóṣasā** | prāti havyāni vītāye  
 8.101.8cd prācīm hótrām **pratirántāv** itaṃ **nārā** | **grṇānā** jamádagninā  
 8.101.14cd bṛhád dha **tasthau** bhúvaneṣv antāḥ | pávamāno haríta ā viveśa

8.102.14ab yásya tridhātv ávṛtaṃ | barhís **tasthāv** ásaṃdinam

8.103.2cd ánu mātāraṃ prthivīm ví vāvṛte | **tastháu** nákasya **sānavi**  
 8.103.3cd sahasrasām **medhásātāv** iva tmānā | agním dhībhiḥ saparyata  
 8.103.11ab **úditā** yó niditā véditā vāsv | ā yajñīyo vavártati

## Book 9

9.5.6c **náktoṣāsā** ná darśaté  
 9.5.7ab **ubhā devā nṛcákṣasā** | **hótārā dáivya** huve  
 9.7.7ab sá vāyúm índram **aśvínā** | sākām mádena gachati  
 9.7.8ab ā **mitrāvāruṇā** bhāgaṃ | mádhvaḥ pavanta ūrmāyaḥ  
 9.8.2ab punānāsaś camūśádo | gáchanto vāyúm **aśvínā**  
 9.9.3ab sá sūnúr **mātārā** śúcir | jātó jāté arocayat  
 9.9.3c mahān mahí **ṛtāvṛdhā**  
 9.10.6ab ápa **dvārā** matīnām | pratnā ṛṇvanti kārāvaḥ  
 9.10.8ab **nābhā** nābhiṃ na ā dade | cákṣuś cit sūrye sácā  
 9.11.5cd **mádhāv** ā dhāvatā mādhu  
 9.12.3ab madacyút kṣeti sādane | sándhor **ūrmā** vipaścít  
 9.12.4ab divó **nābhā** vicakṣaṇó | ávyo vāre mahīyate  
 9.13.9c **yónāv** ṛtāsya sīdata  
 9.14.1ab pári prāsiṣyadat kavíḥ | sándhor **ūrmāv** ádhi śritāḥ  
 9.18.5ab yá imé ródasī mahí | sám **mātāreva** dóhate  
 9.19.2c **tśānā** pipyataṃ dhíyaḥ  
 9.21.3c sándhor **ūrmā** vy ākṣaran  
 9.25.3ab sám deváiḥ śobhate vṛṣā | kavír **yónāv** ádhi priyāḥ  
 9.26.5ab táṃ **sānāv** ádhi jāmáyo | háriṃ hinvanty ádribhiḥ  
 9.28.3ab eśá devāḥ śubhāyate | ádhi **yónāv** ámartyaḥ  
 9.31.5c várṣiṣṭhe ádhi **sānavi**

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| 9.37.4ab  | sá tritáśyādhi <b>sānavi</b>   pávamāno arocayat                                    |
| 9.39.4c   | síndhor <b>ūrmā</b> vy ákṣarat  |
| 9.39.6c   | <b>yónāv</b> ṛtáśya sīdata  |
| 9.46.4ab  | ā dhāvatā suhastyah   śukrá ḡrbhñīta <b>manthínā</b>                                |
| 9.50.2c   | yád ávya ēṣi <b>sānavi</b>  |
| 9.62.8c   | sīdan <b>yónā</b> váneṣv ā  |
| 9.62.15c  | vír <b>yónā vasatāv</b> iva   |
| 9.63.8ab  | áyukta sūra étaśam   pávamāno <b>manāv</b> ádhi                                     |
| 9.63.27c  | prthivyā ádhi <b>sānavi</b>   |
| 9.65.16ab | rājā medhābhīr īyate   pávamāno <b>manāv</b> ádhi                                   |
| 9.66.8c   | vīpram <b>ājā</b> vivāsvataḥ  |
| 9.66.9ab  | mṛjānti tvā sám agrúvo   ávye <b>jīrāv</b> ádhi ṣvāṇi                               |
| 9.66.18ab | tvām soma sūra éśas   tokáśya <b>sātā</b> tanūnām                                   |
| 9.68.3ab  | ví yó mamé <b>yamyā</b> samyatī mádaḥ   <b>sākaṃvṛdhā</b> páyasā pinvad ákṣitā      |
| 9.68.4ab  | sá <b>mātārā</b> vicāran vājáyann apāḥ   prá médhiraḥ svadháyā pinvate padām        |
| 9.68.5ab  | sām dákṣeṇa mánasā jāyate kavír   ṛtáśya gárbho níhito <b>yamā</b> parāḥ            |
| 9.68.5cd  | <b>yūnā</b> ha <b>sántā</b> prathamām ví jajñatur   gúhā hitām jánima nēmam údyatam |
| 9.70.2ab  | sá bhíkṣamāṇo amṛtasya cāruṇa   ubhé <b>dyāvā</b> kāvyeṇā ví śáśrathe               |
| 9.70.4cd  | vratāni pānó amṛtasya cāruṇa   ubhé nṛcákṣā ānu paśyate <b>vísau</b>                |
| 9.70.6ab  | sá <b>mātārā</b> ná dádrśāna usriyo   nānadad eti marútām iva svanáḥ                |
| 9.70.8ab  | śúciḥ punānás tanvām arepāsam   ávye hárir ny ádhāviṣta <b>sānavi</b>               |
| 9.71.8ab  | tveṣām rūpām kṛṇute várṇo asya sá   yátrāśayat <b>sámṛtā</b> sédhati sridháḥ        |
| 9.72.6cd  | sám ī gāvo matáyo yanti samyáta   ṛtáśya <b>yónā</b> sádane punarbhúvaḥ             |
| 9.72.7ab  | <b>nābhā</b> prthivyā dharúṇo mahó divó   apām <b>ūrmáu</b> síndhuṣv antár ukṣitāḥ  |
| 9.73.1ab  | srákve drapsáśya dhámataḥ sám asvarann   ṛtáśya <b>yónā</b> sám aranta nābhayaḥ     |
| 9.73.2ab  | samyák samyāñco mahiṣā aheṣata   síndhor <b>ūrmāv</b> ádhi venā avīvipan            |
| 9.75.4ab  | ádribhiḥ sutó matibhiś cánohitaḥ   prarocáyan ródasī <b>mātārā</b> śúciḥ            |
| 9.79.4ab  | diví te <b>nābhā</b> paramó yá ādadé   prthivyās te ruruhuḥ <b>sānavi</b> kṣīpaḥ    |
| 9.80.3ab  | éndrasya <b>kukṣā</b> pavate madíntama   ūrjam vásānaḥ śrávase sumāṅgalaḥ           |
| 9.81.4cd  | bṛhaspátir marúto vāyúr <b>aśvínā</b>   tvāṣtā savitā suyāmā sárasvatī              |
| 9.82.3ab  | parjányaḥ pitā mahiṣáśya parṇíno   <b>nābhā</b> prthivyā giríṣu kṣáyam dadhe        |
| 9.82.4ab  | jāyéva <b>pátyāv</b> ádhi séva maṃhase   pájrāyā garbha śṛṇuhí brávīmi te           |
| 9.84.1cd  | kṛdhí no adyá várivaḥ svastimád   <b>uruṣitáu</b> ḡṇīhi dáivyam jánam               |
| 9.84.2ab  | ā yás <b>tasthaú</b> bhúvanāny ámartyo   víśvāni sómaḥ pári tāny arṣati             |
| 9.85.10cd | apsú drapsām vāvṛdhānām samudrá ā   síndhor <b>ūrmā</b> mádhumantam pavitra ā       |

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| 9.85.12cd  | bhānūḥ śukreṇa śociṣā vy ādyaut   prārūrucad ródasī <b>mātārā</b> śúciḥ          |
| 9.86.3cd   | vṛṣā pavitre ádhi <b>sāno</b> avyáye   sómaḥ punāná indriyāya dhāyase            |
| 9.86.6cd   | yádī pavitre ádhi mṛjyáte háriḥ   sáttā ní <b>yónā</b> kaláśeṣu sīdati           |
| 9.86.8cd   | ádhy asthāt sānu pávamāno avyáyaṃ   <b>nābhā</b> pṛthivyā dharúṇo mahó diváh     |
| 9.86.25cd  | apām upásthe ádhy āyávaḥ kavīm   ṛtasya <b>yónā</b> mahiṣā aheṣata               |
| 9.86.42cd  | <b>dvā jánā</b> yātáyann antár īyate   <b>nārā</b> ca śámṣaṃ dáivyam ca dhartāri |
| 9.87.8ab   | eṣā <b>yayau</b> paramād antár ádreḥ   kūcit satīr ūrvé gā viveda                |
| 9.88.2cd   | ád īm vísvā nahuṣyāṇi jātā   <b>svaṛṣātā</b> vána ūrdhvā navanta                 |
| 9.88.3ab   | vāyūr ná yó niyútvāṃ iṣṭáyāmā   <b>nāsatyeva</b> háva ā śámbhaviṣṭhaḥ            |
| 9.91.1ab   | ásarji vákvā ráthye yáthā <b>jáu</b>   dhiyā manótā prathamó manīṣī              |
| 9.91.1cd   | dāsa svāsāro ádhi <b>sāno</b> ávye   ájanti váhniṃ sádanāny ácha                 |
| 9.92.2ab   | áchā nṛcákṣā asarat pavitre   náma dádhanāḥ kavír asya <b>yónau</b>              |
| 9.92.4cd   | dāsa svadhābhír ádhi <b>sāno</b> ávye   mṛjánti tvā nadyāḥ saptá yahvíḥ          |
| 9.94.4cd   | śríyaṃ vásānā amṛtatvām āyan   bhāvanti satyā samithā <b>mitádrau</b>            |
| 9.95.4ab   | tām marmṛjānām mahiṣām ná <b>sānāv</b>   amśúm duhanty ukṣāṇam giriṣṭhām         |
| 9.96.10ab  | sá pūrvyó vasuvij jáyamāno   mṛjāno apsú duduhāno <b>ádrau</b>                   |
| 9.96.13ab  | pávasva soma mádhumām ṛtāvā   apá vásāno ádhi <b>sāno</b> ávye                   |
| 9.96.14ab  | vṛṣṭim diváh śatádharmaḥ pavasva   sahasrasā vājayūr <b>devávītau</b>            |
| 9.97.2cd   | ā vacyasva camvòḥ pūyámāno   vicakṣaṇó jāgrvir <b>devávītau</b>                  |
| 9.97.3ab   | sám u priyó mṛjyate <b>sāno</b> ávye   yaśástaro yaśásām kṣáito asmé             |
| 9.97.12cd  | índur dhármāny ṛtuthā vásāno   dāsa kṣípo avyata <b>sāno</b> ávye                |
| 9.97.13cd  | índrasyeva vagnúr ā śṛṇva <b>ājáu</b>   pracetáyann arṣati vācam émām            |
| 9.97.16ab  | juṣṭvī na indo supáthā sugāny   <b>uráu</b> pavasva várivāṃsi kṛṇván             |
| 9.97.16cd  | ghanéva vísvag duritāni vighnánn   ádhi ṣṇúnā dhanva <b>sāno</b> ávye            |
| 9.97.19ab  | júṣṭo mādāya devátāta indo   pári ṣṇúnā dhanva <b>sāno</b> ávye                  |
| 9.97.19cd  | sahásradhārah surabhír ádabdhaḥ   pári srava <b>vājasātau</b> nṛśáhye            |
| 9.97.20ab  | arásmāno yé 'rathā áyuktā   átyāso ná sasrjānása <b>ājáu</b>                     |
| 9.97.33ab  | divyāḥ suparṇó 'va cakṣi soma   pínvan dhārāḥ kármaṇā <b>devávītau</b>           |
| 9.97.40cd  | vṛṣā pavitre ádhi <b>sāno</b> ávye   bṛhát sómo vāyṛdhe suvánā índuḥ             |
| 9.97.42ab  | mátsi vāyúm iṣṭáye rádhase ca   mátsi <b>mitráváruṇā</b> pūyámānaḥ               |
| 9.97.49ab  | abhí vāyúm vīty ārsā grṇāno   abhí <b>mitráváruṇā</b> pūyámānaḥ                  |
| 9.99.6cd   | <b>paśáu</b> ná réta ādádhat   pátir vacasyate dhiyāḥ                            |
| 9.102.7ab  | samīcīné abhí tmānā   yahvī ṛtasya <b>mātārā</b>                                 |
| 9.108.2ab  | yásya te pītvā vṛṣabhó vṛṣāyáte   asyá <b>pītā</b> svarvídaḥ                     |
| 9.108.14cd | ā yéna <b>mitráváruṇā</b> kárāmaha   éndram ávase mahé                           |
| 9.109.18ab | prá soma yāhi   índrasya <b>kukṣā</b>  |
| 9.111.3fg  | vājaś ca yád bhávatho <b>ánapacyutā</b>   samátsv <b>ánapacyutā</b>              |
| 9.112.4cd  | sépo <b>rómaṇvantau bhedáu</b>   vār ín maṇḍūka ichati                           |



## Book 10

|            |   |
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| 10.1.6ab   | sá tú vástrāṇy ádha péśanāni   vásāno agnír <b>nābhā</b> pṛthivyāḥ                                  |
| 10.1.7ab   | ā hí dyāvāpṛthivī agna ubhé   sádā putró ná <b>mātārā</b> tatānthā                                  |
| 10.4.6ab   | <b>tanūtyāja</b> eva <b>tāskarā</b> vanargū   raśanābhir dāsabhir abhy ādhītām                      |
| 10.6.1ab   | ayām sá yāsya śármann ávobhir   agnér édhate jaritā <b>bhīṣtau</b>                                  |
| 10.6.3ab   | īše yó víśvasyā devāvīter   īše víśvāyur uśáso <b>vyūṣtau</b>                                       |
| 10.6.3cd   | ā yásmin manā havīmṣy <b>agnāv</b>   áriṣṭaratha skabhnāti śūṣaiḥ                                   |
| 10.8.3cd   | áśya pátmann áruṣīr áśvabhudhnā   ṛtásya <b>yónau</b> tanvò juṣanta                                 |
| 10.10.4cd  | gandharvó apsv ápyā ca yóṣā   sá no nābhiḥ paramám jāmí tán <b>nau</b>                              |
| 10.10.5ab  | gárbhe nú <b>nau</b> janitā dāmpatī kar   devás tváṣṭā savitā vsvárūpaḥ                             |
| 10.10.5cd  | nákir asya prá minanti vratāni   véda <b>nāv</b> asyá pṛthiví utá dyáuḥ                             |
| 10.10.7ab  | yamásya mā yamyām káma ágan   samāné <b>yónau</b> sahaséyyāya                                       |
| 10.10.9cd  | divā pṛthivyā <b>mithunā</b> sábandhū   yamír yamásya bibhṛyād ájāmi                                |
| 10.11.6ab  | úd īraya <b>pitārā</b> jārā ā bhágam   íyakṣati haryató hṛttá iṣyati                                |
| 10.12.1ab  | <b>dyāvā</b> ha <b>kṣāmā</b> prathamé ṛténa   abhiśrāvé bhavataḥ <b>satyavácā</b>                   |
| 10.12.4cd  | áhā yád dyāvó ’sunītim áyan   mádhvā no átra <b>pitārā</b> śíśītām                                  |
| 10.12.7cd  | sūrye jyótir ádadhur māsy áktūn   pári dyotanīm carato <b>ájasrā</b>                                |
| 10.13.3cd  | akṣāreṇa práti mima etām   ṛtásya <b>nābhāv</b> ádhi sám punāmi                                     |
| 10.14.6cd  | tésām vayām <b>sumatáu</b> yajñīyānām   ápi bhadre saumanasé syāma                                  |
| 10.14.7cd  | <b>ubhā rájānā</b> svadháya mādantā   yamám paśyāsi váruṇam ca devám                                |
| 10.14.10ab | áti drava <b>sārameyáu śvánau</b>   <b>caturakṣáu śabálau</b> sādhúnā pathā                         |
| 10.14.11ab | <b>yáu</b> te <b>śvánau</b> yama <b>rakṣitārau</b>   <b>caturakṣáu</b> pathirákṣī <b>nṛcákṣasau</b> |
| 10.14.12ab | <b>urūṇasāv asutṛpā udumbaláu</b>   yamásya <b>dūtáu</b> carato jánām ánu                           |
| 10.14.12cd | <b>tāv</b> asmábhyam dṛśáye sūryāya   púnar dātām ásum adyéhá bhadráam                              |
| 10.17.2cd  | utáśvínāv abharad yát tát áśīd   ájahād u <b>dvā mithunā</b> saranyūḥ                               |
| 10.19.1cd  | <b>ágnīṣomā</b> punarvasū   asmé dhārayataṁ rayím   |
| 10.19.3ab  | púnar etā ní vartantām   asmín puṣyantu <b>gópatau</b>  |
| 10.22.4ab  | yu jānó <b>ásvā</b> vātasya dhúnī   devó devásya vajrivaḥ   |
| 10.22.5ab  | tvám <b>tyā</b> cid vātasyáśvágā   <b>rjrá</b> tmánā váhadhyai                                      |
| 10.22.6ab  | ádha <b>gmántośánā</b> pṛchate vām   kádarthā na ā grhám  |
| 10.23.2ab  | hārī nv àśya <b>yā</b> váne vidé vásv   índro magháir maghávā vṛtrahá bhuvat                        |
| 10.24.4ab  | yuvám <b>śakrā māyāvinā</b>   samīcí nír amanthatam   |
| 10.24.4cd  | vimadéna yád <b>īlitā</b>   <b>násatyā</b> nirámanthatam  |
| 10.24.5cd  | <b>násatyāv</b> abruvan devāḥ   púnar ā vahatād iti   |
| 10.24.6cd  | <b>tā</b> no <b>devā</b> devátayā   yuvám mádhumatás kṛtam  |
| 10.25.9ef  | yúdhyamānās <b>tokásātau</b>   vívakṣase  |

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| 10.26.1cd  | prá <b>dasrá</b> niyúdrathaḥ   pūṣā aviṣtu māhinaḥ  |
| 10.27.3cd  | yadāvākhyat samāraṇam ṛghāvad   ād id dha me <b>vṛṣabhā</b> prá bruvanti                    |
| 10.27.13ab | pattó jagāra pratyāñcam atti   śīrṣṇā śíraḥ práti <b>dadhau</b> várūtham                    |
| 10.27.15ab | saptá vīrāso adharād úd āyann   <b>aṣṭóttarāttāt</b> sám ajagmīran té                       |
| 10.27.17cd | <b>dvā</b> dhānuṃ bṛhatīm apsv āntaḥ   <b>pavitravantā</b> carataḥ <b>punántā</b>           |
| 10.27.20ab | <b>etáu</b> me <b>gāvau</b> pramarāsyā <b>yuktáu</b>   mó sú prá sedhīr mūhur ín mamandhi   |
| 10.27.23cd | trāyas tapanti pṛthivīm anūpā   <b>dvā</b> bṛbūkam vahataḥ pūrīṣam                          |
| 10.29.1ab  | vāne ná vā yó ny ādhāyi cākāñ   chūcir vām stómo <b>bhuraṇāv</b> ajīgaḥ                     |
| 10.29.2ab  | prá te asyā uśasaḥ prāparasyā   <b>nṛtáu</b> syāma nṛtamasya nṛñām                          |
| 10.31.6cd  | asyā sánlā ásurasya <b>yónau</b>   samāná ā bhāraṇe bíbhramāṇāḥ                             |
| 10.32.1ab  | prá sú <b>gmántā</b> dhiyasānāsya sakṣāṇi   varébhīr varām abhí sú prasīdataḥ               |
| 10.34.14cd | ní vo nú manyúr viśatām árātir   anyó babhrūñām <b>prásitau</b> nv āstu                     |
| 10.35.3ab  | <b>dyāvā</b> no adyá pṛthivī ánāgaso   mahī trāyetām suvitāya <b>mātārā</b>                 |
| 10.35.6cd  | āyukṣātām <b>aśvinā</b> tūtujim rátham   svasty āgnīm samidhānām īmahe                      |
| 10.35.11cd | bṛhaspátim pūṣāṇam <b>aśvinā</b> bhāgam   svasty āgnīm samidhānām īmahe                     |
| 10.35.14ab | yām devāsó 'vatha <b>vājasātau</b>   yām tráyadhve yām pipṛthāty āmhaḥ                      |
| 10.36.1ab  | <b>uśāsánáktā</b> bṛhatī <b>supésasā</b>   dyāvākṣāmā váruṇo mitró aryamá                   |
| 10.36.2ab  | dyáuś ca naḥ pṛthivī ca <b>práacetasa</b>   ṛtāvarī rakṣatām āmhaso riśāḥ                   |
| 10.36.6ab  | divisprīsam yajñām asmākam <b>aśvinā</b>   jīrādhvaram kṛṇutam sumnām iṣṭāye                |
| 10.37.2ab  | sā mā satyókṭiḥ pári pātu viśvátó   <b>dyāvā</b> ca yátra tatánann áhāni ca                 |
| 10.38.1ab  | asmín na indra <b>pṛtsutáu</b> yásasvati   śīmīvati krándasi práva sātāye                   |
| 10.38.1cd  | yátra <b>góṣātā</b> dhṛṣitéṣu khādiṣu   viśvak pátanti didyávo nṛṣāhye                      |
| 10.39.1ab  | yó vām párijmā suvíd <b>aśvinā</b> rátho   doṣām uśāso hávyo havīṣmatā                      |
| 10.39.2cd  | yaśasaṃ bhāgam kṛṇutam no <b>aśvinā</b>   sómam ná cāruṃ maghávatsu nas kṛtam               |
| 10.39.3ab  | amājúraś cid bhavatho yuvām bhāgo   anāsós cid <b>avitārāpamāsyā</b> cit                    |
| 10.39.3cd  | andhāsyā cin <b>nāsatyā</b> kṛśāsya cid   yuvām id āhur <b>bhiśájā</b> rutāsya cit          |
| 10.39.5ab  | purāñā vām vīryā prá bravā jáne   átho hāsathur <b>bhiśájā mayobhúvā</b>                    |
| 10.39.5cd  | <b>tā</b> vām nú <b>návyāv</b> ávase karāmahe   ayām <b>nāsatyā</b> śrād arír yáthā dádhat  |
| 10.39.6ab  | iyām vām ahve śṛṇutam me <b>aśvinā</b>   putráyeva <b>pitārā</b> máhyam śikṣatam            |
| 10.39.9ab  | yuvām ha rebhām <b>vṛṣaṇā</b> gúhā hitám   úd airayatam mamṛvāmsam <b>aśvinā</b>            |
| 10.39.10ab | yuvām śvetām pedāve 'śvināśvam   navābhīr vājair navatī ca vājīnam                          |
| 10.39.11ab | ná tām <b>rājānāv</b> adite kútaś caná   nāmho aśnoti duritām nákir bhayām                  |
| 10.39.11cd | yām <b>aśvinā suhavā</b> rudravantanī   purorathām kṛṇuthāḥ pátnyā sahá                     |
| 10.39.12ab | ā téna yātam mánaso jávīyasā   rátham yām vām ṛbhávaś cakrúr <b>aśvinā</b>                  |
| 10.39.13ab | <b>tā</b> vartír yātam <b>jayúṣā</b> ví párvatam   ápinvatam śayāve dhenúm <b>aśvinā</b>    |
| 10.39.14ab | etām vām stómam <b>aśvināv</b> akarma   átakṣāma bhṛgavo ná rátham                          |
| 10.40.1ab  | rátham yāntam kúha kó ha vām <b>narā</b>   práti dyumántam suvitāya bhūṣati                 |
| 10.40.2ab  | kúha svid doṣā kúha vástor <b>aśvinā</b>   kúhābhipitvām karataḥ kúhoṣatuḥ                  |
| 10.40.3ab  | prātār jarethe <b>jaraṇéva</b> kápayā   vástor-vástor <b>yajatā</b> gachatho gṛhām          |
| 10.40.3cd  | kásya <b>dhvasrá</b> bhavathaḥ kásya vā <b>narā</b>   <b>rājaputréva</b> sávanāva gachathaḥ |
| 10.40.4ab  | yuvām <b>mṛgéva</b> <b>vāraṇā</b> mṛgaṇyávo   doṣā vástor havīṣā ní hvayāmahe               |
| 10.40.4cd  | yuvām hótṛām ṛtuthā júhvate <b>narā</b>   ísam jánāya vahathaḥ śubhas patī                  |

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| 10.40.5ab  | yuvām ha ghóṣā páry <b>aśvinā</b> yatí   rájña ūce duhitā prché vām <b>narā</b>      |
| 10.40.6ab  | yuvām kavī ṣṭhaḥ páry <b>aśvinā</b> ráthaṃ   víso ná kútso jaritúr naśāyathaḥ        |
| 10.40.6cd  | yuvór ha mákṣā páry <b>aśvinā</b> mádhv   āsā bharata niṣkṛtām ná yóṣaṇā             |
| 10.40.7ab  | yuvām ha bhujoyúm yuvám <b>aśvinā</b> vásaṃ   yuvám śiñjāram uśánām úpārathuḥ        |
| 10.40.8ab  | yuvām ha kṛśám yuvám <b>aśvinā</b> śayúm   yuvám vidhántaṃ vidhávām uruṣyathaḥ       |
| 10.40.8cd  | yuvám saníbhya stanáyantaṃ <b>aśvinā</b>   ápa vrajám ūrṇuthaḥ saptāsyam             |
| 10.40.11cd | priyósriyasya vṛṣabhásya retíno   grhám gamemā <b>aśvinā</b> tād uśmasi              |
| 10.40.12ab | ā vām agan sumatír vājinīvasū   ny <b>aśvinā</b> hṛtsú kāmā ayaṃsata                 |
| 10.40.12cd | ābhūtaṃ <b>gopā mithuṇā</b> śubhas patī   priyā aryamṇó dúryām aśīmahi               |
| 10.40.13ab | <b>tā mandasānā</b> mānuṣo duroṇā ā   dhattām rayīm sahāvīraṃ vacasyáve              |
| 10.40.14ab | kvā svid adyā katamāsv <b>aśvinā</b>   vikṣú <b>dasrā</b> mādayete śubhás patī       |
| 10.41.1cd  | párijmānaṃ vidathyām suvrktíbhīr   vayām <b>vyùṣṭā</b> uśáso havāmahe                |
| 10.41.2ab  | prātaryújaṃ <b>nāsatyādhi</b> tiṣṭhathaḥ   prātaryāvānaṃ madhuvāhanaṃ ráthaṃ         |
| 10.41.2cd  | víso yéna gáchatho yájvarīr <b>narā</b>   kíréś cid yajñám hótṛmantaṃ <b>aśvinā</b>  |
| 10.41.3cd  | víprasya vā yát sávanāni gáchatho   áta ā yātaṃ madhupéyam <b>aśvinā</b>             |
| 10.44.2ab  | suṣṭhāmā ráthaḥ <b>suyāmā</b> hárī te   mimyákṣa vājro nṛpate <b>gábhastau</b>       |
| 10.44.9cd  | asmín sú te sávane astv okyām   sutá <b>iṣṭáu</b> maghavan bodhy ābhagaḥ             |
| 10.45.10cd | priyāḥ sūrye priyó <b>agnā</b> bhavāty   új jāténa bhinádad új jánitvaiḥ             |
| 10.46.6ab  | ní pastyāsu tritá stabhūyān   párivīto <b>yónau</b> sīdad antāḥ                      |
| 10.46.9ab  | <b>dyāvā</b> yām agním prthivī jániṣṭām   āpas tváṣṭā bhṛgavo yām sáhobhiḥ           |
| 10.48.6ab  | ahám etāñ chāsvasato <b>dvā-dvā</b>   índraṃ yé vájraṃ yudháyé ’kṛṇvata              |
| 10.48.7ab  | abhīdám ékam éko asmi niṣṣāl   abhí <b>dvā</b> kím u tráyaḥ karanti                  |
| 10.49.2cd  | ahám hárī <b>vṛṣaṇā</b> vívratā raghū   ahám vájraṃ sávase dhṛṣṇv ā dade             |
| 10.51.2cd  | kvāha <b>mitrāvaruṇā</b> kṣiyanty   agnér vísvāḥ samídho devayānīḥ                   |
| 10.52.2cd  | áhar-ahar <b>aśvinā</b> dhvaryavaṃ vām   brahmā samíd bhavati sáhutir vām            |
| 10.53.1cd  | sá no yakṣad <b>devátātā</b> yájīyān   ní hí ṣátsad ántaraḥ pūrvo asmát              |
| 10.59.1ab  | prá tāry áyuh pratarām návīya   <b>sthātāreva krátumatā</b> ráthasya                 |
| 10.59.8ab  | śám ródasī subándhave   yahvī ṛtasya <b>mātārā</b>                                   |
| 10.60.6ab  | agástyasya nádbhyaḥ   sáptī yunakṣi <b>róhitā</b>                                    |
| 10.61.1ab  | idám itthā ráudraṃ gūrtávaca   bráhma krátvā śácyām antár <b>ājáu</b>                |
| 10.61.1cd  | krāṇā yád asya <b>pitārā</b> mamhaneṣṭhāḥ   párṣat pakthé áhann ā saptá hóṭṛn        |
| 10.61.3ab  | máno ná yéṣu hávaneṣu tigmám   vípaḥ śácyā vanuthó <b>drávantā</b>                   |
| 10.61.3cd  | ā yāḥ śáryābhis tuvinṛmṇó asya   ásrīṇītādísam <b>gábhastau</b>                      |
| 10.61.4ab  | kṛṣṇā yád gósv aruṇīṣu sīdad   divó <b>nápātāśvinā</b> huve vām                      |
| 10.61.4cd  | vítām me yajñám ā gataṃ me ánnam   <b>vavanvāmsā</b> néṣam ásmṛtadhrū                |
| 10.61.6cd  | manānág réto jahatur viyāntā   <b>sānau</b> niṣiktaṃ sukrátasya <b>yónau</b>         |
| 10.61.8ab  | sá īm vṛṣā ná phénam asyad <b>ājáu</b>   smád ā páraid ápa dabhrácetāḥ               |
| 10.61.15ab | utá <b>tyā</b> me <b>ráudrav arcimántā</b>   <b>nāsatyāv</b> indra gūrtáye yájadhyai |
| 10.61.15cd | manuṣvād vṛktábarhiṣe <b>rārāṇā</b>   mandū <b>hitáprayasā</b> vikṣú yájyū           |
| 10.61.17cd | sám yán <b>mitrāvāruṇā</b> vṛñjá uktháir   jyēṣṭhebhīr aryamāṇam várūthaiḥ           |
| 10.61.22cd | rákṣa ca no maghónaḥ pāhī sūrín   anehásas te harivo <b>abhīṣṭau</b>                 |

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| 10.61.23ab | ádha yád <b>rājānā gáviṣṭau</b>   sárat saranyúḥ kārāve jaranyúḥ                  |
| 10.61.24ab | ádhā nv āsya jényasya <b>puṣṭáu</b>   vṛthā rébhanta īmahe tād ū nú               |
| 10.61.24cd | saranyúr asya sūnúr áśvo   vípras cāsi śrávasas ca <b>sātáu</b>                   |
| 10.62.4ab  | ayám <b>nābhā</b> vadati valgú vo grhé   dévaputrā ṛṣayas tác chr̥ṇotana          |
| 10.62.10ab | utá <b>dāsā</b> parivīṣe   smáddiṣṭī <b>góparīṇasā</b>                            |
| 10.62.11ab | sahasradā grāmañīr mā riṣan mánuḥ   sūryeṇāsya <b>yátamānaitu</b> dákṣiṇā         |
| 10.63.14ab | yám devāsó 'vatha <b>vājasātau</b>   yám <b>śūrasātā</b> maruto hité dháne        |
| 10.64.3ab  | <b>nārā</b> vā śamsam pūṣāṇam ágohyam   agnīm devéddham abhy ārcase girā          |
| 10.64.3cd  | <b>sūryāmāsā candrāmasā</b> yamám divi   tritám vātam uśásam aktúm <b>aśvínā</b>  |
| 10.64.5ab  | dákṣasya vādite jánmani vraté   <b>rājānā mitráváruṇā</b> vivāsasi                |
| 10.64.6cd  | sahasrasā <b>medhásātāv</b> iva tmánā   mahó yé dhānam samithéṣu jabhíre          |
| 10.64.11ab | raṇvāḥ <b>sámḍrṣṭau</b> pitumām̐ iva kṣáyo   bhadrá rudrāṇām marútām úpastutiḥ    |
| 10.64.13cd | <b>nābhā</b> yátra prathamám samnásāmahe   tátta jāmitvám áditir dadhātu naḥ      |
| 10.64.14ab | té hí dyāvāpṛthivī <b>mātārā</b> mahí   devī devāñ jánmanā yajñíye itāḥ           |
| 10.65.2ab  | indrāgní vṛtrahátyeṣu sátpatī   mithó <b>hinvānā tanvā sámokasā</b>               |
| 10.65.5ab  | mitráya śíkṣa váruṇāya dāsúṣe   <b>yā samrājā</b> mánasā ná prayúchataḥ           |
| 10.65.5cd  | yáyor dhāma dhármaṇā rócate bṛhád   yáyor ubhé ródasī nādhasī <b>vṛtau</b>        |
| 10.65.8ab  | <b>parikṣitā pitārā</b> pūrvajāvarī   ṛtāsya <b>yónā</b> kṣayataḥ <b>sámokasā</b> |
| 10.65.9ab  | <b>parjanyaṽvātā vṛṣabhā puriṣiṇā</b>   indravāyú váruṇo mitró aryamā             |
| 10.65.10ab | tváṣṭāram vāyúm ṛbhavo yá óhate   <b>dáivyā hótārā</b> uśásam svastáye            |
| 10.65.12ab | bhujyúm āmhasaḥ pipṛtho nír <b>aśvínā</b>   śyāvam putráṃ vadhrimatyā ajinvatam   |
| 10.66.5ab  | sárasvān dhībhir váruṇo dhṛtāvrataḥ   pūṣā viṣṇur mahimā vāyúr <b>aśvínā</b>      |
| 10.66.6cd  | <b>vṛṣaṇā</b> dyāvāpṛthivī ṛtāvarī   vṛṣā parjānyo vṛṣaṇo vṛṣastúbhaḥ             |
| 10.66.7ab  | <b>agnísómā vṛṣaṇā</b> vājasātaye   <b>puruprasastā vṛṣaṇā</b> úpa bruve          |
| 10.66.7cd  | <b>yāv</b> ījiré vṛṣaṇo devayajyāyā   <b>tā</b> naḥ śárma trivárūthaṃ ví yaṃsataḥ |
| 10.66.10ab | dhartāro divá ṛbhávaḥ suhástā   <b>vātāparjanya</b> mahiśasya tanyatōḥ            |
| 10.66.13ab | <b>dáivyā hótārā prathamā puróhita</b>   ṛtāsya pánthām ānv emi sādhuayā          |
| 10.67.4ab  | avó dvābhyām parā ékayā gā   gúhā tiṣṭhantīr ānṛtasya <b>sétau</b>                |
| 10.67.9cd  | bṛhaspátiṃ vṛṣaṇam <b>śūrasātau</b>   bhāre-bhare ánu madema jiṣṇúm               |
| 10.68.2cd  | jáne mitró ná dámpatī anakti   bṛhaspate vājáyāśúm̐r iv <b>ājáu</b>               |
| 10.68.10cd | anānukṛtyám apunás cakāra   yāt <b>sūryāmāsā</b> mithá uccārātaḥ                  |
| 10.70.6ab  | devī divó <b>duhitārā</b> suśilpé   <b>uśásānāktā</b> sadatām ní <b>yónau</b>     |
| 10.70.6cd  | ā vām devāsa uśatī uśánta   <b>uráu</b> sīdantu subhage upásthe                   |
| 10.70.7cd  | <b>puróhitāv ṛtvijā</b> yajñé asmín   <b>vidúṣṭarā</b> dráviṇam ā yajethām        |
| 10.72.8ab  | <b>aṣṭáu</b> putráso áditer   yé jātās tanvās pári                                |
| 10.73.3ab  | <b>ṛṣvā</b> te <b>pādā</b> prá yāj jīgāsy   ávardhan vājā utá yé cid átra         |
| 10.73.3cd  | tvám indra sālāvṛkán sahásram   āsán dadhiṣe <b>aśvínā</b> vavṛtyāḥ               |
| 10.73.4ab  | samanā túṛṇir úpa yāsi yajñám   ā <b>nāsatyā</b> sakhyāya vakṣi                   |
| 10.73.4cd  | vasāvyām indra dhārayaḥ sahásrā   <b>aśvínā</b> sūra dadatur maghāni              |
| 10.73.6ab  | <b>sánāmānā</b> cid dhvasayo ny āsmā   ávāhann indra uśáso yáthānaḥ               |
| 10.73.8ab  | tvám etāni papriṣe ví náma   íśāna indra dadhiṣe <b>gábhastau</b>                 |
| 10.74.1cd  | árvento vā yé rayimántaḥ <b>sātáu</b>   vanúm vā yé suśrúṇam suśrúto dhúḥ         |
| 10.74.3ab  | iyám eṣām amṛtānām gīḥ   <b>sarvátātā</b> yé kṛpāṇanta rátnam                     |

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| 10.75.4cd<br>10.75.9ab   | rājeva yúdhvā nayasi tvám ít <b>sícau</b>   yád āsām ágram pravátām ínākṣasi<br>sukhām rátham yuyuje síndhur aśvínam   téna vājam saniṣad asmínn <b>ājáu</b>   |
| 10.76.1cd  | ubhé yáthā no áhanī <b>sacābhúvā</b>   sádaḥ-sado varivasyāta <b>udbhídā</b>   |
| 10.79.4ab  | tád vām ṛtām ródasī prá bravīmi   jáyamāno <b>mātārā</b> gárbho atti   |
| 10.82.6cd  | ajásya <b>nābhāv</b> ádhy ékam árpitam   yásmin vísvāni bhúvanāni tasthúḥ  |
| 10.83.7cd  | juhómi te dharúṇam mádhvo ágram   <b>ubhá</b> upāṃśú <b>prathamā</b> pibāva  |
| 10.85.8cd<br>10.85.9ab<br>10.85.10cd<br>10.85.11ab<br>10.85.14ab<br>10.85.14cd<br>10.85.18ab<br>10.85.24cd<br>10.85.26ab<br>10.85.42cd<br>10.85.47ab<br>10.85.47cd | sūryāyā <b>aśvínā varā</b>   agnir āsīt purogavāḥ<br>sómo vadhūyúr abhavad   <b>aśvínāstām ubhá varā</b><br><b>śukrāv anaḍvāhāv</b> āstām   yád áyāt sūryā grhām<br>ṛksāmābhyām abhíhitau   <b>gāvau</b> te <b>sāmanāv</b> itaḥ<br>yád <b>aśvínā prchámānāv</b> áyātām   tricakreṇa vahatúm sūryāyāḥ<br>vísve devā ánu tád vām ajānan   putráḥ <b>pítārāv</b> avṛṇīta pūṣā<br>pūrvāparām carato māyáaitáu   śísū <b>krīlantau</b> pári yāto adhvarám<br>ṛtasya <b>yónau</b> sukṛtasya loké   áriṣtām tvā sahá pátyā dadhāmi<br>pūṣā tvetó nayatu hastagrīhya   <b>aśvínā</b> tvā prá vahatām ráthena<br><b>krīlantau</b> putráir náptṛbhir   <b>módamānau</b> své grhé<br>sám añjantu vísve devāḥ   sám āpo hṛdayāni <b>nau</b><br>sám mātariśvā sám dhātā   sám u dēṣṭrī dadhātu <b>nau</b> |
| 10.86.14cd<br>10.86.16ab<br>10.86.17cd   | utāhām admi píva íd   <b>ubhá</b> kukṣí prṇanti me<br>ná sése yásya rámbate   antarā <b>sakthyā</b> kápṛt<br>séd íse yásya rámbate   antarā <b>sakthyā</b> kápṛd   |
| 10.87.3ab<br>10.87.13ab<br>10.87.24ab  | <b>ubhóbhayāvinn</b> úpa dhehi <b>dámṣṭrā</b>   himsrāḥ śísānó `varam páram ca<br>yád agne adyā <b>mithunā</b> śápāto   yád vácas ṛṣṭām janáyanta rebhāḥ<br>práty agne <b>mithunā</b> daha   <b>yātudhānā</b> kimídínā   |
| 10.88.1ab<br>10.88.2ab<br>10.88.7cd<br>10.88.11cd<br>10.88.17ab  | haviṣ pāntam ajāram svarvídī   divispṛsy āhutām júṣtam <b>agnáu</b><br>gīṛṇām bhúvanam támasāpagūlham   āvīḥ svār abhavaj jāté <b>agnáu</b><br>tāsminn <b>agnáu</b> sūktavākéna devā   havir víśva ājuhavirus tanūpāḥ<br>yadā carīṣṇū <b>mithunāv</b> ábhūtām   ād ít prāpaśyan bhúvanāni víśvā<br>yātrā vādete ávaraḥ páraś ca   yajñanyòḥ kataró <b>nau</b> ví veda  |
| 10.89.1cd<br>10.89.18ab  | á yāḥ <b>papraú</b> carṣaṇīdhṛd várobhiḥ   prá síndhubhyo riricānó mahitvá<br>śunām huvema maghāvānam índram   asmín bhāre nṛtamam <b>vājasātau</b>  |
| 10.90.11cd   | múkham kím asya <b>káu</b> bāhú   <b>kā</b> ūrú <b>pádā</b> ucyete   |
| 10.91.3cd  | vásur vásūnām kṣayasi tvám éka íd   <b>dyāvā</b> ca yāni pṛthivī ca púṣyataḥ   |
| 10.92.11ab<br>10.92.12cd<br>10.92.13cd   | té hí dyāvāpṛthivī <b>bhūriretasā</b>   nārāsāṃsaś caturaṅgo yamó `ditiḥ<br><b>sūryāmāsā vicárantā</b> divikṣitā   dhiyā śamīnahuṣī asyā bodhatam<br>ātmānam vásyó abhí vātam arcata   tád <b>aśvínā suhavā</b> yāmani śrutam  |
| 10.93.5ab<br>10.93.6ab<br>10.93.7ab<br>10.93.8ab   | utá no náktam apām vṛṣaṇvasū   <b>sūryāmāsā</b> sádanāya <b>sadhanyā</b><br>utá no <b>devāv aśvínā</b> śubhás pátī   dhāmabhir <b>mitrávárūṇā</b> uruṣyatām<br>utá no <b>rudrá</b> cin mṛlatām <b>aśvínā</b>   vísve devāso ráthaspátir bhágaḥ<br>ṛbhúr ṛbhukṣā ṛbhúr vidható máda   á te hárī jūjuvānāsya <b>vājínā</b>   |

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| 10.93.13cd  | <b>nemádhita</b> ná páum̐syā   vṛtheva viṣṭāntā                                      |
| 10.95.1cd   | ná <b>nau</b> mántrā ánuḍitāsa eté   máyas karan páratāre canāhan                    |
| 10.95.3cd   | avīre <b>krátau</b> ví davidyutan ná   úrā ná m̐yūm̐ citayanta dhúnayaḥ              |
| 10.95.12cd  | kó dámpatī <b>sámanasā</b> ví yūyod   ádha yád agniḥ śváśureṣu dīdayat               |
| 10.96.6ab   | <b>tā</b> vajriṇam̐ mandínam̐ stómyam̐ máda   índram̐ ráthe vahato haryatā hārī      |
| 10.96.7ab   | áram̐ kāmāya hárāyo dadhanvire   sthirāya hinvan hárāyo hārī <b>turā</b>             |
| 10.96.9ab   | <b>srúveva</b> yásya hārīṇī vipetátuḥ   śípre vājāya hārīṇī dávidhvataḥ              |
| 10.97.6ab   | yátráuṣadhīḥ samágmata   rájānaḥ <b>sámitāv</b> iva                                  |
| 10.99.1cd   | kát tásya dātu sávaso <b>vyūṣṭau</b>   tákṣad vájram̐ vṛtratúram̐ ápinvat            |
| 10.99.3ab   | sá vājam̐ yātāpaduṣpadā yán   <b>svārṣātā</b> pári śadat saniṣyán                    |
| 10.99.5cd   | vamrásya manye <b>mithunā</b> vívavrī   ánnam̐ abhītyārodāyan muṣāyán                |
| 10.101.3ab  | yunákta sīrā ví yugā tanudhvaṃ   kṛté <b>yónau</b> vapatehá bījā                     |
| 10.101.10cd | pári ṣvajadhvaṃ dása kakṣyābhīr   ubhé <b>dhúrau</b> prāti váhniṃ yunakta            |
| 10.101.11ab | ubhé <b>dhúrau</b> váhnir āpibdamāno   antár <b>yóneva</b> carati dvijāniḥ           |
| 10.102.1cd  | asmínn <b>ājáu</b> puruhūta śravāyye   dhanabhakṣēsu no `va                          |
| 10.102.2cd  | rathīr abhūn mudgalānī <b>gáviṣṭau</b>   bhāre kṛtām̐ vy áced indrasenā              |
| 10.102.11cd | eṣaiṣyā cid <b>rathyā</b> jayema   sumaṅgālam̐ sínavad astu sātām̐                   |
| 10.102.12cd | vīṣā yád ājīm̐ <b>vṛṣaṇā</b> síṣāsasi   codāyan vādhrīṇā yujā                        |
| 10.104.11ab | śunām̐ huvema maghāvānam̐ índram̐   asmín bhāre nṛtamam̐ <b>vājasātāu</b>            |
| 10.105.2ab  | hārī yásya <b>suyújā</b> vívratā vér   <b>árvantānu</b> śépā                         |
| 10.105.2c   | <b>ubhā</b> rajī ná <b>keśínā</b> pátir dán  |
| 10.105.5ab  | ádhi yás tastháu <b>késavantā</b>   <b>vyácasvantā</b> ná puṣtyái                    |
| 10.106.1ab  | <b>ubhā</b> u nūnām̐ tát id arthayethe   ví tanvāthe dhīyo vástrāpáseva              |
| 10.106.1cd  | <b>sadhrīcīnā</b> yātave prēm̐ ajīgaḥ   <b>sudíneva</b> pṛkṣa ā taṃsayethe           |
| 10.106.2ab  | <b>uṣṭāreva</b> phārvareṣu śrayethe   prāyogéva <b>śvātryā</b> śāsura éthaḥ          |
| 10.106.2cd  | <b>dūtēva</b> hí ṣṭhó <b>yaśásā</b> jáneṣu   māpa sthātām̐ mahiṣēvāpānāt             |
| 10.106.3ab  | <b>sākam̐yújā</b> śakunásyeva <b>pakṣā</b>   <b>paśvéva</b> citrá yájur ā gamiṣtam̐  |
| 10.106.3cd  | agnīr iva devayór <b>dīdivāmsā</b>   <b>párijmāneva</b> yajathaḥ purutrā             |
| 10.106.4ab  | āpī vo asmé <b>pitāreva</b> putrá   <b>ugréva</b> rucā nṛpátīva turyái               |
| 10.106.4cd  | <b>íryeva</b> puṣtyái <b>kirāneva</b> bhujoyái   śruṣṭivāneva hávam̐ ā gamiṣtam̐     |
| 10.106.5ab  | <b>vāmsageva</b> <b>pūṣaryā</b> śimbātā   <b>mitréva</b> <b>ṛtā</b> śatārā śátapantā |
| 10.106.5cd  | <b>vājevoccā</b> váyasā <b>gharmyeṣṭhā</b>   <b>méseveṣā</b> saparyā púrīṣā          |
| 10.106.6ab  | ṣṇyēva jarbhārī turphārītū   <b>náitośēva</b> turphārī <b>parpharíkā</b>             |
| 10.106.6cd  | <b>udanyajéva</b> <b>jémanā</b> maderū   <b>tā</b> me jarāyv ajāram̐ marāyu          |
| 10.106.7ab  | <b>pajréva</b> cárcaram̐ járam̐ marāyu   kṣádmēvārtheṣu tartarītha <b>ugrā</b>       |
| 10.106.7cd  | ṛbhū nápat <b>kharamajrā</b> kharájrur   vāyúr ná parpharat kṣayad rayīṇām̐          |
| 10.106.8ab  | <b>gharméva</b> mádhū jathāre sanērū   <b>bhāgevitā</b> turphārī <b>phārivāram</b>   |
| 10.106.8cd  | <b>pataréva</b> cacará candránirṇīn   <b>mánaṅgā</b> mananyā ná jágmī                |
| 10.106.9ab  | <b>bṛhānteve</b> gambháreṣu pratiṣṭhām̐   <b>pādeva</b> gādhām̐ tárāte vidāthaḥ      |
| 10.106.9cd  | <b>kárneva</b> śāsura ánu hí smārātho   <b>ámśeva</b> no bhajātām̐ citráam̐ ápnaḥ    |
| 10.106.10ab | āraṅgaréva mádhv érayethe   <b>sāraghéva</b> gāvi nīcīnabāre                         |
| 10.106.10cd | <b>kīnāreva</b> svédam̐ <b>āsiṣvidānā</b>   kṣāmevorjā sūyavasāt sacethe             |
| 10.106.11ab | ṛdhyāma stómaṃ sanuyāma vājam̐   ā no mántram̐ <b>saráthe</b> hópa yātam̐            |

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| 10.110.6ab | á sušváyantī yajaté úpāke   <b>uṣṣānāktā</b> sadatām ní <b>yónau</b>                     |
| 10.110.7ab | <b>dáivya hótārā prathamā suvācā</b>   <b>mímānā</b> yajñām mānuṣo yájadhyai             |
| 10.110.7cd | <b>pracodáyantā</b> vidátheṣu kārū   prācīnam jyótiḥ pradísā <b>diśántā</b>              |
| 10.113.1ab | tām asya dyāvāpṛthivī <b>sáctasā</b>   víśvebhir deváir ánu súṣmam āvatām                |
| 10.113.7cd | dhvāntām támó 'va dadhvase hatá   índro mahnā <b>pūrváhūtāv</b> apatyata                 |
| 10.114.1ab | <b>gharmā sámantā</b> trivṛtam vy āpatas   táyor júṣṭim mātariśvā jagāma                 |
| 10.114.3cd | tásyām <b>suparṇā vṛṣaṇā</b> ní śedatur   yátra devā dadhiré bhāgadhéyam                 |
| 10.115.1ab | citrā íc chíśos tárūṇasya vakṣátho   ná yó <b>mātárāv</b> apyéti dhātave                 |
| 10.116.9ab | prēndrāgnibhyām suvacasyām iyarmi   <b>sindhāv</b> iva prérayam nāvam arkáih             |
| 10.117.3cd | áram asmai bhavati <b>yāmahūtā[u]</b>   utāparīṣu kṛṇute sákhāyam                        |
| 10.117.9ab | <b>samáu</b> cid <b>dhástau</b> ná samām viviṣṭaḥ   <b>sammātárā</b> cin ná samām duhāte |
| 10.117.9cd | yamáyoś cin ná samā vīryāṇi   jñāti cit <b>sántau</b> ná samām pṛṇītaḥ                   |
| 10.120.7cd | á <b>mātárā</b> sthāpayase jigatnú   áta inoṣi kárvarā purūṇi                            |
| 10.123.2cd | rtásya <b>sānāv</b> ádhi viṣṭápi bhrāt   samānām yónim abhy ānūṣata vrāḥ                 |
| 10.123.3cd | rtásya <b>sānāv</b> ádhi cakramāñā   rihānti mádhvo amṛtasya vāñīḥ                       |
| 10.123.6cd | híraṇyapakṣam várūṇasya dūtām   yamásya <b>yónau</b> śakunām bhuraṇyúm                   |
| 10.125.1cd | ahám <b>mitrávaruṇobhā</b> bibharmy   ahám indrāgnī ahám <b>aśvínobhā</b>                |
| 10.128.7cd | imām yajñām <b>aśvínobhā</b> bṛhaspátir   devāḥ pāntu yájamānam nyarthāt                 |
| 10.131.1cd | ápódīco ápa sūrādhara   <b>uráu</b> yáthā táva śárman mādema                             |
| 10.131.4ab | yuvām surāmam <b>aśvínā</b>   <b>námucāv</b> āsuré sácā                                  |
| 10.131.5ab | putrām iva <b>pitárāv aśvínobhā</b>   indrávātuḥ kávyair daṃśánābhiḥ                     |
| 10.131.7ab | tásya vayām <b>sumatáu</b> yajñíyasya   ápi bhadré saumanasé syāma                       |
| 10.132.1cd | tjānām <b>devāv aśvínāv</b>   abhí sumnáir avardhatām                                    |
| 10.132.2ab | <b>tá</b> vām <b>mitrávaruṇā</b> dhārayátkṣiti   <b>suṣumné</b> ṣitatvátā yajāmasi       |
| 10.132.4ab | <b>asāv</b> anyó asura sūyata dyáus   tvām víśveṣām varuṇāsi rájā                        |
| 10.132.6ab | yuvór hí mātāditir <b>vicetasā</b>   dyáur ná bhūmīḥ páyasā pupūtāni                     |
| 10.132.6cd | áva <b>priyā</b> didiṣṭana   sūro ninikta raśmíbhīḥ                                      |
| 10.132.7ab | yuvām hy <b>āpnarājāv</b> āśīdatam   tíṣṭhad rátham ná dhūrśadam vanarśadam              |
| 10.136.5cd | <b>ubháu samudrāv</b> á kṣeti   yás ca pūrva utāparaḥ                                    |
| 10.137.2ab | <b>dvāv imáu vātau</b> vāta   á síndhor á parāvataḥ                                      |
| 10.140.2cd | putro <b>mātárā</b> vicārann úpāvasi   pṛṇákṣi ródasī ubhé                               |
| 10.141.4ab | indravāyú bṛhaspátim   <b>suháve</b> há havāmahe   |
| 10.143.3ab | <b>nará dāmsiṣṭhāv</b> átraye   <b>śúbhrā</b> śiṣāsataṃ dhíyaḥ                           |
| 10.143.3cd | áthā hí vām divó <b>narā</b>   púna stómo ná víśāse                                      |
| 10.143.4ab | cité tád vām <b>surādhasā</b>   rātiḥ sumatír <b>aśvínā</b>                              |
| 10.143.4cd | á yán naḥ sádane <b>pṛtháu</b>   sámame párṣatho <b>narā</b>                             |
| 10.143.5cd | yātām áchā patatríbhir   <b>nāsatyā</b> sātāye kṛtam                                     |
| 10.143.6ab | á vām sumnáih śaṃyú iva   <b>mámhiṣṭhā vísvavedasā</b>                                   |
| 10.143.6cd | sám asmé bhūṣataṃ <b>narā</b>   útsam ná pipyúṣīr íṣaḥ                                   |

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| 10.146.1ab | áran̄yāny áran̄yāny   <b>asáu</b> yá préva násyasi                             |
| 10.147.3cd | árcanti toké tánaye páriṣṭiṣu   <b>medhásātā</b> vājīnam áhraye dháne          |
| 10.150.4cd | agnim mahó <b>dhānasātāv</b> ahām huve   mṛlīkaṃ dhānasātaye                   |
| 10.159.1ab | úd <b>asáu</b> sūryo agād   úd ayām māmako bhágaḥ                              |
| 10.159.3cd | utāhām asmi samjayā   <b>pátyau</b> me ślóka uttamāḥ                           |
| 10.160.4cd | nír <b>aratnáu</b> maghāvā tām dadhāti   brahmadviśo hanty ánānudiṣṭaḥ         |
| 10.160.5cd | ābhūṣantas te <b>sumatáu</b> návāyām   vayām indra tvā śunām huvema            |
| 10.165.4ab | yád úlūko vádati moghām etád   yát kapótaḥ padám <b>agnáu</b> kṛṇóti           |
| 10.167.3cd | tāvāhām adyá maghavann <b>úpastutau</b>   dhātār vídhātaḥ kalásām̐ abhakṣayam  |
| 10.167.4ab | prásūto bhakṣám akaraṃ <b>carāv</b> ápi   stómaṃ cemám prathamāḥ sūrír ún mṛje |
| 10.170.1ab | vibhrád̐ bṛhát pibatu somyám mádhv   áyur dádhad <b>yajñápatāv</b> ávihrutam   |
| 10.178.2cd | úrvī ná pṛthvī báhule gábhīre   má vām <b>étau</b> má páretau riṣāma           |
| 10.179.3ab | śrātām manya ūdhani śrātām <b>agnáu</b>   súśrātām manye tād ṛtām návīyaḥ      |
| 10.184.2cd | gárbham te <b>aśvínau devāv</b>   á dhattām <b>púṣkarasrajā</b>                |
| 10.184.3ab | hiraṇyáyī arāṇī   yām nirmánthato <b>aśvínā</b>                                |
| 10.190.3ab | <b>sūryācandramásau</b> dhātā   yathāpūrvám akalpayat                          |



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